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Das
Aitareya Brāhmaṇa.

Mit Auszügen aus dem Commentare von Sāyaṇācārya
und anderen Beilagen

herausgegeben

von

Theodor Aufrecht.



Bonn,
bei Adolph Marcus.

1879.

15 Rs.

Das

Aitareya Brāhmaṇa.

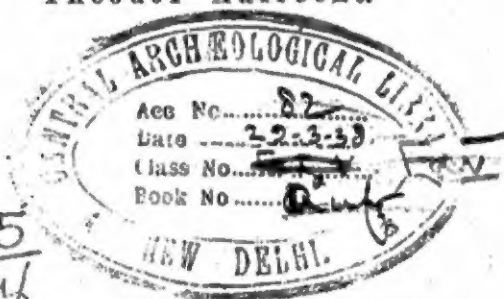
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Ueber den Verfasser des Aitareyabrāhmaṇa theilt Sāyana in der Einleitung zu seinem Commentare folgende Ueberlieferung mit:

Prakritasya tu brāhmaṇasyaitareyakatve sampradāya-
vida etām ākhyāyikām ācakshate | kasyacit khalu maha-
rsher bahvyaḥ patnyo vidyante | tāsām madhye kasyāñcid
Itareti nāmadheyam | tasyā Itarāyāḥ putro Mahidāsākhyah
kumārah | etac cāranyakāṇḍe samāmnāyate | etad dha sma
vai tad vidvān Mahidāsa Aitareya iti | tadīyasya tu pitur
bhāryāntaraputreshv eva snehātisayo, na tu Mahidāse | tataḥ
kasyāñcid yajñasabhāyām tam Mahidāsam avajñāyānyān
putrān svotsaṅge sthāpayām āsa | tadānīm khinnavadanam
Mahidāsam avagatyetarākhyā tanmātā svakīyakuladevatām
bhūmim anusasmāra | sā ca bhūmir devatā divyamūrtidharā
satī yajñasabhāyām samāgatya Mahidāsāya divyaṁ sinhā-
sanam dattvā tatrainam upaveśya sarveshv api kumāreshu
pāṇḍityādhikeyam avagamayyaitadbrāhmaṇapratibhāsanarū-
pam varam dadau | tadanugrahāt tasya Mahidāsasya ma-
nasā: Agnir vai devānām avama ityādikam strīṇute strīṇuta
ityantam catvāriṇṣadhyāyopetam brāhmaṇam prādur abhūt |
tata ūrdhvam: Atha mahāvratam ityādikam ācāryā ācāryā
ityantam āranyakavratarūpam ca brāhmaṇam āvir abhūd
iti | tasyaitareyasya prādurbhūte catvāriṇṣadadhyāyopeta-
brāhmaṇe catuḥsamsthō jyotiḥstomaḥ prathamam vidhīyate,

tato gavām ayanam, tata Ādityānām ayanam, tato 'ṅira-
sām ayanam, tato dvādaśāhas, tato 'nyat sarvam prāsāṅgi-
kam iti drashtavyam |

Entkleiden wir diese Angabe aller phantastischen Aus-
schmückung, so bleibt der Name Mahidāsa Aitareya stehen,
und diesen Mann dürfen wir immerhin als den Ordner oder
Herausgeber des uns vorliegenden Brāhmaṇa ansehen. Als
ein Philosoph begegnet er uns im Aitareyāranyaka 2, 1,
8, 2. 3, 7, 1. Chāndogyopanishad 3, 16, 7. Es ist ein ein-
zelner Name, der aus der Schule der anderweitig erwähnten
Aitareyin heraustritt.

Zu dem Kaushītakibrāhmaṇa steht das Aitareya in
einem verwandtschaftlichen Verhältniss. Die Adhyāya 7—30
des ersteren entsprechen den ersten dreissig des letzteren
dergestalt, dass derselbe Stoff durchaus in ähnlicher Art,
aber oft in abweichender Form und Anordnung behandelt
wird. Die Sagen, welche beiden gemeinsam sind, werden
meist in denselben Ausdrücken vorgetragen. Man fühlt,
dass beide Schriften aus einer Schule hervorgegangen sind,
nur dass die gemeinsame Lehre verschieden gefasst ist.
Ein bedeutsamer Zug im Kaushītaka ist der, dass rituelle
Streitfragen an die Namen Kaushītaki und Paiṅgya ge-
knüpft sind. Auch ist die Form der Darstellung im Kaushī-
taka viel knapper gemessen als im Aitareya, das sich in
einer gewissen Breite zu ergeben liebt.

Der Stoff der letzten zehn Adhyāya im Aitareya ist
im Kaushītaka in keiner Weise vertreten, es sei denn, dass
die Sage von Śunahṣepa in wenig veränderter Gestalt im
Kaushītakisūtra erscheint. Kapitel 7, 1 handelt von der
Vertheilung der Stücke des Opferthiers und ist vielleicht
aus Āśvalāyana 12, 9 hinübergenommen. Wenigstens ist
es ungewöhnlich, dass grössere Stücke des Brāhmaṇa im

Sūtra wörtlich wiederholt werden. Es folgen neun Kapitel über Sühne von widerwärtigen Zufällen beim Opfer (Āsv. 3, 10. 11). Kapitel 13—18 enthalten die Erzählung von Śunahṣepa, deren Einschaltung dadurch gerechtfertigt wird, dass sie vom Hotri dem gesalbten König vorzutragen sei. Kapitel 19—34 besprechen das untergeordnete Verhältniss des Kshatriya im Verhältniss zu der Priesterklasse, die dem ersteren zukommende Speise und die Vorbereitung für die Salbung. Kapitel 8, 1—4 haben die bei der Salbung anzuwendenden Stotra und Śastra zum Gegenstand, Kapitel 5—23 behandeln die Wiederholung des Salbungsactes, Kapitel 24—27 die Wahl des Purohita. Das Buch schliesst mit einem im Styl der Upanishad gehaltenen Abschnitt über den Kreislauf des Vergehens und Wiederaufstehens von Blitz, Regen, Mond, Sonne, Feuer. Alle diese Materien stehen mit dem Vorwurf des Buches, den Funktionen des Hotri beim Jyotiṣṭoma, entweder in keinem oder dem lo-
sesten Zusammenhang, und man kann sich kaum der Vermuthung enthalten, dass ursprünglich das Aitareya gerade so wie das Kaushītaka in dreissig Adhyāya zum Abschluss gekommen sei. Dem steht nicht entgegen, dass die Regel Pāṇinis V, 1, 62 nach welcher trainṣa, cātvāriṣa ein Brāhmaṇa mit je dreissig, vierzig Abschnitten bezeichnet, wahrscheinlich auf das Kaushītaka und Aitareya zu beziehen ist. Diese Angabe würde die relative Zeit des Grammatikers betreffen, ohne die oben ausgesprochene Ansicht zu widerlegen.

In den Grihyasūtra von Śāṅkhāyana 4, 10. 6, 1 und Āśvalāyana III, 4, 4 werden unter anderen Namen Kaushītaka — Mahākaushītaka, Aitareya — Mahaitareya als Lehrer angerufen. Auf dergleichen Benennungen ist in den Grihyasūtra kein besonderes Gewicht zu legen. Folgt man anderweitigen Analogien, so würde Mahākaushītaka,

Mahaitareya ein durch allerlei spätere Zusätze erweitertes Brähmana bezeichnen.

Das Verhältniss zum Gopatha ist bereits in den Anmerkungen angedeutet. Vergleicht man die bezeichneten Stellen, so kann kein Zweifel obwalten, dass Entlehnungen der grössten Art vorliegen. Das würde bei einem elenden Machwerke, wie es das Gopatha ist¹, von wenig Belang sein, wenn nicht wahrscheinlich wäre, dass es bereits Yāska bekannt war.

Von viel grösserer Bedeutung ist, dass allem Anschein nach bereits die Taittirīyasamhitā das Aitareya benutzt hat. Die Uebereinstimmung von einer Reihe von Stellen, namentlich im sechsten Buche der Ts., beruht zwar minder auf dem Wortlaut als dem Inhalte, dennoch wird eine unbefangene Prüfung beider Brähmana die hier ausgesprochene Ansicht bestätigen und weiter begründen helfen.

Fragen wir nach der Gottheit, die in unserem Brähmana nicht bloss wie die verschiedenen Gestalten des vedischen Pantheons aus alterthümlicher Gewohnheit ohne Blut und Leben an uns vorschwebt, sondern in Wahrheit und Wirklichkeit gescheut und gefürchtet wird: so tritt uns als solche, ebenso wie im Kaushitaka und Śatapatha, jener Rudra entgegen, der in den späteren Śiva übergeht. Als der Herr der Geschöpfe seiner eigenen Tochter nachstellt, suchen die Götter vergebens nach einem Rächer dieser Unbill. Sie thuen ihre grauenvollsten Gestalten zusammen und aus dieser Verbindung entsteht der Gott, der den Namen Bhūtapati führt. Er verwundet Prajāpati und erhält zum Lohne die Herrschaft über die Thiere und heisst hinfür

1) Der Unwerth des Inhaltes wird nur von der schlechten Ausgabe, die es in der Bibliotheca Indica erfahren hat, überboten.

Paśupati (3, 33). Um die gefürchtete Erwähnung seines Namens zu meiden, muss der Wortlaut eines vedischen Verses geändert werden (3, 34). In 6, 14 tritt er in schwarzen Gewändern auf und nimmt bei einem Opfer die Opferthiere für sich in Anspruch. Auch hier wird in ängstlicher Scheu sein Name mit Stillschweigen übergangen. So wurde denn unser Brāhmaṇa zu einer Zeit abgefasst, wo der alte Polytheismus in Verfall gerathen war, und ein neuer Glaube sich Bahn gebrochen hatte.

Die Person, welche ein Opfer darbrachte, war mit Leib und Seele in die Hände des Opferers gegeben, und dieser konnte durch eine Störung der herkömmlichen Gebräuche nach Belieben ihm Schaden zufügen. Solche Mittel sind in 2, 33. 3, 3. 7. Zauber, die zur Vernichtung von Feinden dienen, in 3, 22 und 8, 28 angegeben. Von diesen Auswüchsen des Aberglaubens hält das Kaushītaka sich frei.

Man wird von mir ein Urtheil über die Leistung meines Vorgängers erwarten. Der neunte Band der Indischen Studien überhebt mich der unangenehmen Verpflichtung das Fehlerhafte zu rügen und rechtfertigt die gegenwärtige Ausgabe. Die Uebersetzung von Haug verdient als der erste Versuch, ein ganzes Brāhmaṇa in ein Europäisches Gewand zu bringen, alle Anerkennung, und die Anmerkungen haben unsere Kenntniss des vedischen Rituals bedeutend gefördert. Der Hauptfehler von Haug war, dass er den Commentar nicht verstand, oder die Mühe scheute ihn zu verstehen. Der Text ist nachlässig behandelt. Um mich gegen Vorwürfe zu schützen, lasse ich einige Beweisstellen folgen. 1, 14 hat Haug: *esha vai somo rājā yo yajate*, und übersetzt: "he who brings the sacrifice is the king Soma." Alle Hss. lesen: *somarājā* und der Satz bedeutet: "derjenige welcher opfert, hat Soma zum Könige". — 1, 15 liest

VIII

Haug: tad yathaivādo manushyarājany āgate 'nyasmin
vārbaty uksbāṇam vā vehatam kshadanta evāsmā. Die Hss.
lesen: tad yathaivādo manushyarāja āgate 'nyasmin vārbaty
ukshāṇam vā vehatam vā kshadanta evam evāsmā. —
2, 14. Haug: te 'bhitah praticaranta aitya, die Hss. te
'bbitah paricaranta ait. — 2, 17. eshām eva devalokānām,
die Hss. eshām eva lokānām. — 2, 31. tam yathā gṛihāṇi
tam, die Hss. tam yathā gṛihān itam. — 3, 19. pāṣān iva,
die Hss. pāṣād iva. — 3, 23. yad u virājan daṣiṇīm abhi
sam padyetām, die Hss. yad u virājam daṣiṇīm abhisama-
padyetām. — 4, 3. tad atichandasah, die Hss. tad yad ati-
chandasah. — 4, 15. te ete jyotishī. ubhayataḥ sam loko
te. "they are the two Jyotish (lights) on both sides facing
(one another) in the world". Das steht für: te ete jyotishī
ubhayataḥ samlokete "diese beiden Jyotis-Tage blicken
von beiden Enden einander an". 5, 3. āpyante chandānsi tri-
tīye 'hany eva tad eva, die Hss. āpyante chandānsi tri-
tīye 'hany etad eva. — 5, 18. mahāḥ cit tvam indra yata
etāni sūktāni, die Hss. mahāḥ cit tvam indra yata etān iti
sūktam u. s. w. Wen die Mühe nicht verdriesst beide Aus-
gaben zu vergleichen, wird Abweichungen mannigfacher Art
entdecken. Für den von mir gegebenen Text übernehme
ich die Verantwortung in jeder Beziehung.

AITAREYA BRAHMAṆA.

1 Agnir vai devānām avamo Viṣṇuḥ paramas, tada-
ntareṇa sarvā anyā devatā 2 āgnāvaishṇavam puroḷāṣam nir-
vapanti dikṣhaṇīyam ekādaśakapālam 3 sarvābhya evainam
tad devatābhyo 'nantarāyaṇi nirvapanty 4 Agnir vai sarvā
devatā, Viṣṇuḥ sarvā devatā 5 etc vai yajñasyāntye tanvan
yad Agniḥ ca Viṣṇuḥ ca. tad yad āgnāvaishṇavam puro-
lāṣam nirvapanty, antata eva tad devān ṛidhnuvanti 6 tad
āhur: yad ekādaśakapālāḥ puroḷāṣo dvāv Agnāvishṇū, kai-
nayos tatra kliptiḥ kā vibhaktir ity 7 aṣṭākāpāla āgneyo,
'sṭākṣharā vai gāyatrī, gāyātram Agneḥ chandas; trikapālo
vaishṇavas, trir hīdam Viṣṇur vyakramata: sainayos ta-
tra kliptiḥ sū vibhaktir 8 ghṛite caruṃ nirvapeta yo 'prati-
shṭhito manyetā 9 syām vāva sa na pratitishṭhati yo na pra-
titishṭhati 10 tad yad ghṛitam tat striyai payo, ye taṇḍulās
te puṇisās, tan mithunam: mithunenaivainam tat prajāyā
paśubhiḥ prajānāyati prajātyai 11 prajāyate prajāyā paśu-
bhir ya evaṃ vedā 12 rabdhayajño vā esha ārabdhadevato
yo darsapūrṇamāsābhyām yajata. āmāvāsyaena vā haviṣhe-
shṭvā paurṇamāsena vā tasmin eva haviṣhi tasmin barhi-
shi dikṣhetaisho ekā dikṣhā 13 saptadaśa sāmīdhenīr anu-
brūyāt 14 saptadaśo vai Prajāpatir: dvādaśa māsāḥ pañca-
rtavo hemantaṣiṣirayoh samāsena. tāvān samvatsaraḥ, sam-
vatsaraḥ Prajāpatiḥ 15 prajāpatyāyatanābhir evābhi rādhuoti
ya evaṃ veda || 1 || 1 ||

1 Yajño vai devebhya udakrāmat, tam ishtibhiḥ prai-
 sham aichan. yad ishtibhiḥ praisham aichans, tad ishtinām
 ishtitvam. tam anuvavindann 2 anuvittayajño rādhnoti ya
 evaṃ vedā 3 bhūtaḥ vai nāmaitā yad āhutaya, etābbhir vai
 devān yajamāno hvayati, tad āhutinām āhutitvam 4 ūta-
 yaḥ khalu vai tā nāma yābbhir devā yajamānasya havam
 āyanti. ye vai panthāno yāḥ srutayas tā vā ūtayas; ta
 u evaitat svargayānā yajamānasya bhavanti 5 tad āhur:
 yad anyo juhoty, atha yo 'nn eāha yajati ca kasmūt tam
 hotety ācakshata iti 6 yad vāva sa tatra yathābhājanam
 devatā amum ārabhāmum āvahety āvāhayati, tad eva hotur
 hotritvam 7 hotā bhavati, hotety enam ācakshate ya evaṃ
 veda || 2 || 2 ||

1 Punar vā etam ṛitvijo garbham kurvanti yaṃ diksha-
 yanty 2 adbbhir abhishiñcanti 3 reto vā āpah, saretasam evai-
 nam tat kṛtvā dikshayanti 4 navañītenābhyāñjanty 5 ājyam
 vai devānām, surabhi ghṛitam manushyāṇām, āyutam pitṛi-
 nām, navañītam garbhāṇām. tad yan navañītenābhyāñjanti,
 svenaivainam tad bhāgadheyena samardhayanty 6 āñjanty
 enam 7 tejo vā etad akshyor yad āñjanam, satejasam evai-
 nam tat kṛtvā dikshayanty 8 ekaviṃṣatyā darbhapīñjūlaih
 pāvayanti 9 śuddham evainam tat pūtam dikshayanti 10 dī-
 kshitavimitam prapādayanti 11 yonir vā esā dikshitasya
 yad dikshitavimitam, yonim evainam tat svām prapādayanti
 12 tasmād dhruvād yoner āste ca carati ca 13 tasmād dhru-
 vād yoner garbhā dhīyante ca pra ca jāyante 14 tasmād
 dikshitam nānyatra dikshitavimitād ādityo 'bhyudiyād vā-
 bhyastamiyād vāpi vābhyūśrāvayeyur 15 vāsasā prornuvanty
 16 ulbam vā etad dikshitasya yad vāsa, ulbenaivainam tat
 prornuvanti 17 kṛishṇājinam uttaram bhavaty 18 uttaram vā
 ulbājarāyu, jarāyunaivainam tat prornuvanti 19 mushtī ku-
 rute 20 mushtī vai kṛitvā garbho 'ntaḥ sete, mushtī kṛitvā

kumāro jāyate. tad yan mushtī kurute, yajñam caiva tat sarvās ca devatā mushtyoḥ kurute 21 tad āhur: na pūrvadīkṣiṇaḥ samsavo 'sti, parigrihīto vā etasya yajñah, parigrihītā devatā, naitasyārtir asty aparadīkṣiṇa eva yathā tathety 22 unmucya kṛiṣṇājinam avabhṛitham abhyavaiti, tasmān muktā garbhā jarāyor jāyante 23 sahaiva vāsasābhyavaiti, tasmāt sahaivobena kumāro jāyate || 3 || 3 ||

1 Tvam agne sapratihā asi, soma yās te mayobhava ity ājyabhāgayoḥ puronuvākye anubrūyād, yah pūrvam anjānaḥ syāt tasmai 2 tvayā yajñam vi tanvata iti, yajñam evāsmā etad vitanoty 3 agniḥ pratnena manmanā, soma gīrbhish tvā vayam iti, yah pūrvam ijānaḥ syāt tasmai 4 pratnam iti pūrvam karmābhivadati 5 tat-tan nādrityam 6 agnir vṛitrāṇi jāṅghanat, tvam somāsi satpatir iti vārtraghnāv eva kuryād 7 vṛitram vā esha hanti yam yajña upanānati, tasmād vārtraghnāv eva kartavyāṅ 7 agnir mukham prathamā devatānām, agniḥ ca viśṇo tapa uttamam maha ity āgnūvaishṇavasya haviṣo yājyānuvākye bhavata 9 āgnūvaishṇavya rūpasamṛiddhe. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamānam ṛig abbivadaty 10 Agniḥ ca ha vai Viśṇuḥ ca devānām dikṣhāpātau, tau dikṣhāyā īṣāte. tad yad āgnūvaishṇavam havir bhavati yau dikṣhāyā īṣāte tau prītau dikṣhām prayachatām, yau dikṣhayitārau tau dikṣhayetām iti 11 trishtubhau bhavataḥ sendriyatvāya || 4 || 4 ||

1 Gāyatriau svishtākṛitaḥ samyājye kurvīta tejaskāmo brahmavarcasakūmas 2 tejo vai brahmavarcasam gāyatri 3 tejasvī brahmavarcasī bhavati ya evam vidvān gāyatriau kuruta 4 ushṇihāv āyushkāmāḥ kurvītā 5 yur vā ushṇik 6 sarvam āyur eti ya evam vidvān ushṇihau kurute 7 'nushṭubhau svargakāmāḥ kurvīta 8 dvayor vā anushṭubhoḥ catuṣṣhashtir

akṣharāṇi, traya ima ūrdhvā ekaviṃśā lokā; ekaviṃśatyaika-
viṃśatyai vemāṇi lokān rohati, svarga eva loke catuḥśaṣṭi-
tamena pratitishṭhati 9 pratitishṭhati ya evaṃ vidvān anu-
shṭubhau kurute 10 bṛihatyau śrikāmo yaśaskāmaḥ kurvīta
11 śrīr vai yaśaś chandasām bṛihati 12 śriyam eva yaśa ātmau
dhatte ya evaṃ vidvā n bṛihatyau kurute 13 pañkti yajñakā-
maḥ kurvīta 14 pañkto vai yajña 15 upainam yajño namati
ya evaṃ vidvān pañkti kurute 16 trishṭubhau vīryakāmaḥ
kurvītan 17 jo vā indriyam vīryam trishṭub 18 ojasvīndriyavān
vīryavān bhavati ya evaṃ vidvāns trishṭubhau kurute 19 ja-
gatyau paśukāmaḥ kurvīta 20 jāgatā vai paśavaḥ 21 paśumān
bhavati ya evaṃ vidvā jagatyau kurute 22 virājāv annādyā-
kāmaḥ kurvīta 23 nnam vai virāt 24 tasmād yasyaiveha bhūyi-
shṭham annam bhavati sa eva bhūyishṭham loke virājati,
tad virājo virāṭtvam 25 vi sveshu rājati, śreshṭhaḥ svānām
bhavati ya evaṃ veda || 5 || s ||

1 Atho pañcavīryam vā etac chando yad virāt 2 yat
tripadā tenoshṇihāgāyatriau, yad asyā ekādaśākṣharāṇi
padāni tena trishṭub, yat trayastriṃśadakṣharā tenānushṭum.
na vā ekenākshareṇa chandānsi viyanti na dvābhyām. yad
virāt tat pañcamam 3 sarveshām chandasām vīryam avaru-
nddhe, sarveshām chandasām vīryam aṣṇute, sarveshām cha-
ndasām sāyujyam sarūpatām salokatām aṣṇute, 'nnādo 'nna-
patir bhavaty, aṣṇute prajāyānnādyam ya evaṃ vidvān virā-
jan kurute 4 tasmād virājāv eva kartavye 5 preddho agna,
imo agna ity ete 6 ṛitam vāva dikṣhā satyam dikṣhā, ta-
smād dikṣhitena satyam eva vaditavyam 7 atho khalv āhur:
ko 'rhati manushyaḥ sarvam satyam vaditum; satyasam-
hitā vai devā, anṛitasamhitā manushyā iti 8 vicakṣhaṇa-
vatim vācam vadece 9 cakṣur vai vicakṣhaṇam, vi hy enena
paśyatīty 10 etad dha vai manushyeshu satyam nihitam yac
cakṣus 11 tasmād ācakṣhaṇam āhur: adrāg iti. sa yady ada-

rṣam ity āhāthāsyā śrad dadhati. yady u vai svayam paśyati, na bahūnām canānyeshām śrad dadhāti 12 tasmād vicakṣha-
navatim eva vācam vadet, satyottarā haivāsya vāg uditā
bhavati bhavati || 6 || • ||

Iti prathamapañcīkāyām prathamō 'dhyāsyāḥ.

Iti prathamādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Svargam vā etena lokam upa prayanti yat prāyaṇīyas,
tat prāyaṇīyasya prāyaṇīyatvam 2 prāṇo vai prāyaṇīya,
udāna udayaniyaḥ, samāno hotā bhavati, samānau hi prā-
ṇodānau, prāṇānām kṛityai prāṇānām pratiprajñātyai 3 ya-
jño vai devebhya udakrāmat, te devā na kim canūśaknnvan
kartum na prājñāns. te 'bruvann Aditiṃ: tvayemam ya-
jñam prajānāmeti. sā tathety abravīt, sā vai vo varam vṛiṇā
iti. vṛiṇishveti. saitam eva varam avṛiṇīta: matprāyaṇā
yajñāḥ santu madudayanā iti. tatheti. tasmād ādityaḥ ca-
ruḥ prāyaṇīyo bhavaty āditya udayaniyo, varavṛito hy asyā
4 atho etam varam avṛiṇīta: mayaiva prācīm diśam prajā-
nāthāgninā dakṣiṇām, Somena pratīcīm, Savitrodīcīm iti
5 Pathyām yajati 6 yat Pathyām yajati, tasmād asau pura
udeti, paścāstam eti; Pathyām hy esho 'nusamcaraty 7 Agniṃ
yajati 8 yad Agniṃ yajati, tasmād dakṣiṇato 'gra osha-
dhayaḥ pacyamānā āyanty, āgneyyo hy ośadhayaḥ 5 So-
mam yajati 10 yat Somam yajati, tasmāt pratīcyo 'py āpo
bahvyaḥ syandante, sanmyā hy āpaḥ 11 Savitāram yajati
12 yat Savitāram yajati, tasmād uttarataḥ paścād ayam bhī-
yishṭham pavamānaḥ pavate, savitṛiprasūto hy esha etat
pavata 13 uttamām Aditiṃ yajati 14 yad uttamām Aditiṃ
yajati, tasmād asāv imām vṛiṣṭyābhyunatty abhijighrati
15 pañca devatā yajati, pāṇkto yajñāḥ. sarvā diśaḥ kalpanto,
kalpate yajño 'pi 16 tasyai janatāyai kalpate yatraivam
vidvān hotā bhavati || 7 || • ||

1 Yas tejo brahmavarcasam ichet prayājāhutibhiḥ prāṇ

sa iyāt, tejo vai brahmavarecasu prāci dik 2 tojasvī brahmavarecasī bhavati ya evaṃ vidvān prāñ eti 3 yo 'nnādyam ichet prayājāhutibhir dakṣhiṇā sa iyād, annādo vā esho 'nnapatir yad Agnir 4 annādo 'nnapatir bhavaty, aṣuuto prajāyānnādyam ya evaṃ vidvān dakṣhinaiti 5 yaḥ paṣūn ichet prayājāhutibhiḥ pratyāñ sa iyāt, paṣavo vā ete yad āpaḥ 6 paṣumān bhavati ya evaṃ vidvān pratyāññ eti 7 yaḥ somapītham ichet prayājāhutibhir udañ sa iyād, uttarā ha vai somo rājū 8 pra somapītham āpnoti ya evaṃ vidvān udaññ eti 9 svargyaivordhvā dik, sarvāsu dikṣhu rādhnoti 10 samyañco vā ime lokāḥ, samyañco 'smā ime lokāḥ śriyai dīlyati ya evaṃ veda 11 Pathyām yajati. yat Pathyām yajati, vācam eva tad yajñamukhe sambharati 12 prāṇāpānāv Agnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 13 Pathyām eva yajati. yat Pathyām eva yajati, vācaiva tad yajñam panthām apinayati 14 cakṣushī evāgnīshoman, prasavāya Savitā, pratishṭhityā Aditiḥ 15 cakṣushā vai devā yajñam prājānañ, cakṣushā vā etat prajāñyate yad aprajāneyam; tasmād api mugdhaḥ caritvā yadaivānushṭhyā cakṣushā prajāñaty atha prajāñāti 16 yad vai tad devā yajñam prajānann asyām vāva tat prajāñann, asyām sambharann; asyai vai yajñas tūyate, 'syai kriyate, 'syai sambhriyate, iyaṃ hy Aditis. tad uttamām Aditiṃ yajati. yad uttamām Aditiṃ yajati, yajñasya prajāñatyai svargasya lokasyānukhyātyai || 8 || २ ||

1 Devaviṣaḥ kalpayitavyā ity āhus, tāḥ kalpanānāḥ anu manushyaviṣaḥ kalpanta iti; sarvā viṣaḥ kalpante, kalpate yajño 'pi 2 tasyai janatāyai kalpate yatraivam vidvān hotā bhavati 3 svasti naḥ pathyāsu dhanvasv ity anvāha 4 svasty apsu vṛijane svarvati | svasti naḥ putra-kṛitheshu yonishu svasti rāye maruto dadhātāneti 5 Maruto vai devānām viṣas, tā evaitad yajñamukhe

'cīkṣipat 6 sarvaiḥ chandobhir yajed ity āhuh. sarvair vai chandobhir iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamānaḥ sarvaiḥ chandobhir iṣṭvā svargam lokam jayati 7 svasti naḥ pathyāsu dhanvasu, svastir id dhi prapatho śreṣṭhēti pathyāyāḥ svastes trisṭubhāv. agne naya supathā rāye asmān, ā devānām api panthām aganmety Agnes trisṭubhau. tvam soma pra cikito manishā, yā te dhāmāni divi yā pṛithivyām iti Somasya trisṭubhāv. ā viśvadevaṁ satpatim, ya imā viśvā jātāniti Savitur gāyatriyau. sūtrāmānam pṛithivīm dyām anhasam, mahim ū shu mātarām suvratānām ity Aditer jagatyāv 8 etāni vāva sarvāni chandāṁsi: gāyatraṁ trisṭubham jāgataṁ, auv anyāny; etāni hi yajñe pratamām iva kriyanta 9 etair ha vā asya chandobhir yajataḥ sarvaiḥ chandobhir iṣṭam bhavati ya evaṁ veda ||9|| ॥

Tā vā etāḥ pravatyō netrīmatyaḥ pathīmatyaḥ svastīmatya etasya havisho yājyānuvākya. etābhir vā iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamāna etābhir iṣṭvā svargam lokam jayati 2 tāsu padam asti: svasti rāye maruto dadhātānēti. Maruto ha vai devaviṣo 'ntarikṣabhājanās. tebhyo ha yo 'nivedya svargam lokam etiṣvarā hainam ni vā roddhor vi vā mathitoḥ. sa yad āha: svasti rāye maruto dadhātānēti, tam Marudbhyo devavidbhyo yajamānam nivedayati; na ha vā enam Maruto devaviṣaḥ svargam lokam yantam nirundhate, na vimathnate 3 svasti hainam atyarjanti svargam lokam abhi ya evaṁ veda 4 virājāv etasya havishaḥ sviṣṭakṛitāḥ samyājye syātām ye trayastriṁśadakṣhare 5 sed agnir agnīr aty astv anyān, sed agnir yo vanushyato nīpātīty etc 6 virāḍbhyām vā iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamāno virāḍbhyām iṣṭvā svargam

lokaṃ jayati 7 te trayastriṃśadakshare bhavatas. trayastri-
ṃśad vai devā: ashtaṇ Vasava, ekādaśa Rudrā, dvādaśādityāḥ,
Prajāpatiḥ ca Vashaṭkāraḥ ca. tat prathame yajñamukhe devatā
akṣharabhājaḥ karoty, akṣhareṇākṣhareṇaiva tad devatām
prīṇāti, devapātreṇaiva tad devatās tarpayati || 10 || ॥

1 Prayājavad anannyājam kartavyam prāyaṇīyam ity
āhur, hīnam iva vā etad iñkhitam iva yat prāyaṇīyasyānu-
yājā iti 2 tat-tan nāḍṛityam 3 prayājavad evānnyājavat ka-
rtavyam. prāṇā vai prayājāḥ prajānuyājā; yat prayājān
antariyāt prāṇāns tad yajamānasyāntariyād, yad anuyājān
antariyāt prajān tad yajamānasyāntariyāt 4 tasmāt prayā-
javad evānuyājavat kartavyam 5 patnīr na samyūjayet, sam-
sthitayajur na juhuyāt 6 tāvataiva yajño 'samsthitah 7 prā-
yaṇīyasya nishkāsaṃ nidadhyāt, tam udayaniyenābhinirva-
ped, yajñasya samṭatyai yajñasyāvyaachedāyā 8 tho khalu
yasyām eva sthālyām prāyaṇīyam nirvapet tasyām udaya-
nīyam nirvapet, tāvataiva yajñah samṭato 'vyavachinno bha-
vaty 9 amushmin vā etena loke rādhnuvanti nāsminn, ity
āhur, yat prāyaṇīyam iti. prāyaṇīyam iti nirvapanti prāya-
nīyam iti caranti, prayanty evāsmāḥ lokād yajamānā ity
10 avidyayaiva tad āhur. vyatishajed yājyānuvākyā 11 yāḥ
prāyaṇīyasya puronuvākyās tā udayaniyasya yājyāḥ ku-
ryād, yā udayaniyasya puronuvākyās tāḥ prāyaṇīyasya
yājyāḥ kuryāt. tad vyatishajaty ubhayor lokayor ṛiddhyā,
ubhayor lokayoḥ pratishṭhityā. ubhayor lokayor ṛidlnoty,
ubhayor lokayoḥ pratishṭhathi 12 pratishṭhathi ya evaṃ
vedā 13 dityaḥ caruḥ prāyaṇīyo bhavaty āditya udayaniyo
yajñasya dhṛityai, yajñasya barsanaddhyai, yajñasyāpra-
sraṇsāya 14 tad yathaivāda, iti ha smāha, tejanyā ubhayato
'ntayor aprasraṇsāya barsau nahyaty, evaṃ evaitad yajña-
syobhayato 'ntayor aprasraṇsāya barsau nahyati yad ādi-
tyaḥ caruḥ prāyaṇīyo bhavaty āditya udayaniyaḥ 15 pathya-

yaivetaḥ svastyā prayanti, pathyām svastim abhy udyanti;
svasty evetaḥ prayanti, svasty udyanti svasty udyanti
|| 11 || * ||

Iti prathamapañcikāyām dvitīyo 'dhyāyaḥ.

Iti dvitīyādhyāye pañcamah khaṇḍaḥ.

1 Prācyām vai diṣi devāḥ somam rājānam akrīṇaṁs,
tasmāt prācyām diṣi kriyate 2 tam trayodaśān māsād akrī-
ṇaṁs, tasmāt trayodaśo māso nānuvidyate; na vai somavi-
krayy anuvidyate, pāpo hi somavikrayī 3 tasya kṛtasya
manushyān abhy upāvartamānasya diṣo vīryūnīndriyāṇi
vyudasīdaṁs, tāny ekayarcāvarurutsanta, tāni nāśaknuvaṁs.
tāni dvābhyām tāni tisṛibhis tāni catasṛibhis tāni pañcabhis
tāni śhaḍbhis tāni saptabhir naivāvārundhata, tāny aṣṭā-
bhir avārundhatāṣṭābhir āśṇuvata. yad aṣṭābhir avāru-
ndhatāṣṭābhir āśṇuvata, tad aṣṭānām aṣṭatvam 4 āśṇute
yad-yat kāmāyate ya evaṁ veda 5 tasmād eteṣu karmasv
aṣṭāv-aṣṭāv anūcyanta, indriyāṇām vīryāṇām avaruddhyai
|| 12 || 1 ||

1 Somāya kṛtāya prohyamāṇāyānubrūhīty āhādihvaryur
2 bhadrād abhi śreyāḥ prehīty anvāhāḥyaṁ vāva loko
bhadras. tasmād asāv eva lokaḥ śreyān, svargam eva tal
lokaṁ yajamānaṁ gamayati 4 bṛihaspatīḥ puraetā to
astv iti. brahma vai Bṛihaspatir, brāhmaivāsmā etat puro-
gavam akar, na vai brahmaṇvad rishyaty 5 athem ava
sya vara ā prīthivyā iti. devayajanaṁ vai varam prī-
thivyai, devayajana evainaṁ tad avasāyayaty. āre śatrūn
kṛiṇuhi sarvavīra iti. dvishantam evāsmā tat pāpmā-
nam bhrātrivyaṁ apabādhate 'dharam pādayati 6 soma
yās te mayobhuva iti trīcaṁ sanmyaṁ gāyatram anvāha
some rājani prohyamāṇe, svayaivainaṁ tad devatayā svena
chandasā samardhayati 7 sarve nandanti yaśasāgate-
nety anvāha 8 yaśo vai somo rājā, sarvo ha vā etena kṛi-

yamāṇena nandati yaś ca yajñe lapsyamāno bhavati yaś
 ca na 9 sabhāsāhena sakhyā sakhāya ity. esha vai
 brāhmaṇānāṃ sabhāsāhaḥ sakhyā yat somo rājā 10 kilbisha-
 sprid ity. esha n eva kilbishasprid 11 yo vai bhavati, yaś
 śreshṭhatām aṣṇute sa kilbisham bhavati 12 tasmād ābur:
 mānuvoco mā pracāriḥ, kilbisham nu mā yātayann iti
 13 pitushaṇir ity. annam vai pitu, dakṣiṇā vai pitu;
 tām enena sadoty, annasanim evainam tat karoty 14 aram
 hito bhavati vājināyetIndriyam vai vīryam vāji-
 nam 15 ājarasaṃ hāsmāi vājinam nāpachidyate ya evam
 vedā 16 gan deva ity anvāhā 17 gato hi sa tarhi bhavaty
 18 ṛitubhir vardhatu kehayam ity. ṛitavo vai soma-
 sya rājño rājabhrātaro yathā manushyasya, tair evainam
 tat sahāgamayati 19 dadhātu naḥ savitā suprajām
 isham ity āśisham āśāste 20 sa naḥ kshapābhir aha-
 bhiḥ ca jinvatv ity. abāni vā abāni rātrayaḥ kshapā, aho-
 rātrair evāsmā etām āśisham āśāste. prajāvantam rayim
 asme sam invatv ity āśisham evāśāste 21 yā te dhā-
 māni havishā yajantīty anvāha 22 tā te viṣvā pari-
 bhūr astu yajñam 23 gayasphānaḥ prataranaḥ su-
 vīra iti, gavām naḥ sphāvayitā pratārayitaidhīty eva tad
 āhā 24 vīrahā pra carā soma duryān iti. gṛihā vai du-
 ryā. bibhyati vai somād rājña āyato yajamānasya gṛihāḥ.
 sa yad etām anvāha śāntyaivainam tac chamayati, so 'sya
 śānto na prajāṃ na paśūn hinasti 25 mām dhiyam śiksha-
 mānasya deveti vārūnyā paridadhāti 26 varuṇadevatyo
 vā esha tāvad yāvad upanaddho, yāvat pariśritāni prapa-
 dyate; svayaivainam tad devatayā svena chandasā sama-
 rdhayati 27 śikshamānasya deveti. śikshate vā esha yo
 yajate 28 kratum dakṣam varuṇa sam śiṣādhiti, vī-
 ryam prajānam Varuṇa sam śiṣādhīty eva tad āha 29 ya-
 yāti viṣvā duritā tarema sutarmānam adhi nāvam

ruhemeti. yajño vai sutarmā naur, kṛishṇājīnam vai sutarmā naur, vāg vai sutarmā naur; vācam eva tad āruhya tayā svargam lokam abhi samtarati 30 tā etā asbtāv anvāha rūpasamṛiddhā 31 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamānam ṛig abhivadati 32 tāsām triḥ prathamām anvāha trir uttamām 33 tā dvādaśa sampadyante: dvādaśa vai māsūḥ samvatsarah, samvatsarah Prajāpatiḥ 34 prajāpatyāyatanūbhīr evābhīr rādhnoti ya evam veda 35 triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nabyati sthemno balāyāvisraṁsāya || 13 || 2 ||

1 Anyataro 'nadvān yuktaḥ syād anyataro vimukto 'tha rājānam upāvahareyur 2 yad ubhayor vimuktayor upāvahareyuh, pitṛidevatyaṁ rājānam kuryur 3 yad yuktayor, ayogakshemaḥ prajā vindet, tāḥ prajāḥ pariplaveran 4 yo 'nadvān vimuktas tac chālāsadām prajānām rūpam, yo yuktaḥ tac cakriyānām. te ye yukte 'nye vimukte 'nya upāvaharanty, ubhāv eva te kshemayogau kalpayanti 5 devāsuraḥ vā eshu lokeshu samayatanta. ta etasyām prācyām diśy ayatanta, tāns tato 'surā ajayaṁs. te dakṣiṇasyām diśy ayatanta, tāns tato 'surā ajayaṁs. te pratīcyām diśy ayatanta, tāns tato 'surā ajayaṁs. ta udīcyām diśy ayatanta, tāns tato 'surā ajayaṁs. ta udīcyām prācyām diśy ayatanta, te tato na parājayanta. saishā dig aparājitā, tasmād etasyām diśi yateta vā yātayed veśvaro hāṇṛipākartos 6 te devā abruvann: arājatayā vai no jayanti, rājānam karavāmahā iti. tatheti. te somam rājānam akurvaṁs, te somena rājñā sarvā diśo 'jayann. esha vai somarājā yo yajate. prāci tishṭhaty ādadhāti, tena prācīm diśam jayati. tam dakṣiṇā parivahanti, tena dakṣiṇām diśam jayati. tam pratyāṅcam āvartayanti, tena pratīcīm diśam jayati. tam udīcas tishṭhata upāvaharanti, tenodīcīm diśam jayati 7 somena rājñā sarvā diśo jayati yā evam veda || 14 || 3 ||

1 Havir ātithyaṃ nirupyate some rājany āgate 2 somo vai rājā yajamānasya grihān āgachati, tasmā etad dhavir ātithyaṃ nirupyate, tad ātithyasyātithyantvaṃ 3 navakapālo bhavati. nava vai prāṇāḥ, prāṇānāṃ kṛiptyai prāṇānāṃ pratiprajātyai 4 Vaiśṇavo bhavati. Viṣṇur vai yajñāḥ, svayaivainam tad devatayā svena chandasā samardhayati 5 sarvāṇi vāva chandānsi ca priṣṭhāni ca somaṃ rājānaṃ kṛitam anv āyanti, yāvantaḥ khalu vai rājānam apuyanti tebhyaḥ sarvebhya ātithyaṃ kriyate 6 'gnim manthanti some rājany āgate. tad yathaivādo manushyarāja āgate 'nyasmin vārhaty ukshāṇaṃ vā velhatam vā kshadanta, evam evāsmā etad kshadante yad agnim manthanty; agnir hi devānāṃ paśuḥ || 15 || • ||

1 Agnaye mathyamānāyānubṛūhīty āhādhlvāryur 2 abhi tvā devā savitar iti sāvitrīm anvāha 3 tad āhur: yad agnaye mathyamānāyānu vācābātha kasmāt sāvitrīm anv-āheti 4 Savitā vai prasavānām Iṣe, savitṛiprasūtā evainam tan manthanti. tasmāt sāvitrīm anvāha 5 maḥi dyāuḥ prithivī ca na iti dyāvāprithivīyām anvāha 6 tad āhur: yad agnaye mathyamānāyānu vācābātha kasmād dyāvāprithivīyām anvāheti. dyāvāprithivībhyām vā etaṃ jātam devāḥ paryagrihaṇs, tābhyām evādyāpi parigrīhītas. tasmād dyāvāprithivīyām anvāha 7 tvām agne pushkarād adhīti tṛicam āgneyaṃ gāyatram anvāhāgnau mathyamāne, svayaivainam tad devatayā svena chandasā samardhayaty 8 atharvā nir amanthateti rūpasamṛiddham. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 9 sa yadi na jāyeta yadi ciraṃ jāyeta, rākshoghnyo gāyatryo 'nūcyā 10 agne haṃsi ny atrinaṃ ity etā 11 rakshasām apahatyai 12 rakshānsi vā enaṃ tarḥy ālabhante, yarhi na jāyate yarhi ciraṃ jāyate 13 sa yady ekasyām evānūktāyām jāyeta yadi

dvayor, atho ta bruvantu jantava iti jātāya jātavatīm abhirūpām anubrūyād 14 yad yajñe 'bhirūpam tat samṛiddham 15 ā yam haste na khādinam iti 16 hastābhyām hy enam manthanti 17 śiṣum jātam iti. śiṣur iva vā esha prathamajāto yad agnir 18 na bibhrati | viṣām agnim svadhvaram iti 19 yad vai devānām neti tad eshām o3m iti 20 pra devam devavItaye bharatā vasuvittamam iti prahriyamāṇyābhirūpā 21 yad yajñe 'bhirūpam tat samṛiddham 22 ā sve yonau ni shIdatv ity 23 esha ha vā asya svo yonir yad agnir agner 24 ā jātam jātavedasiti 25 jāta itaro, jātavedā itarah 26 priyam śiṣitātithim ity. esha ha vā asya priyo 'tithir yad agnir agneḥ 27 syona ā gṛihapatim iti, śāntyām evainam tad dadhāty 28 agnināgnih sam idhyate kavir gṛihapatir yuvā | havyavād juhvā-sya ity abhirūpā 29 yad yajñe 'bhirūpam tat samṛiddham 30 tvam hy agne agninā vipro vipreṇa san sateti 31 vipra itaro vipra itarah, sann itarah sann itarah 32 sakhā sakhyā samidhyasa ity. esha ha vā asya svaḥ sakhā yad agnir agnes 33 tam marjayanta sukratum puroyāvānam ājishu | sveshu kshayeshu vājinam iti 34 esha ha vā asya svaḥ kshayo yad agnir agner 35 yajñena yajñam ayajanta devā ity uttamayā paridadhāti 36 yajñena vai tad devā yajñam ayajanta yad agnināgnim ayajanta, te svargam lokam āyaṅs 37 tāni dharmāni prathamāny āsan | te ha nākam mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devā iti 38 chandānsi vai Sādhyā devās, te 'gre 'gnināgnim ayajanta, te svargam lokam āyann 39 Ādityāś caivelāśann Aṅgirasas ca, te 'gre 'gnināgnim ayajanta, te svargam lokam āyan 40 saishā svargyāhutir yad agnyāhutir. yadi ha vā apy abrāhmaṇokto yadi duruktokto yajate 'tha laishāhutir gachaty eva devān, na pāpmanā samṛijyate 41 gachaty asyāhutir devān

nāsyāntiḥ pāpmanā saṃsṛijyate ya evaṃ veda 42 tū etās trayodaśānvāha rūpasamṛiddhā 43 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 44 tāsāṃ triḥ prathamām anvāha trir uttamām, tāḥ saptadaśa sampadyante. saptadaśo vai Prajāpatir: dvādaśa māsāḥ pañcartavas. tāvān saṃvatsarah, saṃvatsarah Prajāpatih 45 prajāpatyāyatanābhir evābhī rādhnōti ya evaṃ veda 46 triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṁsūya || 16 || ॥

1 Samidhāgnim duvasyat, ā pyāyasva sam etu ta ity ājyabhāgayoh puronuvākye bhavata ātithyavatyaū rūpasamṛiddhe 2 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 3 saishāgneyy atithimatī, na saumyātithimaty asti. yat saumyātithimatī syāc, chaṣvat sā syād 4 etat tv evaishātithimatī yad āpīnavatī 5 yadā vā atithim parivevishaty āpīna iva vai sa tarhi bhavati 6 tayoṛ jushānevaiva yajati 7 daṃ vishṇur vi cakrame, tad asya priyam abhi pātho aśyām iti vaishṇavyau 8 tripadām anūeya catuspadayā yajati 9 sapta padāni bhavanti. śiro vā etad yajñasya yad ātithyam, sapta vai śirshan prāṇāḥ, śirshan eva tat prāṇān dadhāti 10 hotāraṃ citraratham adhvarasya, pra-prāyam agnir bharatasya śrinva iti svishtakṛitah samyājye bhavata ātithyavatyaū rūpasamṛiddhe. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 11 trisṭubhau bhavataḥ sendriyatvāye 12 lāntam bhavati lāntena vā etena devā arādhnūvan yad ātithyam, tasmād ilāntam eva kartavyam 13 prayājān evātra yajanti nānuyājān 14 prāṇā vai prayājānuyājās, te ya ime śirshan prāṇās te prayājā, ye 'vāñcas te 'nuyājāḥ. sa yo 'trānuyājān yajed, yathemūn prāṇān ālupya śirshan dhi-tset tādṛik tad 15 atiriktaṃ tat, sam u vā ime prāṇā vi-

dre ye ceme ye ceme 16 tad yad evātra prayājān yajanti
nānuyājāns, tatra sa kāma upāpto yo 'nuyājeshu yo 'nuyā-
jeshu || 17 || • ||

Iti prathamapañcikaṃ tṛitīyo 'dhyāyaḥ.

Iti tṛitīyādhyāye śhaṣṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhya udakrāman: na vo 'ham annam
bhaviṣhyāmīti. neti devā abruvann, annam eva no bhavi-
ṣhyasīti. taṃ devā vimethire, sa haibhyo vibṛito na pra-
babbūva. te hocur devā: na vai na itthaṃ vibṛito 'lam
bhaviṣhyati, bantemaṃ yajñam sambharāmeti. tatheti. taṃ
saṃjabbrus 2 taṃ sambhṛityocur Aṣvināv: imam bhishajya-
tam ity. Aṣvinau vai devānām bhishajāv, Aṣvināv adhvaryū.
tasmād adhvaryū gharmam sambharatas 3 taṃ sambhṛityā-
hatur: brahman pravargyeṇa pracarishyāmo hotar abhi-
shṭubhīti || 18 || • ||

1 Brahma jajñānam prathamam purastād iti
pratipadyate. brahma vai Bṛhaspatir, brahmaṇaivainam
tad bhishajyati 2 yaṃ vai pitre rāshṭry ety agra iti.
vāg vai rāshṭrī, vācam evāsmins tad dadhāti 3 mahān mahī
astabhāyad vi jāta iti brāhmaṇaspatyā. brahma vai
Bṛhaspatir, brahmaṇaivainam tad bhishajyaty 4 abhi tyam
devam savitāram onyor iti sāvitrī. prāṇo vai Savitā,
prāṇam evasmins tad dadhāti 5 saṃ sīdasva mahān asīty
evainam samasūdayann 6 añjanti yam prathayanto na
viprā ity alyamānāyābhirūpā. yad yajñe 'bhirūpaṃ tat
samriddham 7 patamgam aktam asurasya māyayā, yo
naḥ sanutyō abhidāsad agne, bhavā no agne su-
manā upetāv iti dve-dve abhirūpe. yad yajñe 'bhirūpaṃ
tat samriddham 8 kṛiṇushva pājah prasitīm na pṛi-
thvīm iti pañca rākshogluṇyo, rakshasām apahatyai 9 pari
tvā girvaṇo giro, 'dhi dvayor adadhū ukthyam va-
caḥ, śukram te anyad yajataṃ te anyad, apaśyam

gopām anipadyamānam iti catasra ekapātīnyas 10 tā ekaviṃṣatir bhavanty 11 ekaviṃṣo 'yam puruṣo: daṣa ha-
styā aṅgulayo daṣa pādyā ātmaikaviṃṣas. tam imam ātmā-
nam ekaviṃṣam saṃskurute || 19 || * ||

1 Śrakve drapsasya dhamataḥ sam asvarann
iti nava pāvamāṇyo. nava vai prāṇāḥ, prāṇān evāsmins tad
dadhāty 2 ayaṃ venāṣcodayat priṣṇigarbhā ity 3 ayaṃ
vai veno. 'smād vā ūrdhvā anye prāṇā venanty avāṇco
'nye, tasmād venāḥ. prāṇo vā ayaṃ san nābher iti, tasmān
nābhis, tan nābher nābhitvam. prāṇam evāsmins tad da-
dhāti 4 pavitraṃ te vitataṃ brahmaṇas pate, ta-
posh pavitraṃ vitataṃ divas pade, vi yat pavi-
traṃ dhishānā atanvateti pūtavantāḥ prāṇās. ta ime
'vāṇco retasyo mūtryaḥ purishya ity, etān evāsmins tad da-
dhāti || 20 || * ||

1 Gaṇānām tvā gaṇapatiṃ havāmaha iti brā-
hmaṇaspatyam. brahma vai Bṛhaspatir, brahmaṇaivainam
tad bhishajyati 2 prathaṣ ca yasya saprathaṣ ca nā-
meti gharmanvaḥ. satanum evainam tat sarūpaṃ karoti
3 rathamtaram ā jabhārā vasishṭhaḥ || bharadvāja
bṛihad ā cakre agner iti. bṛihadrathamtaravantam
evainam tat karoty 4 apaśyam tvā manasā cakitānam
iti Prajāvān Prājāpatyaḥ. prajāṃ evāsmins tad dadhāti
5 kā rādhad dhotraśvinā vām iti nava vichandasas.
tad etad yajñasyāntastyam. vikshudram iva vā antastyam,
anīya iva ca sthaviya iva ca. tasmād etā vichandaso bha-
vanty 6 etābhir hāṣvinoḥ Kakshīvān priyaṃ dhāmopāgachat,
sa paramam lokam ajayad 7 upāśvinoḥ priyaṃ dhāma ga-
chat, jayati paramam lokam ya evaṃ vedā 8 bhāty
agnir ushasām anīkam iti sūktam 9 pīpivāṇsam
aśvinā gharman achety abhirūpaṃ. yad yajñe 'bbi-
rūpaṃ tat samṛiddham 10 tad u traisṭabham. vīryam vai

trishṭub, vīryam evāsmins tad dadhāti 11 grāvāṇeva tad id artham jarethe iti sūktam. akshī iva karṇāv iva nāsevety aṅgasamākhyāyam evāsmins tad indriyāṇi dadhāti 12 tad u trishṭubham. vīryam vai trishṭub, vīryam evāsmins tad dadhāti 13 | e dyāvāprithivī pūrvacittaya iti sūktam 14 agniṃ gharmam suruṇam yāman ishṭaya ity abhirūpam. yad yajñe 'bhirūpam tat samṛiddham 15 tad u jāgatam. jāgatā vai paṣavaḥ, paṣūn evāsmins tad dadhāti 16 yābhir amum āvatam yābhir amum āvatam ity. etāvato hātrāṣvinau kāmān dadṛisatus, tām evāsmins tad dadhāti, tair evainam tat samardhayaty 17 arūrucad ushasaḥ priṣṇir agriya iti rucitavati, rucam evāsmins tad dadhāti 18 dyubhir aktubhiḥ pari pātam asmān ity uttamayā paridadhāty 19 arishṭebhir aṣvinā saubhagebhiḥ | tan no mitro varuṇo māmāhantām aditiḥ sindhuḥ prithivī uta dyaus ity etair evainam tat kāmāḥ samardhayati 20 | ti nu pūrvam pātalam || 21 || ♦ ||

1 Athottaram 2 upa hvaye sudughām dhenum etām, bhīṅkṛiṇvatī vasupatnī vasūnām, abhi tvā'deva savitaḥ, sam 1 vatsam na mātṛibhiḥ, sam vatsa iva mātṛibhir, yas te stanāḥ ṣaṣayo yo mayobhūr, gaur amīmed anu vatsam mishantam, namased upa sīdata, samjānānā upa sīdant abhiḥ, ā daṣabhir vivasvato, duhanti saptaikām, samiddho agnir aṣvinā, samiddho agnir vṛiṣhaṇāratiḥ divas, tad u prayakshatamam asya karmā, tmanvan nabho duhyate ghṛitam paya, uttishṭha brahmaṇas pate, 'dhukshat pipyushīm ishām, upa drava payasā godhug osham, ā sute siñcata śriyam, ā nūnam aṣvinor ṛishiḥ, sam u tye mahatīr apa ity ekavinaṣatir abhirūpā. yad yajñe 'bhirūpam tat samṛiddham 3 ud

n shya devaḥ savitā hiraṇyayety anūttishṭhati, praitu
 brahmaṇas patir ity anupraiti, gandharva itthā pa-
 dam asya rakshatīti kharam avekshate, nāke super-
 nam upa yat patantam ity upaviṣati, tapto vām
 gharma nakshati svahoto, bhā pibatam aṣvinyeti
 pūrvāhne yajaty 4 agne vīhity anuvashaṭkaroti, svishta-
 krīdabhājanam 5 yad usriyāsv āhutam ghṛitam payo,
 'sya pibatam aṣvinyety aparāhne yajaty, agne vī-
 hity anuvashaṭkaroti, svishtakrīdabhājanam 6 trayāṇām ha-
 vai havishām svishtakṛite na samavadyanti: somasya ghar-
 masya vājinasyeti. sa yad anuvashaṭkaroty, agner eva svi-
 shtakṛito 'nantarityai 7 viśvā āṣā dakṣiṇasād iti brahmā
 japati 8 svāhākṛitaḥ śucir deveshu gharmaḥ, samu-
 drād ūrmim ud iyarti veno, drapsaḥ samudram
 abhi yaj jigāti, sakhe sakḥāyam abhy ā vavṛi-
 tsvo, rdhva ā shu na ūtaya, ūrdhvo naḥ pūhy anha-
 sas, tam ghem itthā namasvina ity abhirūpā. yad
 yajñe 'bhirūpaṁ tat samṛiddham 9 pāvakaṣoce tava hi
 kshayam paritī bhakṣham ākāṅkshate 10 hutam havir
 madhu 'hvir indratame 'gnāv aṣyāma te deva
 gharma | madhumataḥ pitumato vājavato 'ṅgira-
 svato namas te astu mā mā hiṁsīr iti gharmasya bha-
 kshayati 11 syeno na yonim sadanam dhiyā kṛitam,
 ā yasmin sapta vāsavā iti saṁsādyamānāyānvāha
 12 havir havishmo mahi sadma daivyaṁ iti yad ahar
 utsādayishyanto bhavanti 13 sūyavasād bhagavati hi
 bhūyā ity uttamayā paridadhāti 14 tad etad devamithuṇam
 yad gharmaḥ. sa yo gharmaḥ tac chiṣnam, yaṁ śaphau tau
 śaphau, yopayamanī te sronikapāle, yat payas tad retas.
 tad idam agnau devayonyāṁ prajanane retaḥ sicyate. 'gnir
 vai devayoniḥ. so 'gner devayonyā āhutiḥsya sambhavaty
 15 riṇmayo yajurmayah sāmanayo vedamayo brahmamayo

'mṛitamayaḥ sambhūya devatā apyeti ya evaṃ veda yaś
caivam vidvān etena yajñakratunā yajate || 22 || ॥

1 Devāsuraḥ vā eshu lokeshu samayatanta. te vā asurā
imān eva lokān puro 'kurvata, yathaujiyāṁso baliyāṁsa
evaṃ. te vā ayasmayīm evemām akurvata rajatām anta-
rikshaṃ hariṇīm divaṃ, te tathemāṇl lokān puro 'kurvata.
te devā abruvan: puro vā ime 'surā imāṇl lokān akrata,
pura imāṇl lokān pratikaravāmahū iti. tatheti. te sada evā-
syāḥ pratyakurvataḡnuidhram antarikshād dhavirdhāne di-
vas. te tathemāṇl lokān puraḥ pratyakurvata 2 te devā
abruvann: upasada upāyāmopasadā vai mahāpuram jayantīti.
tatheti. te yām eva prathamām upasadam upāyaṁs tayai-
vainān asmāl lokād anudanta, yām dvitīyām tayāntarikshād,
yām tṛtīyām tayā divas. tāṁs tathaiḥbhyo lokebhyo 'nudanta
3 te vā ebhyo lokebhyo nuttā asurā ṛitūn aśrayanta. te
devā abruvann: upasada evopāyāmeti. tatheti. ta imās ti-
sraḥ satīr upasado dvir-dvir ekaikām upāyaṁs, tāḥ shaṭ
samapadyanta. shaḍ vā ṛitavas. tān vā ṛitubhyo 'nudanta
4 te vā ṛitubhyo nuttā asurā māsān aśrayanta. te devā
abruvann: upasada evopāyāmeti. tatheti. ta imāḥ shaṭ satīr
upasado dvir-dvir ekaikām upāyaṁs, tā dvādaśa samapa-
dyanta. dvādaśa vai māsās. tān vai māsebhyo 'nudanta
5 te vai māsebhyo nuttā asurā ardhamāsān aśrayanta. te
devā abruvann: upasada evopāyāmeti. tatheti. ta imā dvā-
daśa satīr upasado dvir-dvir ekaikām upāyaṁs, tāḥ ca-
turviṁṣatīḥ samapadyanta. caturviṁṣatīr vā ardhamāsās.
tān vā ardhamāsebhyo 'nudanta 6 te vā ardhamāse-
bhyo nuttā asurā ahorātro aśrayanta. te devā abruvann:
upasadāv evopāyāmeti. tatheti. te yām eva pūrvāhṇa
upasadam upāyaṁs tayaivainān abno 'nudanta, yām apa-
rāhṇe tayā rātres; tāṁs tathobhābhyām antarāyaṁs 7 tasmāt
supūrvāhṇa eva pūrvayopasadā pracaritavyam svaparāhṇe

'parayā; tāvantam eva tad dvishate lokam pariśinashtī
 || 23 || * ||

1 Jitayo vai nāmaitā yad upasado, 'sapatnām vā etā-
 bhīr devā vijitīm vyajayantā 2 sapatnām vijitīm vijayate ya
 evaṃ veda 3 yām devā eṣhu lokeshu yām ṛitushu yām mā-
 seshu yām ardhmāseshu yām ahorātrayor vijitīm vyaja-
 yanta, tām vijitīm vijayate ya evaṃ veda 4 te devā abī-
 bhayur: asmākaṃ vipremāṇam anv idam asurā ābhavi-
 shyanti. te vyutkramyāmantrayantāgnir Vasubhir udakrā-
 mad, Indro Rudrair, Varuṇa Ādityair, Bṛhaspatir Viṣvair
 devais 5 te tathā vyutkramyāmantrayanta. te 'bruvan:
 hanta yā eva na imāḥ priyatamās tanvas tā asya Varuṇa-
 sya rājño gṛihe saṃnidadhāmahai; tābhir eva naḥ sa na
 saṃgachātai yo na etad atikrāmād, ya ālulobhayishād iti.
 tatheti. te Varuṇasya rājño gṛihe tanūḥ saṃnyadadhata 6 te
 yad Varuṇasya rājño gṛihe tanūḥ saṃnyadadhata tat tātū-
 naptram abhavat, tat tātūnaptrasya tātūnaptratvam 7 ta-
 smād āhur: na satātūnaptrīṇe drogdhavyam iti 8 tasmād v
 idam asurā nānvābhavanti || 24 || * ||

1 Śiro vā etad yajñasya yad ātithyaṃ, grīvā upasadaḥ.
 samānabarhishī bhavataḥ, samānaṃ hi śirogrīvam 2 ishūṃ
 vā etāṃ devūḥ samaskurvata yad upasadas. tasyā Agnir
 anikam āstī, Somaḥ śalyo, Viṣṇus tejanam, Varuṇaḥ par-
 ṇāni. tām ājyadhanvāno vyasṛijaṇs, tayā puro bhindanta
 āyaṇs 3 tasmād etā ājyahaviṣho bhavanti 4 caturo 'gre sta-
 nān vratam upaity upasatsu, catuḥsaṃdhir hīshur: anikam
 śalyas tejanam parṇāni 5 trīṇ stanān vratam upaity upa-
 satsu, trīṣaṃdhir hīshur: anikam śalyas tejanam. dvau
 stanau vratam upaity upasatsu, dvīṣaṃdhir hīshuḥ: śalyaḥ
 ca hy eva tejanam caikam stanam vratam upaity upasatsv,
 ekā hy evaṣhur ity ākhyāyata, ekayā vīryam kriyate 6 paro
 varīyaṇso vā ime lokā arvāg anhiyāṇsaḥ, parastād arvācīr

upasada upaity eshām eva lokānām abhijityā 7 upasadyāya mīlhusa, imām me agne samidham imām upasadam vaner iti tīras-tīraḥ sāmīdhenyo rūpasamriddhā. etad vai yajñasya samriddham yad rūpasamriddham, yat karma kriyamānam iḡ abhivadati 8 jaghnivatiṛ yājyānuvākyaḥ kuryād 9 agnir vṛitrāṇi jāṅghanad, ya ugra iva śaryahā, tvam somāsi satpatir, gayasphāno amīvahē, dam viśṇur vi cakrame, trīṇi padā vi cakrama ity etā 10 viparyastābhir aparāḥṇe yajati 11 ghnanto vā etābhir devāḥ puro bhīdanta āyan yad upasadaḥ 12 sachandasah kartavyā na vichandaso 13 yad vichandasah kuryād, grīvāsu tad gaṇḍam dadhyād, īśvaro glāvo janīto 14 tasmāt sachandasa eva kartavyā na vichandasas 15 tad u ha smāhopāvir Jānaśruteya, upasadam kila vai tad brāhmaṇe: yasmād apy aślilasya śrotṛiyasya mukham vy eva jñāyate trīptam iva rebhātīvety. ājyāhaviṣho hy upasado, grīvāsu mukham adhyāhitam; tasmād dha sma tad āha || 25 || * ||

1 Devavarma vā etad yat prayājāḥ cānuyājāḥ cāprayājam ananuyājam bhavatiśhvai saṃsityā apratiśarāya 2 sakṛd atikramyāśrāvayati, yajñasyābhikrāntyā anapakramāya 3 tad āhuh: krūram iva vā etat somasya rājño 'nte caranti yad asya ghṛitenānte caranti; ghṛitena hi vajreṇendro vṛitram ahaṇs 4 tad yad: aṇṣur-aṇṣuḥ ṭe deva somāpyāyatām indrāya ikadhanavida ā tubhyam indraḥ pyāyatām ā tvam indrāya pyāyasvā pyāyayāsmān sakhīn | sanyā medhayā svasti te deva soma sutyām udṛicam aśīyēti rājānam āpyāyayanti, yad evāsyat krūram ivānte caranti tad evāsyaitenāpyāyayanti, atho enam vardhayanti eva 5 dyāvāprithivyor vā esha garbho yat somo rājā. tad yad: eshṭā rāya eshṭā vāmāni preṣhe bhagāya | ṛitam ṛitavādibhyo namo dive na-

maḥ pṛithivyā iti prastare nihnavate, dyāvāpṛithivībhyām
eva tan namaskurvanty, atho ene vardhayanty eva vardha-
yanty eva || 26 || • ||

Iti prathamapañcikaṣyām caturtho 'dhyāyah.

Iti caturthādhyāye navamaḥ khaṇḍaḥ.

1 Somo vai rājā Gandharveshv āsīt, taṃ devāḥ ca ṛi-
shayaḥ cābhyadhyāyan: katham ayam asuān somo rājā
gachad iti. sā vāg abravīt: strikāmā vai Gandharvā, ma-
yaiva striyā bhūtayā pañadhvam iti. neti devā abruvan,
katham vayam tvad ṛite syāmeti. sūbravīt: kṛiṇītaiva, yarhi
vāva vo mayārtho bhavitā tarhy eva vo 'ham punar āgan-
tāsmīti. tatheti. tayā mahānagnyā bhūtayā somam rājānam
akṛiṇāns 2 tām anukṛitim askannām vatsatarim ājanti soma-
krayanīm, tayā somam rājānam kṛiṇanti 3 tām punar ni-
shkṛiṇiyāt, punar hi sā tām āgachat 4 tasmād upāṇsu vācā
caritavyam. some rājani krite Gandharveshu hi tarhi vāg
bhavati, sāgnāv eva praṇiyamāne punar āgachati || 27 || • ||

1 Agnaye praṇiyamānāyānubrūhity āhādihvaryuh 2 pra
devam devyā dhiyā bharatā jātavedasam | havyā
no vakshad ānushag iti gāyātrim brāhmaṇasyānubrūyāt
3 gāyatro vai brāhmaṇas, tejo vai brahmavarcasam gāyātri;
tejasaivainam tad brahmavarcasena samardhayati 4 mam
mahe vidatthyāya śūsham iti trisṭubham rājanyasyānu-
brūyāt 5 trisṭubho vai rājanya, oja vā indriyam vīryam
trisṭub; ojasaivainam tad indriyeṇa vīryeṇa samardhayati
6 śaśvat kṛitva idyāya pra jābhṛur iti 7 svānām evai-
nam tac chraishṭhyam gamayati 8 śṛiṇotn no damye-
bhir anikaih śṛiṇotv agnir divyair ajasra ity
9 ājarasam hāsminn ajasro didāya ya evam vedā 10 yam
iha prathamam dhāyī dhātṛibhir iti jagatīm vaiśya-
syānubrūyāt 11 jāgato vai vaiśyo, jāgataḥ paśavaḥ; paśu-
bhir evainam tat samardhayati 12 vaneshu citram vi-

bhvaṃ viṣe-viṣa ity abhirūpā. yad yajñe 'bhirūpaṃ tat
 samriddham 13 ayam u shya pra devayur ity 14 anu-
 shṭubhi vācam visrijate 15 vāg vā anusṭub, vācy eva tad
 vācam visrijate 16 'yam u shya iti yad āhāyam u syā-
 gamam yā purā Gandharveshv avāksam ity eva tad vāk
 prabrūte 17 'yam agnir urushyatīty 18 ayam vā Agnir
 urushyaty 19 amṛitād iva janmana ity, amṛitatvam
 evāsmiṃs tad dadhāti 20 sahasaṣ cit sahīyān devo jī-
 vātave kṛita iti 21 devo hy esha etaj jīvātave kṛito yad
 Agnir 22 ilāyās tvā pade vayam nābhā prithivyā
 adhīty 23 etad vā ilāyās padam yad uttaravedinābbhir
 24 jātavedo ni dhīmahi, nidhūsyanto hy enam bha-
 vanty 25 agne havyāya volhava iti, havyam hi va-
 kshyan bhavaty 26 agne viṣvebhīḥ svanīka devair
 ūrṇāvantam prathamah sīda yonim iti 27 viṣvair evai-
 nam tad devaiḥ sahāsādayati 28 kulāyinaṃ ghṛitava-
 ntam savitra iti, kulāyam iva hy etad yajñe kriyate yat
 paitudāravāḥ paridhaya gulgulūrnāstukāḥ sugandhitejanā-
 nīti. yajñam naya yajamānāya sādhyv iti, yajñam eva
 tad rījudhā pratishṭhāpayati 29 sīda hotaḥ sva u loke
 cikītvān ity; Agnir vai devānāṃ hotā, tasyaisha svo loko
 yad uttaravedinābbhiḥ 30 sādāyā yajñam sukṛitasya
 yonāv iti; yajamāno vai yajño, yajamānāyavaitām āsi-
 sham āsāste 31 devāvīr devān havishā yajāsy agne
 bṛihad yajamāne vayo dhā iti; prāno vai vayah, prā-
 nam eva tad yajamāne dadhāti 32 ni hotā hotṛishadane
 vidāna ity; Agnir vai devānāṃ hotā, tasyaitad dhotṛisha-
 danam yad uttaravedinābbhis 33 tvesho dīdivān asadat
 sudaksha ity, āsanno hi sa tarhi bhavaty 34 adabdhā-
 vratapramatir vasishṭha ity, Agnir vai devānāṃ vasi-
 shṭhaḥ 35 sahasrambharaḥ śucijihvo agnir ity, eshā
 ha vā asya sahasrambharatā yad evam ekaṃ santam ba-

huhbā viharanti 36 pra ha vai sāhasram posham āpnoti ya
 . evaṃ veda 37 tvam dūtas tvam u naḥ paraspā ity
 uttamayā paridadhāti 38 tvam vasya ā vṛishabha pra-
 netā | agne tokasya nas tane tanūnām aprayuehan
 dīdyad bodhi gopā ity 39 Agnir vai devānām gopā;
 Agnim eva tat sarvato goptāram paridatta ātmane ca yaja-
 mānāya ca yatraivam vidvān etayā paridadhāty, atho sam-
 vatsarinām evaitām svastim kurute 40 tā etā ashtāv anvāha
 rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpa-
 samṛiddham, yat karma kriyamānam ṛig abhivadati 41 tā-
 sām triḥ prathamām anvāha trir uttamām, tā dvādaśa sam-
 padyante: dvādaśa vai māsūḥ samvatsarah, samvatsarah
 Prajāpatiḥ. prajāpatyāyatanābhir evābhi rādhuoti ya evam
 veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva
 tad barsan nahyati sthemne balāyāvīrasāya || 28 || ॥

1 Havirdhānābhyām prohyamānābhyām anubrūhīty āhā-
 dhvaryur 2 yuḥ vām brahma pūrvyam namobhir ity
 anvāha. brahmaṇā vā ete devā ayuñjata yad dhavirdhāne,
 brahmaṇaivaine etad yuñkte; na vai brahmaṇvad rishyati
 3 pretām yajñasya sambhuveti trīcam dyāvāprithi-
 vīyam anvāha 4 tad āhur: yad dhavirdhānābhyām prohya-
 mānābhyām anu vācāhātha kasmāt trīcam dyāvāprithivīyam
 anvāheti. dyāvāprithivī vai devānām havirdhāne āstām, te
 u evādyāpi havirdhāne; te hīdam antareṇa sarvam havir
 yad idam kimca. tasmāt trīcam dyāvāprithivīyam anvāha
 5 yame iva yatamāne yad aitam iti, yame iva hy
 ete yatamāne prabāhug itaḥ 6 pra vām bharau mānu-
 shā devayanta iti, devayanto hy ene mātushāḥ prabha-
 ranty 7 ā sīdatam svam u lokam vidāne svāsasthe
 bhavatam indave na iti, somo vai rājenduh, somāyai-
 vaine etad rājña āsade 'ciklīpad 8 adhi dvayor adadhā
 ukthyam vaca iti 9 dvayor hy etat trītiyam chadir adhi-

nidhīyata 10 ukthyam vaca iti yad āha, yajñīyam vai karmokthyam vaco, yajñam evaitena samardhayati 11 yatasrucā mithunā yā saparyataḥ | asamyatto vrato te kṣheti pushyatīti 12 yad evādaḥ pūrvam yattavat padam āha tad evaitena śāntyā śamayati 13 bhadrā śaktir yajamānāya sunvata ity āśisham āśāste 14 viśvā rūpāṇi prati muñcate kavir iti viśvarūpām anvāha 15 sa rarātyām ikṣhamāṇo 'nubrūyād 16 viṣvam iva hi rūpam rarātyāḥ suklaṁ iva ca kṛṣṇam iva ca 17 viṣvam rūpam avarunddha ātunane ca yajamānāya ca yatraivam vidvān etām rarātyām ikṣhamāṇo 'nvāha 18 pari tvā girvaṇo gira ity. uttamayā paridadhāti 19 sa yadaiva havir-dhāne sampariṣrite manyetātha paridadhīyād 20 anagnambhāvukā ha hotuṣ ca yajamānasya ca bhūryā bhavanti yatraivam vidvān etayā havirdhānayoḥ sampariṣritayoḥ paridadhāti 21 yajushā vā etc pariṣriyete yad dhavirdhāne, yajushaivaine etat pariṣrayanti 22 tau yadaivādhvaryuṣ ca pratiprasthātā cobhayato methyau nilhanyātām atha paridadhīyād 23 atra hi te sampariṣrite bhavatas 24 tā etā ashtāv anvāha rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati. tāsām triḥ prathamām anvāha trir uttamām, tā dvādaśa sampadyanto: dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpatiḥ. prajāpatyāyatanābhīr evābhi rādhnoti ya evam veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nabhyati sthemne balāyāvisrañśāya || 29 || * ||

1 Agniśhomābhyām prañīyamānābhyām anubrūhity āb-dhvaryuḥ 2 sāvīr hi deva prathamāya pitra iti sāvitrīm anvāha 3 tad āhur: yad Agniśhomābhyām prañīyamānābhyām anu vācābātha kasmāt sāvitrīm anvāheti. Savitā vai prasavānām īṣe, savitṛiprasūtā evainau tat praṇayanti.

tasmāt sāvitṛim anvāha 4 praitu brahmaṇas patir iti
 brāhmaṇaspatyāni anvāha 5 tad āhur: yad Agnīshomābhyām
 praṇīyamānābhyām anu vācāhātha kasmād brāhmaṇaspa-
 tyām anvāheti. brahma vai Bṛihaspatir, brahmaivābhyām etat
 purogavam akar, na vai brahmaṇvad rishyati 6 pra devy
 etu sūnṛiteti. sasūnṛitam eva tad yajñam karoti. tasmād
 brāhmaṇaspatyām anvāha 7 hotū devo amartya iti tri-
 cam āgneyam gāyatrām anvāha some rājani praṇīyamāne
 8 somam vai rājānam praṇīyamānam antareṇaiva sadolha-
 virdhānāny asurā rakshāṁsy ajighāṁsaṁs, tam Agnir māya-
 yātyanayat 9 purastād eti māyayeti. māyayā hi sa
 tam atyanayat, tasmād v asyāgnim purastād dharanty
 10 upa tvāgne dive-diva, upa priyam panipnatam
 iti tisraṣ caikām cānvāhellṣvaran ha vā etau saṁyantau
 yajamānam hiṁsitor yaṣ cāsau pūrva uddhṛito bhavati, yam
 u cainam aparam praṇayanti. tad yat tisraṣ caikām cā-
 nvāha saṁjāuānāv evainau tat saṁgamayati, pratishṭhāyām
 evainau tat pratishṭhāpayaty, ātmanaṣ ca yajamānasya cā-
 hiṁsāyā 12 agne jushasva prati harya tad vaca ity
 āhutyām bhūyamānāyām anvāhā 13 gnaya eva taj jusṭim
 āhutim gamayati 14 somo jigāti gātuvid iti tricam sau-
 myam gāyatrām anvāha some rājani praṇīyamāne, svayai-
 vainam tad devatayā svena chandasā samardhayati 15 so-
 mah sadhastham āsadaḥ ity. āsatsyan hi sa tarhi bha-
 vati 16 tad atikramyaivānubrūyāt priṣṭhata ivāgnidhram
 kṛtvā 17 tam asya rājā varuṇas tam aśvineti vai-
 shṇavīm anvāha 18 kratum sacanta mārutasya vedha-
 sah | dādhāra daksham uttamam aharvidam vra-
 jam ca viṣṇuḥ sakhivāñ aporṇuta iti 19 Viṣṇur vai
 devānām dvārapaḥ, sa evāsmā etaḍ dvāram vivṛinoty
 20 antaḥ ca prāgā aditir bhavāsiti prapādyamāne
 'nvāha 21 syeno na yonim sadanam dhiyā kṛitam

ity āsanne 22 hiraṇyayam āsadam deva eshatIti
 23 hiraṇmayam iva ha vā esha etad devebhyaḥ chadāyati
 yat kṛiṣṇājinam 24 tasmād etām anvāha 25 stabhnād
 dyām asuro viṣvavedā iti vāruṇyā paridadhāti 26 varu-
 ṇadevatyo vā esha tūvad yāvad upanaddho, yāvat pariśri-
 tāni prapadyate; svayaivainam tad devatayā svena chan-
 dasū samardhayati 27 tam yady upa vā dhāveyur abhayam
 veccherann evā vandasva varuṇam brīhantam ity etayā
 paridadhyād 28 yāvadbhyo hābhayam icbati yāvadbhyo hā-
 bhayam dhyāyati, tāvadbhyo hābhayam bhavati yatraivam
 vidvān etayā paridadhāti. tasmād evam vidvān etayaiva
 paridadhyāt 29 tā etāḥ saptadaśānvāha rūpasamṛiddhā. etad
 vai yajñasya samṛiddham yad rūpasamṛiddham. yat karma
 kriyamāṇam ṛig abhivadati. tāsām triḥ prathamām anvāha
 trir uttamām, tā ekaviṃśatiḥ sampadyanta. ekaviṃśo vai
 Prajāpatir: dvādaśa māsāḥ pañcartavas traya ime lokā,
 asāv Āditya ekaviṃśa uttamā pratishṭhā 30 tad daivam
 kṣbatram, sā śṛis, tad ādhipatyam, tad bradhnasya viṣṭa-
 pam, tat Prajāpater āyatanam, tat svārājyam 31 ṛidhnoty
 etam evaitābhir ekaviṃśatyaiḥ ekaviṃśatyā || 30 || * ||

Iti prathamapañcikasām pañcamo 'dhyāyaḥ.

Iti pañcamādhyāye caturthaḥ khaṇḍaḥ.

1 Yajñena vai devā ūrdhvāḥ svargam lokam āyaṁs. te 'bibhayur: imam no dṛiṣṭvā manuṣhyāḥ ca ṛiṣhayaḥ cānu-prajñāsyantīti. tam vai yūpenaivāyopayaṁs, tam yad yūpenaivāyopayaṁs tad yūpasya yūpatvam. tam avācīnāgram nimityordhvā udāyaṁs. tato vai manuṣhyāḥ ca ṛiṣhayaḥ ca devānāṁ yajñavāstv abhyāyan: yajñasya kimcid eshiṣhyāmaḥ prajñātyā iti. te vai yūpam evāvindann avācīnāgram nimitam. te 'vidur: anena vai devā yajñam ayūyupann iti. tam utkbāyordhvam nyaminvaṁs, tato vai te pra yajñam ajānan pra svargam lokam 2 tad yad yūpa ūrdhvo nimīyate, yajñasya prajñātyai svargasya lokasyānukhyātyai 3 vajro vā esha yad yūpaḥ, so 'śtāśriḥ kartavyo. 'śtāśrir vai vajras. tam-tam praharati dvishate bhrātrivryāya vaddham, yo 'sya śṛityas tasmai startavai 4 vajro vai yūpaḥ, sa esha dvishato vadha udyatas tiṣṭhati. tasmād dhāpy etarhi yo dveshṭi tasyāpriyam bhavaty amuṣhyāyam yūpo 'muṣhyāyam yūpa iti dṛiṣṭvā 5 khādiram yūpam kurvīta svargakāmaḥ. khādireṇa vai yūpena devāḥ svargam lokam ajayaṁs, tathaivaitad yajamānaḥ khādireṇa yūpena svargam lokam jayati 6 bailvam yūpam kurvītānnādyakāmaḥ puṣṭikāmaḥ. samāṁ-samāṁ vai bilvo gṛibhītas, tad annādyasya rūpam; ā mūlāc chākhābhīr anucitas, tat puṣṭeḥ 7 puṣhyati prajāṁ ca paśūṁs ca ya evaṁ vidvān bailvam yūpam kurute 8 yad eva bailvāḥ | bilvam jyotir iti vā ācakṣhate 9 jyotiḥ sveshu bhavati, śreṣṭhah svānām bhavati ya evaṁ veda 10 pālāsam yūpam kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasam vanaspatīnām

palāśas 11 tejasvī brahmavarcaśī bhavati ya evaṃ vidvān
 palāśam yūpam kurute 12 yad eva palāśā3m / sarveshām
 vā esha vanaspatinām yonir yat palāśas. tasmāt palāśa-
 syaiva palāścācākshate, 'mushya palāśam amushya palā-
 śam iti 13 sarveshām hāsyā vanaspatinām kāma upāpto
 bhavati ya evaṃ veda || 1 || 1 ||

1 Añjmo yūpam, anubrūhīty āhādhvaryur 2 añjanti
 tvām adhvare devayanta ity anvāhā3dhvare hy enaṃ
 devayanto 'ñjanti 4 vanaspate madhunā daivyencty.
 etad vai madhu daivyaṃ yad ājyaṃ 5 yad ūrdhvas ti-
 śṭhā draviṇeḥa dhattād yad vā kshayo mātur
 asyā upastha iti. yadi ca tiśṭhāsi yadi ca śayāsai dra-
 viṇam evāsmāsu dhattād ity eva tad āho6c chraya-
 sva vanaspata ity ucchriyamānāyābhirūpā. yad yajñe
 'bhirūpam tat samṛiddham 7 varshman prithivyā adhīty.
 etad vai varshma prithivyai yatra yūpam unminvanti 8 su-
 miti miyamāno varco dhā yajñavāhasa ity āśisham
 āśīste 9 samiddhasya śrayamāṇaḥ purastād iti 10 sa-
 middhasya hy esha etat purastāc chrayate 11 brahma
 vanvāno ajaram suvīram ity āśisham evāśāsta 12 āre
 asmad amatim bādhamāna ity. aśanāyā vai pāpmāmatī,
 tām eva tad ārān nudate yajñāc ca yajamānāc co 13c chra-
 yasva mahate saubhagāyety āśisham evāśāsta 14 ūr-
 dhva ū shu ṇa ūtaye tiśṭhā devo na savitēti 15 yad
 vai devānām neti tad eshām o3m iti. tiśṭha deva iva Sa-
 vitēty eva tad āho 16rdhvo vājasya sanitēti. vājasanīm
 evainam tad dhanasām sanoti 17 yad añjibhir vāgha-
 dbhir vihvayāmaha iti. chandānsi vā añjaya vāghatas,
 tair etad devān yajamānā vihvayante: mama yajñam āga-
 chata mama yajñam iti 18 yadi ha vā api bahava iva ya-
 jante, 'tha hāsyā devā yajñam aiva gachanti yatraivam vi-
 dvān etām anvāho 19rdhvo naḥ pāhy anhaso ni ke-

tunā viṣvam sam atrinam daheti 20 rakshāṁsi vai
 pāpmātrīṇo, rakshāṁsi pāpmānam dahety eva tad āha
 21 kṛidhi na ūrdhvāñ carathāya jīvasa iti yad āha,
 kṛidhi na ūrdhvāñ caranāya jīvasa ity eva tad āha 22 yadi
 ha vā api nīta iva yajamāno bhavati, pari haivainam tat
 samvatsarāya dadāti 23 vidā deveshu no duva ity āsi-
 sham evāśāste 24 jāto jāyate sudinatve ahnām iti
 25 jāto hy esha etaj jāyate 26 samarya ā vidathe var-
 dhamāna iti. vardhayanty evainam tat 27 punanti
 dhīrā apaso manisheti. punanty evainam. tat 28 de-
 vayā vipra ud iyarti vācam iti. devebhya evainam tan
 nivedayati 29 yuvā suvāsāḥ parivīta āgād ity uttamayā
 paridadhāti 30 prāṇo vai yuvā suvāsāḥ, so 'yam śarīraiḥ
 parivṛitāḥ 31 sa u śreyān bhavati jāyamāna iti. śreyāñ-
 chreyān hy esha etad bhavati jāyamānas 32 tam dhīrāsah
 kavaya un nayanti svādhyo manasā devayanta iti.
 ye vā anūcānās te kavayas, ta evainam tad unnayanti 33 tā
 etāḥ saptānvāha rūpasamṛiddhā. etad vai yajñasya sam-
 ṛiddham yad rūpasamṛiddham, yat karma kriyamānam riḡ
 abhivadati. tāsām triḥ prathamām anvāha trir uttamām, tā
 ekādaśa sampadyanta. ekādaśākṣharā vai trisṭup, trisṭub
 Indrasya vajra. indrāyatanābhīr evābhi rādhnōti ya evam
 veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva
 tad barsau nahyati sthemne balāyāvisraṁsāya || 2 || 2 ||

1 Tishṭhet yūpā3ḥ | anuprahare3t ity āhus 2 tishṭhet
 paṣukāmasya 3 devebhyo vai paṣavo 'nnādyāyālabhāya
 nātishṭhanta. te 'pakramya prativāvadato 'tishṭhan: nāsmān
 ālapsyadhve nāsmān iti. tato vai devā etam yūpam vajram
 apasyāns, tam ebhya udaśrayāns; tasmād bibhyata upāvar-
 tanta, tam evādyāpy upāvṛittās. tato vai devebhyah paṣavo
 'nnādyāyālabhāyatishṭhanta 4 tishṭhante 'smai paṣavo 'nnā-
 dyāyālabhāya ya evam veda yasya caivam vidusho yū-

pas tishṭhaty 5 anupraharet svargakāmasya 6 tam u ha smaitam pūrve 'nv eva praharanti 7 yajamāno vai yūpo yajamānaḥ prastaro, 'gnir vai devayoniḥ; so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyasaṁrā ārdhvaḥ svargaṁ lokam eshyatīty 8 atha ye tebhyo 'vara āsāṁs ta etaṁ svaram apasyan yūpaśakalam. taṁ tasmīn kāle 'nupraharet. tatra sa kāma upāpto yo 'nupraharaṇe, tatra sa kāma upāpto yaḥ sthāne 9 sarvābhyo vā esha devatābhyā ātmānam ālabhate yo dikshate. 'gniḥ sarvā devatāḥ, Somaḥ sarvā devatāḥ. sa yad agnīshomīyaṁ paśum ālabhate, sarvābhyā eva tad devatābhyo yajamāna ātmānam nishkrīṇīte 10 tad āhur: dvirūpo 'gnīshomīyaḥ kartavyo, dvidevatyo hīti. tat-tan nādrītyam. pīva iva kartavyaḥ. pīvorūpā vai paśavaḥ, kṛṣita iva khalu vai yajamāno bhavati. tad yat pīvā paśur bhavati, yajamānam eva tat svena medhena samardhayati 11 tad āhur: nāgnīshomīyasya paśor aśnīyāt, puruṣasya vā esho 'śnāti yo 'gnīshomīyasya paśor aśnāti; yajamāno hy etenātmānam nishkrīṇīta iti 12 tat-tan nādrītyam. vārtraghnam vā etad dhavir yad agnīshomīyo. 'gnīshomābhyām vā Indro vṛitram ahaṁs, tāv enaṁ abhūtām: āvābhyām vai vṛitram avadhīr, varam te vṛiṇāvabhā iti. vṛiṇāthām iti. tāv etaṁ eva varam avṛiṇātām: śvaḥsutyāyām paśum. sa enayor esho 'cyuto, varavṛito hy enayos. tasmāt tasyāśitavyam caiva lipsitavyam ca || 3 || 3 ||

1 Āprībhīr āprīṇāti 2 tejo vai brahmavarcasam āpriyas, tejasaivaiyam tad brahmavarcasena samardhayati 3 samidho yajati 4 prāṇā vai samidhaḥ, prāṇā hīdam sarvaṁ samidhate yad idam kimca; prāṇān eva tat prīṇāti, prāṇān yajamāne dadhāti 5 'Tanūnapātam yajati. prāṇo vai Tanūnapāt, sa hi tanvaḥ pāti; prāṇam eva tat prīṇāti, prāṇam yajamāne dadhāti 6 Narāsaṁsam yajati. prajā vai naro, vāk saṁsaḥ; prajāṁ caiva tad vācam ca prīṇāti, prajāṁ ca vā-

cam ca yajamāne dadhāti 7 lo yajaty. annam vā ilo; 'nnam eva tat prīṇāty, annam yajamāne dadhāti 8 barhir yajati. paṣavo vai barhiḥ; paṣūn eva tat prīṇāti, paṣūn yajamāne dadhāti 9 duro yajati. vṛishtir vai duro; vṛishtim eva tat prīṇāti, vṛishtim annādyam yajamāne dadhāty 10 ushāsā-naktā yajaty. ahorātre vā ushāsānaktāhorātre eva tat prī-
ṇāty, ahorātrayor yajamānam dadhāti 11 daivyā hotārā ya-
jati. prāṇāpānau vai daivyā hotārā; prāṇāpānāv eva tat
prīṇāti, prāṇāpānau yajamāne dadhāti 12 tisro devīr yajati.
prāṇo vā apāṇo vyūnas tisro devyas; tā eva tat prīṇāti, tā
yajamāne dadhāti 13 Tvashtāram yajati. vāg vai Tvashtā,
vāg ghīdam sarvaṃ tūshṭiva; vācam eva tat prīṇāti, vācam
yajamāne dadhāti 14 vanaśpatim yajati. prāṇo vai vana-
śpatiḥ; prāṇam eva tat prīṇāti, prāṇam yajamāne dadhāti
15 svābhākṛitir yajati. pratishṭhā vai svābhākṛitayaḥ, prati-
shṭhāyām eva tad yajnam antataḥ pratishṭhāpayati 16 tā-
bbhir yatharishy āprīṇiyād. yad yatharishy āprīṇāti, yaja-
mānam eva tad bandhutāyā notsrijati || 4 || * ||

1 Paryagnaye kriyamāṇāyānubrūhity āhādhvaryur
2 agnir hotā no adhvāra iti trīcam āgneyam gāyatram
anvāha paryagni kriyamāṇe, svayaivainam tad devatayā
svena chandasā samardhayati 3 vājī san pari ṇiyata iti.
vājinam iva hy enam santam pariṇayanti 4 pari trivi-
shṭy adhvaram yāty agnī rathīr ivēty. esha hi rathīr
ivādhvaram pariyāti 5 pari vājapatiḥ kavir ity. esha
hi vājanam patir 6 ata upapreshya hotar havyā devebhya
ity āhādhvaryur 7 ajaid agnir asanad vājam iti mai-
trāvaruṇa upapraisham pratipadyate 8 tad āhur: yad adhva-
ryur hotāram upapreshyaty, atha kasmān maitrāvaruṇa
upapraisham pratipadyata iti 9 mano vai yajñasya maitrā-
varuṇo, vāg yajñasya hotā. manasā vā ishitā vāg vadati.
yām hy anyamanā vācam vadaty, asuryā vai sā vāg adeva-

jushṭā. tad yan maitrāvaruṇa upapraisham pratipadyate manasaiva tad vācam irayati, tan manaseritayā vācā devebhyo havyam sampādayati || 5 || * ||

1 Daivyāḥ ṣamitāra ārabhadhvam uta manushyā ity āha 2 ye caiva devānām ṣamitāro ye ca manushyānām tān eva tat saṁśāsty 3 upanayata medhyā dura āśāsānā medhapatibhyām medham iti 4 paṣur vai medho, yajamāno medhapatir; yajamānam eva tat svena medhena samardhayaty 5 atho khalv āhur: yasyai vāva kasyai ca devatāyai paṣur ālabhyate saiva medhapatir iti 6 sa yady ekadevatyaḥ paṣuḥ syān medhapataya iti brūyād, yadi dvidevatyo medhapatibhyām iti, yadi bahudevatyo medhapatibhya ity. etad eva sthitam 7 prāsmā agnim bharateti 8 paṣur vai nīyamānaḥ sa mṛityum prāpaṣyat, sa devān nānvakāmayataitum. tam devā abruvann: ehi, svargam vai tvā lokam gamayishyāma iti. sa tathety abravīt, tasya vai me yushmākam ekaḥ purastād aiv ity. tatheti. tasyāgniḥ purastād ait, so 'gnim anuprācyavata 9 tasmād āhur: āgneyo vāva sarvaḥ paṣur, Agnim hi so 'nuprācyavateti 10 tasmād v asyāgnim purastād dharanti 11 striṇīta barhir ity. oshadhyātmā vai paṣuḥ, paṣum eva tat sarvātmānam karoty 12 anv enam mātā manyatām anu pitānu bhrātā sagarbhyo 'nu sakḥā sayūthya iti. janitair evainam tat samanumatam ālabhanta 13 udicīnān asya pado ni dhattāt, sūryam cakshur gamayatād, vātam prāṇam anvavasṛijatād, antariksham asum, diṣaḥ śrotram, pṛithivīm śarīram ity. eshv evainam tal lokeshv ādadhāty 14 ekadhāsyā tvacam āchayatāt, purā nābhyā apiṣaso vapām utkhidatād, antar evoshmānam vārayadhvād iti. paṣushv eva tat prāṇān dadhāti 15 śyenam asya vakshaḥ kṛiṇutāt, praṣasā bāhū, śalā doshañī, kaṣyapevānsāchidre

ṣronī, kavashorū, srekaparnāshthivantā shadvi-
 ṇṣatir asya vañkrayas, tā anushthyoceyāvayatād,
 gātram-gatram asyānūnam kṛiṇutād ity aṅgāny
 evāsyā tad gātrāṇi priṇāty 16 ūvadhyagoham pārthi-
 vam khanatād ity āhaushadham vā ūvadhyam, iyam vā
 oshadhūnam pratishthā, tad enat svāyām eva pratishthāyām
 antataḥ pratishthāpayati || 6 || ॥

1 Asnā rakshaḥ saṁsṛijātād ity āha. tushair vai
 phalikaranair devā haviryajñebhyo rakshāṁsi nirabhajann,
 asnā mahāyajñāt. sa yad asnā rakshaḥ saṁsṛijātād
 ity āha, rakshāṁsy eva tat svena bhāgadheyena yajñān
 niravadayate 2 tad āhur: na yajñe rakshasūm kīrtayet, kāni
 rakshāṁsy, riterakshā vai yajña iti 3 tad u vā āhuḥ: kīrtā-
 yed eva 4 yo vai bhāginam bhāgān nudate, cayate vainam,
 sa yadi vainam na cayate 'tha putram attha paṇtram, ca-
 yate tv evainam iti 5 sa yadi kīrtayed, upāṇṣu kīrtayet.
 tira iva vā etad vāco yad upāṇṣu, tira iva itad yad rakshā-
 ṁsy 6 atha yad uccaiḥ kīrtayed, īṣvaro hāsyā vāco raksho-
 bhāsho janitor 7 yo 'yam rākshasīm vācam vadati sa 8 yām
 vai dṛipto vadati yām unmattaḥ, sā vai rākshasī vān 9 nū-
 tmanā dṛipyati, nāsyā prajāyām dṛipta ājāyate ya evam
 veda 10 vanishthum asya mā rāvishtorūkam ma-
 nyamānū, ned vas toke tanaye ravitā ravac cha-
 mitāra iti. ye caiva devānām ṣamitāro ye ca manushyā-
 nām, tebhya evainam tat paridadāty 11 adhrigo ṣamī-
 dhvam, suṣami ṣamīdhvam, ṣamīdhvam adhrigā 3u
 iti trir brūyād apūpeti cādhrigur vai devānām ṣamitāpāpo
 nigrabbītū, ṣamitribhyaḥ caivainam tan nigrabbītribhyaḥ ca
 samprayachati 12 ṣamitāro yad atra sukṛitam kṛiṇa-
 vathāsmāsu tad, yad dushkṛitam anyatra tad ity
 āhāgnir vai devānām hotāsīt, sa enam vācā vyaśād; vācā
 vā enam hotā viśāsti. tad yad arvāg yat parāḥ kṛintanti

yad ulbanam yad vithuram kriyate, samitribhyas caivainat
tan nigrabhitribhyas ca samanudisati, svasty eva hotonmu-
cyate sarvāyuh sarvāyutvāya 13 sarvam āyur eti ya evam
veda || 7 || 7 ||

1 Purusham vai devāḥ paṣuṁ ālabhanta. tasmād āla-
bdbhān medha udakrāmat, so 'śvam prāviṣat, tasmād aṣo
medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa
kimpurusho 'bhavat 2 te 'śvam ālabhanta. so 'śvād āla-
bdbhād udakrāmat, sa gām prāviṣat, tasmād gaur medhyo
'bhavad. athainam utkrāntamedham atyārjanta, sa gaura-
mṛigo 'bhavat 3 te gām ālabhanta. sa gor ālabdbhād uda-
krāmat, so 'vim prāviṣat, tasmād avir medhyo 'bhavad.
athainam utkrāntamedham atyārjanta, sa gavayo 'bhavat.
te 'vim ālabhanta. so 'ver ālabdbhād udakrāmat, so 'jam
prāviṣat, tasmād ajo medhyo 'bhavad. athainam utkrānta-
medham atyārjanta, sa ushthro 'bhavat 4 so 'je jyoktamām
ivāramata, tasmād esha eteshām paṣūnām prayuktatamo
yad ajas 5 te 'jam ālabhanta. so 'jūd ālabdbhād udakrāmat,
sa imāni prāviṣat, tasmād iyam medhyābhavad. athainam
utkrāntamedham atyārjanta, sa śarabho 'bhavat 6 ta eta
utkrāntamedhā amedhyāḥ paṣavas, tasmād eteshām nāṣnī-
yāt 7 tam asyām anvagachan, so 'nugato vribir abhavat.
tad yat paṣau purolāṣam anuvirvapati: samedhena naḥ
paṣuneshtam asat, kevalena naḥ paṣuneshtam asat iti 8 sa-
medhena hāsya paṣuneshtam bhavati, kevalena hāsya paṣu-
neshtam bhavati ya evam veda || 8 || 8 ||

1 Sa vā esha paṣur evālabhyate yat purolāṣas 2 tasya
yāni kimpārūṇi tāni romāṇi, ye tushāḥ sā tvag, ye phali-
karanās tad aśrig, yat piṣṭam kikanās tan mānsam, yat
kimcitkam saram tad asthi 3 sarveshām vā esha paṣūnām
medhena yajate, yaḥ purolāṣena yajate 4 tasmād āhuh:
purolāṣasatram lokyam iti 5 yuvam etāni divi roca-

nāny agniḥ ca soma sakratū adhattam | yuvam
sindhūn abhiṣaster avadyād agniḥhomāv amuñca-
tam gṛibhitān iti vapāyai yajati 6 sarvābhir vā csha de-
vatābhir alabdho bhavati, yo dikshito bhavati. tasmād
āhur: na dikshitasyāṣniyād iti. sa yad agniḥhomāv
amuñcatam gṛibhitān iti vapāyai yajati, sarvābhya eva
tad devatābhyo yajamānam pramuñcati. tasmād āhur: aṣi-
tavyam vapāyām hutāyām, yajamāno hi sa tarhi bhava-
tīty 7 ānyam divo mātariṣvā jabhāreti purolāśasya
yajaty 8 amathnūd anyam pari ṣyeno adrer itā iva
ca hy csha, ita iva ca medhaḥ samābrito bhavati 9 svada-
sya havyā sam isho didibīti purolāśasvishtakṛito ya-
jati 10 havir evāsmā etat svadayatiṣham ūrjam ātman dha-
tta 11 ilām upahvayate. paśavo vā ilā, paśūn eva tad upa-
hvayate, paśūn yajamāne dadhāti || 9 || ° ||

1 Manotāyai havisho 'vadiyamānasyānubrūhīty āhā-
dhvaryus 2 tvam hy agne prathamo manoteti sūktam
anvāha 3 tad āhur: yad anyadevatya uta paśur bhavaty,
atha kasmād āgneyīr eva Manotāyai havisho 'vadiyamāna-
syānvāheti 4 tisro vai devānām Manotās, tāsu hi teshām
manānsy otāni. vāg vai devānām Manotā, tasyām hi te-
shām manānsy otāni; gaur vai devānām Manotā, tasyām
hi teshām manānsy otāny; Agnir vai devānām Manotā, ta-
smin hi teshām manānsy otāny. Agniḥ sarvā Manotā,
Agnau Manotāḥ sangachante. tasmād āgneyīr eva Mano-
tāyai havisho 'vadiyamānasyānvāhā 5 gniḥhomā havishah
prasthitasyeti havisho yajati 6 havisha iti rūpasamri-
ddhā, prasthitasyeti rūpasamriddhā 7 sarvābhir hāsyā
samriddhibhiḥ samriddham havyam devān apyeti ya evam
veda 8 vanaspatim yajati. prūno vai vanaspatir 9 jivam
hāsyā havyam devān apyeti yatraivam vidvān vanaspatim
yajati 10 svishtakṛitam yajati. pratishtā vai svishtakṛit,

pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayati llām
upahvayate. paśavo vā iḷā, paśūn eva tad upahvayate, pa-
śūn yajamāne dadhāti dadhāti || 10 || 10 ||

Iti dvitīyapañcīkayām prathamō 'dhyāyah.

Iti śaṣṭhādhyāye daśamaḥ khaṇḍah.

1 Devā vai yajñam atavata. tāns tauvānān asurā
abhyāyan: yajñavacśasam eshām karishyāma iti; tān āprīte
paśau pura iva paryagner yūpam prati purastād npāyaṁs.
te devāḥ pratibudhyāgnimayīḥ puras tripuram paryāsyanta
yajñasya cātmanaḥ ca guptyai. tā eshām imā agnimayyah
puro dīpyamānā bhrājamānā atishṭhaṁs. tā asurā anapa-
dbrishyaivāpādravaṁs. te 'gninaiva purastād asurarakṣhāṁsy
apāghnatāgninā paścāt 2 tathaivaitad yajamānā yat parya-
gni kurvanti, agnimayīr eva tat puras tripuram parya-
syante yajñasya cātmanaḥ ca guptyai. tasmāt paryagni
kurvanti, tasmāt paryagnaye 'nvāha 3 tam vā etam paśum
āprītam santam paryagnikṛitam udañcam nayanti 4 tasyo-
lmukam purastād dharanti 5 yajamāno vā esha nidānena
yat paśur, anena jyotishā yajamānaḥ purojyotiḥ svargam
lokam eshyati tena jyotishā yajamānaḥ purojyotiḥ sva-
rgam lokam eti 6 tam yatra nibanishyanto bhavanti, tad
adhvaryur barhir adhistād upāsyati 7 yad evainam ada
āprītam santam paryagnikṛitam bahirvedi nayanti, barhi-
śhadam evainam tat kurvanti 8 tasyovadhyagoham khana-
nty 9 aushadham vā ūvadyam, iyam vā ośhadbhinām pra-
tishṭhā, tad enat svāyām eva pratishṭhāyām antataḥ pra-
tishṭhāpayanti 10 tad āhur: yad esha havir eva yat paśur,
athāsyā bahv apaiti lomāni tvag asṛik kuṣṭhikāḥ śaphā
vishāṇe, skandati piṣitam: kenāsyā tad āpūryata iti 11 yad
evaitat paśau puroḷāṣam anunirvapanti, tenaivāsyā tad
āpūryate 12 paśubhyo vai medhā udakrāmaṁs, tau vrīhiḥ
caiva yavaḥ ca bhūtāv ajāyetām. tad yat paśau puroḷāṣam

anunirvapanti: samedhena naḥ paṣunesṣṭam asat, kevalena naḥ paṣunesṣṭam asat iti 13 samedhena hāsyā paṣunesṣṭam bhavati, kevalena hāsyā paṣunesṣṭam bhavati ya evaṃ veda || 11 || 1 ||

1 Tasya vapām utkhidyāharanti. tām adhvaryuḥ sruvenābhighārayann āha: stokebhyo 'nubrūhīti 2 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokā: nen ma ime 'nabhiprītā devān gachān iti 3 jushasva saprathastamam | havyā juhvāna āsanīty 5 Agner evaināns tad āsye juhōtī 6 maṃ no yajñam amṛiteshu dhehīti sūktam anvāhe 7 mā havyā jātavedo jushasveti havyajusṣṭim āśāste 8 stokānām agne medaso ghṛitasyeti, medasaḥ ca hi ghṛitasya ca bhavanti 9 hotaḥ prāśāna prathamo nishadyety. Agnir vai devānām hotāgne prāśāna prathamo nishadyety eva tad āha 10 ghṛitavantaḥ pāvaka te stokā ṣcotanti medasa iti, medasaḥ ca hy eva hi ghṛitasya ca bhavanti 11 svadharman devavitaye śreshṭham no dhehi vāryam ity āśisham āśāste 12 tubhyam stokā ghṛitaṣcuto 'gne viprāya santyeti, ghṛitaṣcuto hi bhavanty 13 ṛishih śreshṭhaḥ sam idhyase yajñasya prāvitā bhaveti yajñasamriddhim āśāste 14 tubhyam ṣcotanty adhrigo śacīva stokāso agne medaso ghṛitasyeti, medasaḥ ca hy eva hi ghṛitasya ca bhavanti 15 kaviṣasto bṛihatā bhānunāgā havyā jushasva medhireti havyajusṣṭim evāśāsta 16 ojiṣṭham te madhyato meda udbhṛitam pra te vayam dadāmahe | ṣcotanti te vaso stokā adhi tvaci prati tām devaḥ vihīty 17 abhy evaināns tad vashaṭkaroti, yathā somasyāgne vihīti 18 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokāḥ, tasmād iyam stokaḥo vṛiṣṭir vibhaktopācarati || 12 || 2 ||

1 Tad āhur: kṛā svāhākṛitānām puronuvākyaḥ kaḥ
 praishah kṛā yājyati 2 yā evaitā anvāhaitāḥ puronuvākya,
 yaḥ praishah sa praisho, yā yājyā sā yājyā 3 tad āhur:
 kṛā devatāḥ svāhākṛitaya iti 4 Viṣve devā iti brūyāt 5 ta-
 smāt svāhākṛitam havir adantu devā iti yajantīti
 6 devā vai yajñena śrameṇa tapasābutibhiḥ svargam lokam
 ajayaṁs, teshāṁ vapāyām eva hutāyām svargo lokah prā-
 khyāyata, te vapāṁ eva hutvānādrityetarāṇi karmāṇy ūr-
 dhvāḥ svargam lokam āyaṁs. tato vai manuṣhyāḥ ca ṛi-
 shayaḥ ca devānām yajñavāstv abhyāyan: yajñasya kimcid
 eshishyāmaḥ prajāṭyā iti. te 'bhitaḥ paricaranta ait pa-
 ṣum eva nirāntram śayānam, te vidur: iyaṁ vāva kila pa-
 ṣur yāvatī vapeti 7 sa etāvān eva paṣur yāvatī vapā 8 tha
 yad enam tṛtīyasavane śrapayitvā juhvati: bhūyasībhir na
 ābutibhir ishtaṁ asat, kevalena naḥ paṣuneshtaṁ asat iti
 9 bhūyasībhir hāsyābutibhir ishtaṁ bhavati, kevalena hāsyā
 paṣuneshtaṁ bhavati ya evaṁ veda || 13 || * ||

1 Sā vā eshāmṛitābutir eva yad vapābutir, amṛitābutir
 agnyābutir, amṛitābutir ājyābutir, amṛitābutiḥ somābutir.
 etā vā āsarīrā āhutayo. yā vai kāścūśarīrā āhutayo, 'mṛita-
 tvam eva tābhir yajamāno jayati 2 sā vā eshā reta eva
 yad vapā. preva vai reto liyate preva vapā liyate, śuklam
 vai retah śuklā vapāśarīram vai reto 'sarīrā vapā. yad vai
 lohitaṁ yan māṁsam, tac charīram. tasmād brūyād: yāvad
 alobitam tāvat parivāsayeti 3 sā pañcāvattā bhavati. yady
 api caturavattī yajamānaḥ syād, atha pañcāvattaiva va-
 pā 4 jyasyopastīnāti, hiranyaśalko, vapā, hiranyaśalka, ājya-
 syoparishṭād abhigḥārayati 5 tad āhur: yad dhiranyam na
 vidyeta katham syād iti. dvir ājyasyopastīrya vapāṁ ava-
 dāya dvir uparishṭād abhigḥārayaty 6 amṛitam vā ājyam,
 amṛitam hiranyam. tatra sa kāma upāpto ya ājye, tatra-
 sa kāma upāpto yo hiranye. tat pañca sampadyante 7 pā-

ñkto 'yam puruṣaḥ pañcadbhā vihito: lomāni tvañ māṁsam
asthi majjā. sa yāvān eva puruṣas tāvantam yajamānam
saṁskṛityāgnau devayonyāṁ juhoty. Agnir vai devayonih.
so 'gner devayonyā āhutibhyah sambhūya hiraṇyasaṁrā
ūrdhvaḥ svargam lokam eti || 14 || 4 ||

1 Devejyāḥ prātaryāvabhyo hotar anubrūhīty āhā-
dhvaryur 2 ete vāva devāḥ prātaryāvāṇo yad Agnir Ushā
Aṣvinau. ta ete saptabhiḥ-saptabhiḥ chandobhir āgachanty
3 āsya devāḥ prātaryāvāṇo havam gachanti ya evaṁ veda
4 Prajāpatau vai svayaṁ hotari prātaranuvākam anu-
vakshyaty ubhaye devāsnurā yajñam upāvasann: asmabhyam
anuvakshyaty asmabhyam iti. sa vai devebhyā evānvab-
ravit 5 tato vai devā abhavan, parāsurā 6 bhavaty ātmanā,
parāsyā dvishan pāpmā bhrātrivyo bhavati, ya evaṁ veda
7 prātar vai sa taṁ devebhyo 'nvabravit. yat prātar an-
vabravit, tat prātaranuvākasya prātaranuvākatvam 8 mahati
rātryā anūcyāḥ sarvasyai vācaḥ sarvasya brahmaṇaḥ pari-
grihītyai. yo vai bhavati yaḥ śreṣṭhātām aṣnute, tasya
vācam proditām anupravadanti. tasmān mahati rātryā anū-
cyāḥ 9 purā vācaḥ pravāditō anūcyo 10 yad vāci prodi-
tāyām anubrūyād, anyasyaivainam uditānnvādinam kuryāt
11 tasmān mahati rātryā anūcyāḥ 12 purā śakunivādād anu-
brūyān 13 Nirṛiter vā etan mukham yad vayānsi yac cha-
kumayas. tad yat purā śakunivādād anubrūyān: māyājñi-
yām vācam proditām anupravadiṣmeti. tasmān mahati
rātryā anūcyo 14 'tho khalu yadāivādhvaryur upākuryād,
athānubrūyād 15 yadā vā adhvaryur upākaroti, vācaivopā-
karoti, vācā hotānvāha; vāg ghi brahma. tatra sa kāma
upāpto yo vāci ca brahmaṇi ca || 15 || 5 ||

1 Prajāpatau vai svayaṁ hotari prātaranuvākam anu-
vakshyati sarvā devatā āśaṁsanta: mām abhi pratipatsyati
mām abhīti. sa Prajāpatir aikṣhata: yady ekām devatām

ādishtām abhi pratipatsyāmītarā me kena devatā upāptā bhavishyanti. sa etām ṛicam apasyad: āpo revatīr ity. āpo vai sarvā devatā, revatyah sarvā devatāḥ. sa etayarcā prātaranuvākam pratyapadyata. tāḥ sarvā devatāḥ prāmōdanta: mām abhi pratyapādi mām abhīti 2 sarvā hūsmīn devatāḥ prātaranuvākam anubruvati pramodante 3 sarvābhir hāsya devatābhiḥ prātaranuvākāḥ pratipanno bhavati ya evaṃ veda 4 te devā abibhayur: ādātāro vai na imāṃ prātara-yajñam asurā yathaujyāṃso baliyāṃsa evaṃ iti. tān abravīd Indro: mā bibhīta, trishamṛiddham ebhyo 'ham prātar vajram prahartāsmīty, etāṃ vāva tad ṛicam abravīd. vajras tena yad aponaptriya, vajras tena yat trishtub, vajras tena yad vāk. tam ebhyaḥ prāharat, tenainān ahaṃs. tato vai devā abhavan, parā asurā 5 bhavaty ātmanā, parāsyā dvi-shan pāpmā bhṛātrivyo bhavati, ya evaṃ veda 6 tad āhuḥ: sa vai hotā syād ya etasyāṃ ṛici sarvāṇi chandāṃsi prajā-nayed ity. eshā vāva trir anūktā sarvāṇi chandāṃsi bhavaty, eshā chandasām prajātiḥ || 16 || ॥

1 Śatam anūcyam āyushkāmasya. śatāyur vai puru-shaḥ śatavīryaḥ śatendriya, āyushy evainam tad vīrya indriye dadhāti 2 trīṇi ca śatāni shashtīḥ cānūcyāni yajñā-kāmasya. trīṇi ca vai śatāni shashtīḥ ca samvatsarasyā-hāni, tāvān samvatsaraḥ, samvatsaraḥ Prajāpatīḥ, Prajā-patir yajña 3 upainam yajño namati yasyaivam vidvāṃs trīṇi ca śatāni shashtīm cānvāha 4 sapta ca śatāni viṇṣatīḥ cānūcyāni prajāpaṣukāmasya. sapta ca vai śatāni viṇṣatīḥ ca samvatsarasyāhorātrās, tāvān samvatsaraḥ, samvatsaraḥ Prajāpatir yam prajāyamānam viṣvam rūpam idam anu-prajāyate. Prajāpatim eva tat prajāyamānam prajāyā pa-ṣubhir anuprajāyate prajātyai 5 prajāyate prajāyā paṣubhir ya evaṃ vedāḥṣṭau śatāny anūcyāny abrahmanoktasya, yo vā duroktoktaḥ samalagribhito yajetāḥṣṭāksharā vai gā-

yatri, gāyatrī vai devāḥ pāpmānam śamalam apāghnata. gāyatrīvaivāsyā tat pāpmānam śamalam apahanty 7 apa pāpmānam hate ya evaṃ veda 8 sahasram anūcyam svar-gakāmasya. sahasrāśvine vā itaḥ svargo lokāḥ, svargasya lokasya samashtyai sampattyai samgatya 9 aparimitam anū-cyam. aparimito vai Prajāpatiḥ. Prajāpater vā etad uktham yat prātaranuvākas, tasmin sarve kāmā avarudhyante. sa yad aparimitam anvāha, sarveshām kāmānām avaruddhyai 10 sarvān kāmān avarunddhe ya evaṃ veda 11 tasmād apa-rimitam evānūcyam 12 saptāgneyāni chandānsy anvāha. sapta vai devalokāḥ 13 sarveshu devalokeshu rādhnoti ya evaṃ veda 14 saptoshasyāni chandānsy anvāha. sapta vai grāmyāḥ paśavo 15 'va grāmyān paśūn runddhe ya evaṃ veda 16 saptāśvināni chandānsy anvāha. saptadhā vai vāg avadat, tāvad vai vāg avadat, sarvasyai vācaḥ sarvasya brahmaṇaḥ parigrīhītyai 17 tisro devatā anvāha. trayo vā ime trivṛito lokā, eshām eva lokānām abhijityai || 17 || ' ||

1 Tad āhur: katham anūcyāḥ prātaranuvāka iti 2 ya-thāchandasam anūcyāḥ prātaranuvākāḥ. Prajāpater vā etāny aṅgāni yac chandānsy, esha u eva Prajāpatir yo yajate. tad yajamānāya hitam 3 paccho 'nūcyāḥ prāta-ranuvākaḥ. chatuspādā vai paśavaḥ, paśūnām avaruddhyā 4 ardhbarcaṣa evānūcyo, yathaivainam etad anvāha; prati-shṭhāyā eva. dvipratishṭho vai puruṣaḥ catuspādāḥ pa-śavo, yajamānam eva tad dvipratishṭham catuspātsu pa-sushu pratishṭhāpayati. tasmād ardhbarcaṣa evānūcyas 5 tad āhur: yad vyūlhaḥ prātaranuvākāḥ, katham avyūlho bha-vatīti. yad evāsyā brīhatī madhyān naitīti brūyāt tenety 6 āhutibhāgā vā anyā devatā anyāḥ stomabhāgāḥ chando-bhāgāḥ. tā yā agnāv āhutayo hūyante tābhir āhutibhāgāḥ prīṇāty, atha yat stuvanti ca śānsanti ca tena stomabhāgāḥ chandobhāgā 7 ubhayo hāsyaitā devatāḥ prītā abhisṭā

bhavanti ya evaṃ veda 8 trayastriṃśad vai devūḥ somapās, trayastriṃśad asomapā. ashtaṇ Vasava ekādaśa Rudrā dvādaśādityāḥ Prajāpatiḥ ca Vashatkūras caite devū somapā, ekādaśa prayājā ekādaśānuyājā ekādaśopayājā etc 'sompāḥ paśubhājanāḥ. somena somapān prīṇāti, paśunāsomapān 9 ubhayyo hāsyaitā devatāḥ prītā abhishṭā bhavanti ya evaṃ vedā 10 bhūd ushū ruṣatpaśur ity uttamayā paridadbāti 11 tad āhur: yat trīṇ kratūṇ anvāhūgneyam ushāsyam āśvinam, katham asyaikayarcā paridadhataḥ sarve trayāḥ kratavaḥ parihitā bhavantīty 12 abhūd ushā ruṣatpaśur ity Ushaso rūpam, āgnir adhāyy ṛitviya ity Agner, ayoji vām vṛishanvasū ratho dasrāv amartyo mādhuḥ mama śrutam havam ity Aśvinor. evaṃ a hāsyayarkā paridadhataḥ sarve trayāḥ kratavaḥ parihitā bhavanti bhavanti || 18 || s ||

Iti dvitīyapañcīkāyaṃ dvitīyo 'dhyāyaḥ.

Iti saptamādhyāyo 'shtamah khaṇḍaḥ.

1 Rishayo vai Sarasvatyām satram āsata. te Kavasham Ailūsham somād anayan: dāsyāḥ putraḥ kitavo 'brāhmaṇaḥ katham no madhye 'dikshishṭeti. tam bahir dhanvodavahann: atrainam pipāsā hantu, Sarasvatyā udakam mā pād iti. sa bahir dhanvodūḥaḥ pipāsayā vitta etad aponāpṛīyam apasyat: pra devatrā brahmaṇe gātur etv iti, tenāpām priyaṃ dhāmopāgachāt. tam āpo 'nūdāyān, tam Sarasvatī samantam paryadhāvat 2 tasmād dhāpy etarhi Parisārakam ity ācakshate, yad enaṃ Sarasvatī samantam parisasāra 3 te vā rishayo 'bruvan: vidur vā imaṃ devā, upemaṃ hvayāmahā iti. tatheti. tam upābhvayanta, tam upahūyaitad aponāpṛīyam akurvata: pra devatrā brahmaṇe gātur etv iti, tenāpām priyaṃ dhāmopāgachann upa devānām 4 upāpām priyaṃ dhāma gachaty upa devānām, jayati paramaṃ lokam ya evaṃ veda yaś caivam

vidvān etad aponaptriyaṃ kurute 5 tat saṃtatam anubrū-
yāt 6 saṃtatavarshī ha prajābhyah parjanya bhavati yatrai-
vam vidvān etad saṃtatam anvāha 7 yad avagrāham anu-
brūyāj, jīmūtavarshī ha prajābhyah parjanya syāt. tasmāt
tat saṃtatam evānūcyam 8 tasya triḥ prathamām saṃtatam
anvāha, tenaiva tat sarvaṃ saṃtatam anūktam bhavati
|| 19 || 1 ||

1 Tā etā navānantarāyam anvāha 2 hinotā no adhva-
ram devayajyeti daśamīm 3 āvarvritatīr adha nu
dvidbhārā ity avṛittāsv ekadhanāsu 4 prati yad āpo
adṛiṣram āyatīr iti pratidṛiṣyamānāsv 5 ā dhenavaḥ
payasā tūrṇyarthā ity upāyatīshu 6 sam anyā yanty
upa yanty anyā iti samāyatīshv 7 āpo vā aspardhanta:
vayam pūrvam yajñam vaksbyāmo vayam iti yāś cemāḥ pū-
rvedyur vasatīvaryo grihyante yāś ca prātar ekadhanās. tā
Bhṛigur apasyad: āpo vai spardhanta iti. tā etayarcā sama-
jñapayat: sam anyā yanty upa yanty anyā iti. tāḥ
samajānata 8 samjānānā hāsyāpo yajñam vahanti yā evaṃ
vedā9po na devīr upa yanti hotriyam iti hotricamasc
samavanīyamānāsv anvāha vasatīvarīshv ekadhanāsu cā-
10 ver apo 'dhvaryā3u iti hotādhvaryum prichaty 11 āpo
vai yajño, 'vido yajnā3m ity eva tad āho12tem anannamur
ity adhvaryuḥ pratyāho13temāḥ paśyety eva tad āha
14 tās sv adhvaryo Indrāya somaṃ sotā madhuman-
tam | vṛiṣṭivanim tīvrāntam bahuramadhyam
vasumate rudravata ādityavata ribhumate vibhu-
mate vājavate bṛihaspativate viṣvadevyāvate |
yasyendraḥ pītvā vṛitrāṇi jāṅghanat pra sa jan-
yāni tāriṣho3m iti pratyuttishṭhati 15 pratyuttheyā vā
āpah, prati vai śreyāṅsam āyantam uttishṭhanti, tasmāt pra-
tyuttheyā 16 anuparyāvṛityā 17 anu vai śreyāṅsam paryā-
vartante, tasmād anuparyāvṛityā. anubruvataivānuprapatta-

vyam 18 īṣvaro ha yady apy anyo yajetāttha hotāraṃ yaśo
'rtoṣ, tasmād anubruvataivānuprapattavyam 19 ambayo ya-
nty adbhvabhir ity etāṃ anubruvann anuprapadyeta
20 jāmāyo adhvarīyatām | prīṇcatīr madhunā paya
iti 21 yo 'madhavyo yaśo 'rtor bhubhūshed 22 amūr yā upa
sūrye yābhir vā sūryaḥ saheti tejaskāmo brahmava-
rcasakāmo 23 'po devīr upa bhvaye yatra gūvaḥ pi-
banti na iti paṣukāmas 24 tā etāḥ sarvā evānubruvann anu-
prapadyetaiteshāṃ kāmānāṃ avaruddhyā 25 etān kāmān
avarunddhe ya evaṃ vedaiḥ 26 mā agman revatīr jīva-
dhanyā iti sādya mānāsv anvāha vasatīvarishv ekadhanāsu
cā 27 gman āpa uṣatīr barhiḥ edam iti sannāsu. sa
etayā paridadhāti || 20 || २ ||

1 Śiro vā etad yajñasya yat prātaranuvākāḥ, prāṇā-
pānā upāṇṣvantaryāmau, vajra eva vāñ. nāhutayor upā-
ṇṣvantaryāmayor hotā vācam visrijeta 2 yad ahutayor upā-
ṇṣvantaryāmayor hotā vācam visrijeta, vācā vajreṇa yaja-
mānasya prāṇān vīyād. ya enam tatra brūyād: vācā va-
jreṇa yajamānasya prāṇān vyagāt, prāṇa enam hāsyatīti,
śaṣvat tathā syāt. tasmān nāhutayor upāṇṣvantaryāmayor
hotā vācam visrijeta 3 prāṇam yacha svāhā tvā su-
hava sūryāyety upāṇṣum anumantrayeta, tam abhiprā-
net: prāṇa prāṇam me yachety. apāṇam yacha
svāhā tvā suhava sūryāyety antaryāmam anumantra-
yeta, tam abhyapāned: apāṇāpāṇam me yacheti. vyā-
nāya tvety upāṇṣusavanam grāvāpam abhimīṣya vācam
visrijeta 4 ātmā vā upāṇṣusavana, ātmany eva tad dhotā
prāṇān pratidhāya vācam visrijate sarvāyuh sarvāyutvāya
5 sarvam āyur eti ya evaṃ veda || 21 || ३ ||

1 Tad ābuh: sarpeṣt | na sarpeṣt iti | sarped iti haika
āhur, ubhayeshām vā esha devamanuṣhyāṇāṃ bhakṣho yad
bahishpavamānas, tasmād enam abhisamgachanta iti va-

dantas 2 tat-tan nāḍṛityam 3 yat sarped, ṛicam eva tat
 sāmno 'nuvartmānam kuryād. ya enam tatra brūyād: anu-
 vartmā nvā ayam hotā sāmagasyābhūd, udgātari yaṣo
 'dhād, acyoshtāyatauāc, cyoshyata āyatanād iti, ṣaṣvat ta-
 thā syāt 4 tasmāt tatraivāsīno 'numantrayeta 5 yo devā-
 nām iha somapītho yajñe barhishi vedyā3m | ta-
 syāpi bhakshayāmasīty 6 evam u hāsyūtmā somapī-
 thād anantarito bhavaty 7 atho brūyān: mukham asi
 mukham bhūyāsam iti 8 mukham vū etad yajñasya
 yad bahishpavamāno 9 mukham sveshu bhavati, ṣre-
 shthah svānām bhavati ya evam vedā10 suri vai Dī-
 rghajihvī devānām prātaḥsavanam avūlet, tad vyamādyat.
 te devāḥ prājijñāsanta, te Mitrāvaruṇāv abruvan: yuvam
 idam nishkurutam iti. tau tathety abrūtām, tau vai vo va-
 ram vṛṇāvabhā iti. vṛṇāthām iti. tāv etam eva varam
 avṛṇātām: prātaḥsavane payasyām. sainayor eshācyutā,
 varavṛitā hy enayos. tad yad asyai vimattam iva tad
 asyai samṛiddham, vimattam iva hi tau tayā nirakurutām .
 || 22 || 4 ||

1 Devānām vai savanāni nūdhriyanta. ta etān puroḷā-
 ṣān apasyāns, tān anusavanam niravapan savanānām dhṛi-
 tyai, tato vai tāni tesbām adbhriyanta 2 tad yad anusava-
 nam puroḷāṣā nirupyante, savanānām eva dhṛityai; tathā
 hi tāni tesbām adbhriyanta 3 puro vā etān devā akrata yat
 puroḷāṣās, tat puroḷāṣānām puroḷāṣatvam 4 tad āhur: anu-
 savanam puroḷāṣān nirvaped, ashtākāpālam prātaḥsavana,
 ekādaśakapālam mādhyamdine savane, dvādaśakapālam
 tṛtīyaśavane; tathā hi savanānām rūpam tathā chandasām
 iti 5 tat-tan nāḍṛityam. aindrā vā ete sarve nirupyante yad
 anusavanam puroḷāṣās, tasmāt tān ekādaśakapālān eva nir-
 vapet 6 tad āhur: yato ghṛitenānaktam syāt tataḥ puroḷā-
 ṣasya prāṣṇīyāt somapīthasya guptyai, ghṛitena hi vajre-

nendro Vritram ahann iti 7 tat-tan nāḍṛityam. havir vā etad yad utpūtam, somapītho vā esha yad utpūtam. tasmāt tasya yata eva kutaś ca prāśnīyāt. sarvato vā etāḥ svadhā yajamānam upaksharanti yad etāni havīṁshy: ājyam dhānāḥ karambhāḥ parivāpaḥ puroḷāsaḥ payasyeti 8 sarvata evainam svadhā upaksharanti ya evaṁ veda || 23 || * ||

1 Yo vai yajñam havishpañktim veda, havishpañktinā yajñena rādhnoti. dhānāḥ karambhāḥ parivāpaḥ puroḷāsaḥ payasyety esha vai yajño havishpañktir, havishpañktinā yajñena rādhnoti ya evaṁ veda 2 yo vai yajñam aksharapañktim vedāksharapañktinā yajñena rādhnoti. su mat pad vag da ity esha vai yajño 'ksharapañktir, aksharapañktinā yajñena rādhnoti ya evaṁ veda 3 yo vai yajñam narāsaṁśapañktim veda, narāsaṁśapañktinā yajñena rādhnoti. dvinārāsaṁśam prātaḥsavanam dvinārāsaṁśam mādhyamdinam savanam sakrinnārāsaṁśam tṛtīyasavanam, esha vai yajño narāsaṁśapañktir. narāsaṁśapañktinā yajñena rādhnoti ya evaṁ veda 4 yo vai yajñam savanapañktim veda, savanapañktinā yajñena rādhnoti. paśur upavasathe trīni savanāni paśur anūbandhya ity esha vai yajñāḥ savanapañktiḥ, savanapañktinā yajñena rādhnoti ya evaṁ veda 5 harivāñ Indro dhānā attu, pūshanvān karambham, sarasvatīvān bhāratīvān, parivāpa, Indrasyāpūpa iti havishpañktyā yajaty Ṛṣiksāme vā Indrasya harī 7 paśavaḥ Pūshānnam karambhāḥ 8 sarasvatīvān bhāratīvan iti, vāg eva Sarasvatī prāṇo Bharataḥ 9 parivāpa Indrasyāpūpa ity, annam eva parivāpa, indriyam apūpa 10 etāsām eva tad devatānām yajamānam sāyujyam sarūpatām salokātām gamayati. gachati śreyasaḥ sāyujyam, gachati śreśthātām ya evaṁ veda 11 havir Agne vibhīty anusa-savanam puroḷāsaḥvishtakṛito yajaty 12 Avatsāro vā etenāgneḥ priyam dhāmopāgachāt, sa paramam lokam ajayad

13 upāgneḥ priyaṃ dhāma gachati, jayati paramaṃ lokam
ya evaṃ veda yaḥ caivaṃ vidvān etayā havishpañktyā
yajate yajatīti ca yajatīti ca || 24 || ८ ||

Iti dvitvapañcikaḥ tṛtīyo 'dhyāyah.

Ity aṣṭamādhyāye aṣaṣṭhaḥ khaṇḍaḥ.

1 Devā vai somasya rājño 'grapeye na samapādayann.
aham prathamah pibeyam aham prathamah pibeyam ity
evākāmayanta. te sampādayanto 'bruvan: hantājim ayāma,
sa yo na ujieshyati sa prathamah somasya pāsyatīti. ta-
theti. ta ājim ayus, teshām ājim yatām abhisṛiṣṭānām
Vāyur mukham prathamah pratyapadyatātbandro 'tha Mi-
trāvaruṇāv athāṣvinau 2 so 'ved Indro Vāyum ud vai jaya-
tīti, tam anuparāpatat: saha nāv, athojjayāveti. sa nety
abravīd, aham evojjieshyāmīti. tṛtīyam me, 'thojjayāveti.
neti haivābravīd, aham evojjieshyāmīti. turīyam me, 'thojja-
yāveti. tatheti. tam turīye 'tyārjata, tat turīyabhāg Indro
'bhavat tribhāg Vāyus 3 tau sahaivendravāyū udajayatām
saha Mitrāvaruṇau sabāṣvinau, ta eṣhām etc yathojjitam,
bhakṣhā: Indravāyvoḥ prathamō 'tha Mitrāvaruṇayor athā-
ṣvinoḥ 4 sa eṣha indratūrīyo graho gṛihyate yad aindravā-
yavas 5 tad etad ṛiṣiḥ paśyann abhyanūvāca: niyutvāñ
indrasārathir iti 6 tasmād dhāpy etarhi bharataḥ satva-
nām vittim prayanti, turīye haiva samgrahītāro vadante
'munaivānūkāṣeṇa, yad ada Indrah sārathir iva bhūtvoda-
jayat || 25 || 1 ||

1 Te vā etc prāṇā eva yad dvidevatyā 2 vāk ca prā-
ṇaḥ caindravāyavas, cakṣuḥ ca manaḥ ca maitrāvaruṇah,
śrotram cātina cāṣvinas 3 tasya haitasyaindravāyavasyāpy
eke 'nusṭubbau puronuvākye kurvanti gāyatryan yājye
4 vāk ca vā eṣha prāṇaḥ ca graho yad aindravāyavas, tad
api chandobhyām yathāyatham klapsyete iti 5 tat-tan nā-
drityam. vyṛiddham vā etad yajñe kriyate yatra puronu-

vākyā jyāyasī yājyāyai. yatra vai yājyā jyāyasī, tat sam-
riddham, atho yatra same. yasyo tat kāmāya tathā ku-
ryāt prāṇasya ca vācaḥ cātraiva tad upāptam 6 vāyavyū
pūrvā puronuvākyaindravāyavy uttaraiyam yājyayoh. sā
yā vāyavyā tayā prāṇam kalpayati, Vāyur hi prāṇo. 'tha
yaindravāyavi tasyai yad aindram padam tena vācam ka-
lpayati, vāg ghy aindry. upo tam kāmam āpnoti yaḥ
prāṇe ca vūci ca, na yajñe vishamam karoti || 26 || 2 ||

1 Prāṇā vai dvidevatyā, ekapātrā grīhyante tasmāt
prāṇā ekanāmūno, dvipātrā lūyante tasmāt prāṇā dvan-
dvam 2 yenaivādhvaryur yajushā prayachati, tena hotā
pratigrīhṇāty 3 esha vasuḥ purūvasur iha vasuḥ pu-
rūvasur mayi vasuḥ purūvasur vākpā vācam me
pāhīty aindravāyavam bhakshayaty 4 upahūtā vāk saha
prāṇenopa mām vāk saha prāṇena hvayatām; upa-
hūtā ṛishayo daivyāsas tanūpāvānas tanvas ta-
poajā, upa mām ṛishayo daivyāso hvayantām tanū-
pāvānas tanvas tapojā iti 5 prāṇā vā ṛishayo daivyāsas
tanūpāvānas tanvas tapojās, tām eva tad upahvayata
6 esha vasur vidadvasur iha vasur vidadvasur
mayi vasur vidadvasuḥ cakshushpāḥ cakshur me
pāhīti maitrāvaruṇam bhakshayaty. upahūtām cakshuḥ
saha manasopa mām cakshuḥ saha manasā hvaya-
tām; upahūtā ṛishayo daivyāsas tanūpāvānas ta-
nvas tapojā, upa mām ṛishayo daivyāso hvaya-
ntām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo
daivyāsas tanūpāvānas tanvas tapojās, tām eva tad upa-
hvayata 7 esha vasuḥ samyadvasur iha vasuḥ sam-
yadvasur mayi vasuḥ samyadvasuḥ śrotrapāḥ śro-
tram me pāhīty āśvinam bhakshayaty. upahūtām śro-
tram sahātmanopa mām śrotram sahātmanā hva-
yatām; upahūtā ṛishayo daivyāsas tanūpāvānas

tanvas tapojā, upa mām ṛishayo daivyāso hvayan-
ntām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo
daivyāsas tanūpāvānas tanvas tapojās, tām eva tad upa-
hvayate 8 purastāt pratyāñcam aindravāyavam bhakshayati,
tasmāt purastāt prāṇāpānan. purastāt pratyāñcam maitrā-
varuṇam bhakshayati, tasmāt purastāt cakshuḥ. sarvataḥ
parihāram āśvinam bhakshayati, tasmān manushyāḥ ca
paśavaḥ ca sarvato vācam vadanti śṛiṇvanti || 27 || 3 ||

1 Prāṇā vai dvidevatyā, anavānam dvidevatyān yajet prā-
ṇānām samṭatyai prāṇānām avyavachedāya 2 prāṇā vai dvi-
devatyā, na dvidevatyānām anuvashaṭkuryād 3 yad dvideva-
tyānām anuvashaṭkuryād asaṁsthitān prāṇān samsthitāpayet,
samsthā vā eṣhā yad anuvashaṭkāro. ya enaṁ tatra brūyād:
asaṁsthitān prāṇān samatishṭhipat prāṇa enaṁ hāsyatīti, ṣa-
ṣvat tathā syāt. tasmān na dvidevatyānām anuvashaṭkuryāt
4 tad āhur: dvir āgūrya maitrāvaruṇo dvir preshyati, sa-
kṛid āgūrya hotā dvir vashaṭkaroti: kā hotur āgūr itī
5 prāṇā vai dvidevatyā, āgūr vajras. tad yad hotāntareṇā-
guretāgurā vajreṇa yajamānasya prāṇān vīyād. ya enaṁ
tatra brūyād: āgurā vajreṇa yajamānasya prāṇān vyagāt
prāṇa enaṁ hāsyatīti, ṣaṣvat tathā syāt. tasmāt tatra ho-
tāntareṇa āguretāgūro mano vai yajñasya maitrāvaruṇo,
vāg yajñasya hotā. manasū vā ishītā vāg vadati; yām hy
anyamanā vācam vadaty, asuryā vai sā vāg adevajushṭā.
tad yad evātra maitrāvaruṇo dvir āgurate, saiva hotur
āgūḥ || 28 || 4 ||

1 Prāṇā vā ṛituyājās. tad yad ṛituyājaiḥ caranti, prā-
ṇān eva tad yajamāne dadhati 2 śhaḥ ṛituneti yajanti, prā-
ṇam eva tad yajamāne dadhati 3 catvāra ṛitubhir iti yaja-
nty, apānam eva tad yajamāne dadhati 4 dvir ṛitunety upa-
rishiṭād, vyānam eva tad yajamāne dadhati 5 sa vā ayam
prāṇas tredhā vibitah: prāṇo 'pāno vyāna iti. tad yad ṛi-

tuna ritubhir rituneti yajanti, prāṇānāṃ samtatyai prāṇānāṃ avyavachedāya 6 prāṇā vā rituyājā. nartuyājānām anuvashaṭkuryād, asaṃsthitā vā ritava, ekaika eva 7 yad rituyājānām anuvashaṭkuryād asaṃsthitān ritūn samsthāpayet, samsthā vā eshā yad anuvashaṭkāro. ya enaṃ tatra brūyād: asaṃsthitān ritūn samatishṭhipad dushshamam bhaviṣhyatīti, śaṣvat tathā syāt. tasmān nartuyājānām anuvashaṭkuryāt || 29 || * ||

1 Prāṇā vai dvidevatyāḥ, paśava ilā. dvidevatyān bhakṣhayitvelām upahvayate. paśavo vā ilā, paśūn eva tad upahvayate, paśūn yajamāne dadhāti 2 tad āhur: avāntareḷām pūrvām prāśṇiyāṣt | hotricamasam bhakṣhayeṣt iti | 3 avāntareḷām eva pūrvām prāśṇiyād, atha hotricamasam bhakṣhayed 4 yad vāva dvidevatyān pūrvān bhakṣhayati, tenāsyā somapīṭhaḥ pūrvo bhakṣbīto bhavati. tasmād avāntareḷām eva pūrvām prāśṇiyād, atha hotricamasam bhakṣhayet. tad ubhayato 'nnādyam parigṛihṇāti somapīṭhābhyām, annādyasya parigṛihṇīyāi 5 prāṇā vai dvidevatyā, ātmā hotricamaso. dvidevatyānām saṃsraṇām hotricamase samavanyaty, ātmany eva tad dhotā prāṇān samavanayate sarvāṇḥ sarvāyutvāya 6 sarvaṃ āyur eti ya evaṃ veda || 30 || * ||

1 Devā vai yad eva yajñe 'kurvaṃs tad asurā akurvaṃs, te samāvadvirya evāsan na vyāvartanta. tato vai devā etaṃ tūṣṇīṃśaṃsam apaśyaṃs, tam eshām asurā nānvavāyaṃs. tūṣṇīṃśāro vā esha yat tūṣṇīṃśāso 2 devā vai yaṃ-yaṃ eva vajram asurebhya udayachāṃs, taṃ-taṃ eshām asurāḥ pratyabudhyanta. tato vai devā etaṃ tūṣṇīṃśaṃsam vajram apaśyaṃs, tam ebhya udayachāṃs, tam eshām asurā na pratyabudhyanta. tam ebhyaḥ prāharaṃs, tenainān apratibuddhenāghnaṃs. tato vai devā abhavaṃ, parāsurā 3 bhavaty ātmanā, parāsyā dvishan pāpmā bhrātrīvyo bhavati, ya evaṃ veda 4 te vai devā viji-

tino manyamānā yajñam atanvata, tam eshām asurā abhyā-
 yan: yajñaveśasam eshām karishyāma iti. tām samantam
 evodārān pariyattān udapasyāns, te 'bruvan: samsthāpayā-
 memam yajñam, yajñam no 'surā mā vadhishur iti. tatheti.
 tam tūshnīmśanśe samsthāpayan: bhūr Agnir jyotir jyoti-
 r Agnir ity ājyapradge samsthāpayanu: Indro jyotir
 bhuvo jyotir Indra iti nishkevalyamarutvatīye samsthā-
 payan: Sūryo jyotir jyotiḥ svah Sūrya iti vaiśva-
 devāgnimārute samsthāpayāns. tam evam tūshnīmśanśe
 samsthāpayāns, tam evam tūshnīmśanśe samsthāpya tenā-
 rishtenodricam āśnuvata 5 sa tadā vāva yajñah samti-
 shthate, yadā hotā tūshnīmśanśam śaṁsati 6 sa ya enam
 śaste tūshnīmśanśa upa vā vaded anu vā vyābaret, tam
 brūyūd: esha evaitām ārtim ārishyati. prātar vāva vayam
 adyemam śaste tūshnīmśanśe samsthāpayāmas. tam yathā
 grīhān itam karmaṇānusamīyād, evam evainam idam anu-
 samima iti. sa ha vāva tām ārtim richati, ya evam vidvān
 samśaste tūshnīmśanśa upa vā vadaty anu vā vyāharati.
 tasmād evam vidvān samśaste tūshnīmśanśe nopavaden,
 nānuvyāharet || 31 || 7 ||

1 Cakshūṁshi vā etāni savanānām yat tūshnīmśanśo.
 bhūr Agnir jyotir jyotir Agnir iti prātaḥsavanasya ca-
 kshuṁshi, Indro jyotir bhuvo jyotir Indra iti mādhyam-
 dinasya savanasya cakshuṁshi, Sūryo jyotir jyotiḥ svah
 Sūrya iti tritīyasavanasya cakshuṁshi 2 cakshuṁshmadbhiḥ
 savanaiḥ rādhnōti, cakshuṁshmadbhiḥ savanaiḥ svargam lo-
 kam eti ya evam veda 3 cakshur vā etad yajñasya yat
 tūshnīmśanśa. ekā sati vyāhritir dvedhocyate, tasmād ekam
 sac cakshur dvedhā 4 mūlam vā etad yajñasya yat tū-
 shnīmśanśo. yam kāmāyētānāyatanavān syād iti, nāsya
 yajñe tūshnīmśanśam śaṁsed, unimūlam eva tad yajñam
 parābhavantam anu parābhavati 5 tad u vā āhuḥ: śaṁsed

evāpi vai tad ṛitviḥ 'hitam, yad dhotā tūshṇīmśaṁsam na
śaṁsaty. ṛitviḥ hi sarvo yajñah pratishṭhito yajñe yaja-
mānas, tasmāc chaṁstavyah śaṁstavyah || 32 || s ||

Iti dvitīyapañcikāyaṁ caturtho 'dhyāyah.

Iti navamādhyāye 'śṭamaḥ khaṇḍah.

1 Brahma vā āhūvah, kshatram nivid, viṭ sūktam.
āhvayate 'tha nividam dadhāti, brahmany eva tat kshatram
anuniyunakti. nividam śastvā sūktam śaṁsati. kshatram
vai nivid viṭ sūktam, kshatra eva tad viṣam anuniyunakti
2 yam kāmayeta: kshatreṇainam vyardhayānti, madhya
etasyai nividah sūktam śaṁset. kshatram vai nivid viṭ
sūktam, kshatreṇaivainam tad vyardhayati 3 yam kāmayeta:
viṣainam vyardhayānti, madhya etasya sūktasya nividam
śaṁset. kshatram vai nivid viṭ sūktam, viṣaivainam tad
vyardhayati 4 yam u kāmayeta: sarvam evāsyā yathāpū-
rvam ṛiju kṛiptam syād ity, āhvayetātha nividam dadhyād
atha sūktam śaṁset. so sarvasya kṛiptiḥ 5 Prajāpatir vā
idam eka evāgra āsa. so 'kāmayeta: prajāyeya bhūyān
syām iti. sa tapo 'tapyata, sa vācam ayachat, sa samva-
tsarasya parastād vyāharat dvādaśakritvo. dvādaśapadā
vā eṣā nivid, etām vāva tām nividam vyāharat, tām sa-
rvāṇi bhūtāny anvasṛijyanta 6 tad etad ṛishiḥ paśyann
abhyānūvāca: sa pūrvayā nividā kavyatāyor imāḥ
prajā ajanayan manūnām iti 7 tad yad etām purastāt
sūktasya nividam dadhāti, prajātyai 8 prajāyate prajāyā
paśubhir ya evam veda || 33 || s ||

1 Agnir deveddha iti śaṁsaty. asau vā Agnir deve-
ddha, etam hi devā indhata. etam eva tad etasmiṇ loka
āyātayaty 2 Agnir manviddha iti śaṁsaty. ayam vā
Agnir manviddha, imam hi manushyā indhate. 'gnim eva
tad asmiṇ loka āyātayaty 3 Agniḥ sushamid iti śaṁsati.
Vāyur vā Agniḥ sushamid, Vāyur hi svayam ātmānam

saminddhe svayam idam sarvam yad idam kimca. Vāyum eva tad antarikshaloka āyātayati 4 hotā devavṛita iti śaṁsaty. asau vai hotā devavṛita, esha hi sarvato devair vṛita, etam eva tad etasmiṇ loka āyātayati 5 hotā manu- vṛita iti śaṁsaty. ayam vā Agnir hotā manuvṛito, 'yam hi sarvato manushyair vṛito. 'gnim eva tad asmiṇ loka āyātayati 6 praṇīr yajñānām iti śaṁsati. Vāyur vai pra- ṇīr yajñānām. yadā hi praṇīty, atha yajño 'thāgnihotraṁ. Vāyum eva tad antarikshaloka āyātayati 7 rathīr adhva- rāṇām iti śaṁsaty. asau vai rathīr adhvarāṇām, esha hi yathaitac carati rathīr ivaitam eva tad etasmiṇ loka āyā- tayaty 8 atūrto hoteti śaṁsaty. ayam vā Agnir atūrto hotemaṁ ha na kaṣ cana tiryāṇcam taraty. Agnim eva tad asmiṇ loka āyātayati 9 tūrṇīr havyavūḥ iti śaṁsati. Vāyur vai tūrṇīr havyavūd, Vāyur hidaṁ sarvam sadyas tarati yad idam kimca, Vāyur devebhyo havyam vahati. Vāyum eva tad antarikshaloka āyātayaty 10 ā devo de- vān vakshad iti śaṁsaty. asau vai devo devān āvahaty, etam eva tad etasmiṇ loka āyātayati 11 yakshad Agnir devo devān iti śaṁsaty. ayam vā Agnir devo devān ya- jaty, Agnim eva tad asmiṇ loka āyātayati 12 so 'dhvarā karati jātavedā iti śaṁsati. Vāyur vai jātavedā, Vāyur hidaṁ sarvam karoti yad idam kimca. Vāyum eva tad antarikshaloka āyātayati || 34 || 2 ||

1 Pra vo devāyāgnaya ity anushtubhaḥ 2 prathame pade viharati, tasmāt stry ūrū viharati 3 samasyaty uttare pade, tasmāt pumān ūrū samasyati. tan mithunam, mithu- nam eva tad ukthamukhe karoti prajātyai 4 prajāyate pra- jayā paṣubhir ya evaṁ veda 5 pra vo devāyāgnaya ity evānushtubhaḥ. prathame pade viharati, vajram eva tat parovariyānsam karoti. samasyaty evottare pade. ārambha- nato vai vajrasyānimātho daṇḍasyātho paraśor, vajram

eva tat praharati dvishate bhrātrivṛyāya vadhaṃ, yo 'sya
strītyas tasmai startavai || 35 || 3 ||

1 Devāsura vā eshu lokeshu samayatanta. te vai de-
vāḥ sada evāyatanam akurvata, tān sadaso 'jayaṁs. ta
āgnīdhraṃ samprāpadyanta, te tato na parājayanta. tasmād
āgnīdhra upavasanti na sadasy, āgnīdhre hy adhārayanta.
yad āgnīdhre 'dhārayanta tad āgnīdhrasyāgnīdhratvaṃ 2 te-
shāṃ vai devānāṃ asurāḥ sadasyān agnīṃ nirvāpayāṃ ca-
krus. te devā āgnīdhrād eva sadasyān agnīṃ viharanta,
tair asurarakṣhāṁsy apāghnata. tathaivaitad yajamānā
āgnīdhrād eva sadasyān agnīṃ viharanty, asurarakṣhāṁsy
eva tad apaghnate 3 te vai prātar ājyaṃ evājayanta āyan.
yad ājyaṃ evājayanta āyaṁs tad ājyānāṃ ājyatvaṃ 4 tā-
sāṃ vai hotrāṇāṃ āyatīnāṃ ājayantīnāṃ achāvākīyābhyata.
tasyāṃ Indrāgnī adhyāstām. Indrāgnī vai devānāṃ oji-
shṭhau balishṭhau sabishṭhau sattamau pārayishṭhamau.
tasmād aindrāgnaṃ achāvākāḥ prātaḥsavane śaṁsatindrāgnī
hi tasyāṃ adhyāstām 5 tasmād u purastād auge hotrakāḥ
sadaḥ prasarpanti pascāchāvākāḥ, pascēva hi hno 'nusam-
jigamishati 6 tasmād yo brāhmaṇo balivṛico vīryavān syāt
so 'syāchākīyāṃ kuryāt, tenaiva sūhṛinā bhavati || 36 || 4 ||

1 Devaratho vā esha yad yajñas, tasyaitāv antarau ra-
ṣmī yad ājyapratige. tad yad ājyena pavamānam anuṣa-
ṁsati pratigeṇājyaṃ, devarathasyaiva tad antarau raṣmī vi-
haraty alobhāya 2 tām anukṛitīm manushyarathasyaivanta-
rau raṣmī viharanty alobhāya 3 nāsya devaratho lubhyati
na manushyaratho ya evaṃ veda 4 tad āhur: yathā vāva
stotram evaṃ śastram. pavamāniṣhu sāmagaḥ stuvata,
agneyaṃ hotājyaṃ śaṁsati: katham asya pavamāno 'nu-
ṣastā bhavantīti 5 yo vā Agnīḥ sa Pavamānaḥ 6 tad apy
etad ṛishinoktam: agnir ṛishibḥ pavamāna ity 7 evaṃ u
hāsyaagneyibhir eva pratipadyamānasya pavamāno 'nuṣa-

stā bhavanti 8 tad āhur: yathā vāva stotram evaṃ ṣaṣṭram.
 gāyatrishu sāmagāḥ stuvata, ānushṭubham hotājyam ṣaṁsati:
 katham asya gāyatriyo 'nuṣastā bhavanti 9 sampadeti brū-
 yāt 10 saptaitā anusṭubhas, tās triḥ prathamayā trir utta-
 mayaikādaśa bhavanti. virād yājyā dvādaśī. na vā ekenā-
 kshareṇa chandānsi viyanti na dvābhyām. tāḥ shoḷaṣa gā-
 yatriyo bhavanti 11 evaṃ u hāsyānushṭubhir eva pratipa-
 dyamānasya gāyatriyo 'nuṣastā bhavanti 12 agna indraṣ
 ca dāśuṣho durona ity āgnendryā yajati 13 na vā etāv
 Indrāgniḥ santan vyajayetām, āgnendran vā etau santan
 vyajayetām. tad yad āgnendryā yajati, vijityā eva 14 sā
 virāt trayastriṁśadlakṣharā bhavati. trayastriṁśad vai devā:
 aṣṭau Vasava, ekādaśa Rudrā, dvādaśādityāḥ, Prajāpatiḥ
 ca Vashatṭkāraḥ ca. tat prathama ukthamukho devatā
 akṣharabhāḥ karoty, akṣharam-akṣharam eva tad devatā
 anuprapibanti, devapātreṇaiva tad devatās tripyanti 15 tad
 āhur: yathā vāva ṣaṣṭram evaṃ yājyāgneyaṃ hotājyam
 ṣaṁsaty, atha kasmād āgnendryā yajati 16 yā vā āgnendry
 aindrāgniḥ vai sā, sendrāgnam etad uktham graheṇa ca tū-
 shṇīmṣaṁsena ca 17 indrāgni ā gatam sutam gīrbhir na-
 bho vareṇyam | asya pātam dhiyeshitety aindrāgnam
 adhvaryur graham gṛhṇāti, bhūr Agnir jyotir jyotir
 Agnir Indro jyotir bhuvo jyotir Indrah Sūryo jyo-
 tir jyotiḥ svaḥ Sūrya iti hotā tūshṇīmṣaṁsam ṣaṁsati:
 tad yathaiva ṣaṣṭram evaṃ yājyā || 37 || ॥

1 Hotrijapam japati, retas tat siṁcaty 2 upāṁṣu japaty,
 upāṁṣv iva vai retasaḥ siktiḥ 3 purāḥāvāj japati. yad vai
 kimcordhvam ābāvāc, chastrasyaiva tat 4 parāṁcam catu-
 shpady āsinam abhyāhvayate, tasmāt parāṁco bhūtvā catu-
 shpādo retas siṁcanti 5 samyāṇ dvipād bhavati, tasmāt
 samyāṇco bhūtvā dvipādo retas siṁcanti 6 pitā Mā-
 tariṣvety āha. prāṇo vai pitā prāṇo Mātariṣvā prāṇo

reto, retas tat siñcaty 7 achidrā padā dhā iti. reto vā achidram, ato hy achidrah sambhavaty 8 achidrokthā kavayah śaṁsann iti. ye vā anūcānās te kavayas, ta idam achidram retah prajanayann ity eva tad āha 9 somo viśvavin nīthāni neshad bṛihaspatir ukthāmadāni śaṁsishad iti. brahma vai Bṛihaspatiḥ. kshatram Somah, stutaśastrāṇi nīthāni cokthamadāni ca. daivena caivaitad brahmanā prasūto daivena ca kshatreṇokthāni śaṁsaty 10 etan ha vā asya sarvasya prasavasyeṣāte yad idam kimca 11 tad yad etābhyām aprasūtah karoty, akṛitam tad. akṛitam akar iti vai nindanti 12 kṛitam asya kṛitam bhavati, nāsyākṛitam kṛitam bhavati ya evam veda 13 vāg āyur viśvāyur viśvam āyur ity āha. prāṇo vā āyuh, prāṇo reto, vāg yonir; yoniṁ tad upasamdhāya retah siñcati 14 ka idam śaṁsisishyati sa idam śaṁsisishyati ity āha. Prajāpatir vai kah, Prajāpatiḥ prajanayishyati ity eva tad āha || 38 || * ||

1 Āhūya tūshnīmśaṁsam śaṁsati, retas tat siktam vikaroti. siktir vā agre 'tha vikṛitir 2 upāṁṣu tūshnīmśaṁsam śaṁsaty, upāṁṣv iva vai retasah siktis 3 tira iva tūshnīmśaṁsam śaṁsati, tira iva vai retāṁsi vikriyante 4 shatpadam tūshnīmśaṁsam śaṁsati. shadvidho vai purushah shalaṅga, ātmānam eva tat shadvidham shalaṅgam vikaroti 5 tūshnīmśaṁsam śastvā purorucam śaṁsati, retas tad vikṛitam prajanayati. vikṛitir vā agre 'tha jātir 6 uccair purorucam śaṁsaty, uccair evainam tat prajanayati 7 dvādaśapadām purorucam śaṁsati. dvādaśa vai māśāḥ samvatsarah, samvatsarah Prajāpatiḥ, so 'sya sarvasya prajanayitā. sa yo 'sya sarvasya prajanayitā, sa evainam tat prajāyā paśubliḥ prajanayati prajātyai 8 prajāyate prajāyā paśubliḥ ya evam veda 9 jātavedasyām purorucam śaṁsati jātavedonyāṅgām 10 tad āhur: yat trītiyasavanam eva jātavedasa āyatanam,

atha kasmāt prātaḥsavane jātavedasyām purorucam śaṁsati 11 prāṇo vai jātavedaḥ, sa hi jātūnām veda. yāvatām vai sa jātūnām veda te bhavanti, yeshām u na veda kiṁ n te syur. yo vā ājya ātmasaṁskṛtiṁ veda, tat suviditam || 39 || १ ||

1 Pra vo devāyāgnaya iti śaṁsati. prāṇo vai pra, prāṇam hūnāni sarvāṇi bhūtāny anuprayanti. prāṇam eva tat sambhāvayati, prāṇam saṁskurute 2 dīdivāṁsam apūrvyam iti śaṁsati. mano vai dīdāya, manaso hi na kiṁ cana pūrvam asti. mana eva tat sambhāvayati, manah saṁskurute 3 sa naḥ śarmāṇi vitaya iti śaṁsati. vāg vai śarma, tasmād vācānuvadantam āha: śarṇavad āsmā ayāṁsiti. vācam eva tat sambhāvayati, vācam saṁskuruta 4 uta no brahmān avisha iti śaṁsati. śrotram vai brahma, śrotreṇa hi brahma śṛṇoti, śrotre brahma pratishṭhitam. śrotram eva tat sambhāvayati, śrotram saṁskurute 5 sa yantā vipra eśhām iti śaṁsati. apāno vai yantāpāneṇa hy ayam yataḥ prāṇo na parāṇi bhavaty. apānam eva tat sambhāvayaty, apānam saṁskuruta 6 ṛitāvā ya-sya roda si iti śaṁsati. cakshur vā ṛitam. tasmād yataro vivadamānayo ṛitāham anuṣṭhyā cakshuḥśādarṣam iti, tasya ṣṛāḍ dadhati. cakshur eva tat sambhāvayati, cakshuḥ saṁskurute 7 nū no rāsva sahasravat tokavat puṣṭimad vasv ity uttamayā paridadhāty. ātmā vai samastāḥ sahasravāṁs tokavān puṣṭimān. ātmānam eva tat samastam sambhāvayaty, ātmānam samastam saṁskurute 8 yājyayā yajati. prattir vai yājyā, puṇyaiva lakṣmīḥ. puṇyām eva tā lakṣmīm sambhāvayati, puṇyām lakṣmīm saṁskurute 9 sa evam vidvāṁs chandomayo devatāmāyo brahmamāyo 'mṛitamayaḥ sambhūya devatā apyeti ya evam veda 10 yo vai tad veda yathā chandomāyo devatāmāyo brahmamāyo 'mṛitamayaḥ sambhūya devatā

apyeti, tat suviditam 11 ity adhyātmam, athādhidaivatam
|| 40 || * ||

1 Shatpadam tūshṇīṃśaṁśam śaṁsati. śhaḍ vā ṛitava.
ṛitūn eva tat kalpayaty, ṛitūn apyeti 2 dvādaśapadām puro-
rucam śaṁsati. dvādaśa vai māsū. māsān eva tat kalpa-
yati, māsān apyeti 3 pra vo devāyāgnaya iti śaṁsaty.
antariksham vai prāntariksham hīmāni sarvāpi bhūtāny
anuprayanty. antariksham eva tat kalpayaty, antariksham
apyeti 4 dīdivāṁsam apūrvyam iti śaṁsaty. asau vai
dīdāya yo 'sau tapaty, etasmād dhi na kiṁ cana pūrvam
asty. etam eva tat kalpayaty, etam apyeti 5 sa naḥ śa-
rmāpi vitaya iti śaṁsaty. Agnir vai śarmāny annādyāni
yachaty. Agnim eva tat kalpayaty, Agnim apyety 6 uta
no brahmān avisha iti śaṁsati. candramā vai brahma.
candramasam eva tat kalpayati, candramasam apyeti 7 sa
yantā vipra eshām iti śaṁsati. Vāyur vai yantā, Vāyunā
hīdam yatam antariksham na samṛichati. Vāyur eva tat
kalpayati, Vāyur apyety 8 ṛitavā yasya rodasī iti śa-
ṁsati. dyāvāprithivī vai rodasī. dyāvāprithivī eva tat ka-
lpayati, dyāvāprithivī apyeti 9 nū no rāsva sahasravat
tokavat puṣṭimad vasv ity uttamayā paridadbhāti. sam-
vatsaro vai samastah sahasravāns tokavān puṣṭimān. sam-
vatsaram eva tat samastam kalpayati, samvatsaram sama-
stam apyeti 10 yājyayā yajati. vṛiṣṭir vai yājyā vidyud
eva, vidyud dhīdam vṛiṣṭim annādyam samprayachati.
vidyutam eva tat kalpayati, vidyutam apyeti 11 sa evam
vidvān etanmayo devatāmāyo bhavati bhavati || 41 || * ||

Iti dvitīyapañcīkayām pañcamo 'dhyāyaḥ.

Iti daśamādhyāye navamaḥ khaṇḍaḥ.

1 Grahoktham vā etad yat pratigam. nava prātar grabhā grihyante, navabhir bahishpavamānc stuvate. stute stome daśamam grihṇāti, himkāra itarāsām daśamaḥ. so sā sam-mā 2 vāyavyam śaṁsati, tena vāyavya ukthavān 3 aindra-vāyavam śaṁsati, tena aindra-vāyava ukthavān 4 maitrāvaru-ṇam śaṁsati, tena maitrāvaruṇa ukthavān 5 āṣvinam śaṁsati, tenāṣvina ukthavān 6 aindram śaṁsati, tena śukrāmanthinā ukthavantaḥ 7 vaiṣvadevam śaṁsati, tenāgrayaṇa ukthavān 8 sārāsvatam śaṁsati 9 na sārāsvato graho 'sti 10 vāk tu Sarasvatī. ye tu keca vācā grabhā grihyante, te 'sya sarve śastokthā 11 ukthino bhavanti ya evaṁ veda || 1 || 1 ||

1 Annādyam vā etenāvarundhe yat pratigam. anyānyā devatā pratige śasyate, 'nyad-anyad uktham pratige kriyate 2 'nyad-anyad asyānnādyam graheshu dhriyate ya evaṁ vedaiḥ 3 tad dā vai yajamānasyādhyātmatamam ivoktham yat pratigam. tasmād enainaitad upekshyatamam ivety āhur, etena hy enaṁ hotā saṁskaroti 4 vāyavyam śaṁsati. tasmād āhur: Vāyuḥ prāṇaḥ prāṇo reto, retaḥ puruṣasya prathamam sambhavataḥ sambhavatīti. yad vāyavyam śa-ṁsati, prāṇam evāsyā tat saṁskaroty 5 aindra-vāyavam śa-ṁsati. yatra vā prāṇas tad apāno. yad aindra-vāyavam śaṁsati, prāṇāpānāv evāsyā tat saṁskaroti 6 maitrāvaruṇam śaṁsati. tasmād āhur: cakṣuḥ puruṣasya prathamam sam-bhavataḥ sambhavatīti. yaṁ maitrāvaruṇam śaṁsati, ca-kṣhur evāsyā tat saṁskaroty 7 āṣvinam śaṁsati. tasmāt kumāram jātam samvadanta: upa vai śuśrūṣhate, ni vai dhiyāyatīti. yad āṣvinam śaṁsati, srotram evāsyā tat saṁ-skaroty 8 aindram śaṁsati. tasmāt kumāram jātam samva-

dante: pratidhārayati vai grīvā atho śira iti. yad aindram
 śaṁsati, vīryam evāśya tat saṁskaroti 9 vaiṣvadevaṁ śa-
 ṁsati. tasmāt kumāro jātaḥ paśceva pracarati, vaiṣvade-
 vāni hy aṅgāni. yad vaiṣvadevaṁ śaṁsaty, aṅgāny evāśya
 tat saṁskaroti 10 sārāsvataṁ śaṁsati. tasmāt kumāraṁ jā-
 taṁ jaghanyā vāg āviśati, vāg ghi Sarasvatī. yat sārāsva-
 taṁ śaṁsati, vācam evāśya tat saṁskaroty 11 eśha vai jāto
 jāyate sarvābhya etābhyo devatābhyaḥ sarvebhya uktho-
 bhyaḥ sarvebhyaḥ chandobhyaḥ sarvebhyaḥ pratigebhyaḥ
 sarvebhyaḥ savanebhyo ya evaṁ veda yasya caivam vidu-
 sha etac chaṁsanti || 2 || 2 ||

1 Prāṇānam vā etad ukthaṁ yat prallgaṁ. sapta deva-
 tāḥ śaṁsati. sapta vai śirshan prāṇāḥ, śirshaṁ eva tat prā-
 ṇāu dadhāti 2 kiṁ sa yajamānasya pūpabhadraṁ ādriye-
 teti ha smāha yo 'śya hotā syād ity. atraivainam yathā
 kāmayeta tathā kuryād 3 yaṁ kāmayeta: prāṇenainam
 vyardhayānīti, vāyavyam asya lubdhaṁ śaṁsed. ṛicam vā
 padaṁ vātiyāt, tenaiva tal lubdham. prāṇenaivainam tad
 vyardhayati 4 yaṁ kāmayeta: prāṇāpānābhyām enam vya-
 rdhayānīty, aindravāyavam asya lubdhaṁ śaṁsed. ṛicam vā
 padaṁ vātiyāt, tenaiva tal lubdham. prāṇāpānābhyām evai-
 nam tad vyardhayati 5 yaṁ kāmayeta: cakshushainam
 vyardhayānīti, maitrāvaruṇam asya lubdhaṁ śaṁsed. ṛicam
 vā padaṁ vātiyāt, tenaiva tal lubdham. cakshushaivainam
 tad vyardhayati 6 yaṁ kāmayeta: śrotreṇainam vyardha-
 yānīty, āśvinam asya lubdhaṁ śaṁsed. ṛicam vā padaṁ
 vātiyāt, tenaiva tal lubdham. śrotreṇaivainam tad vyardha-
 yati 7 yaṁ kāmayeta: vīryeṇainam vyardhayānīty, aindram
 asya lubdhaṁ śaṁsed. ṛicam vā padaṁ vātiyāt, tenaiva tal
 lubdham. vīryeṇaivainam tad vyardhayati 8 yaṁ kāmaye-
 tāṅgair enam vyardhayānīti, vaiṣvadevaṁ asya lubdhaṁ
 śaṁsed. ṛicam vā padaṁ vātiyāt, tenaiva tal lubdham.

aṅgair evainam tad vyardhayati 9 yam kāmāyeta: vācainam vyardhayānīti, sārāsvatam asya lubdham śāised. ṛicam vā padam vāṭyāt, tenaiva tal lubdham. vācāivainam tad vyardhayati 10 yam u kāmāyeta: sarvair enam aṅgair sarveṇātmanā samardhayānīti, etad evāśya yathāpūrvam ṛiju kṛiptam śāiset. sarvair evainam tad aṅgair sarveṇātmanā samardhayati 11 sarvair aṅgair sarveṇātmanā samṛidhyate ya evam veda || 3 || * ||

1 Tad āhur: yathā vāva stotram evam śāstram. āgneyiṣṭu sāmāgāḥ stuvate, vāyavyayā hotā pratipadyate: katham asya āgneyyo 'nusastā bhavanti 2 Agner vā etāḥ sarvās tanvo yad etā devatāḥ 3 sa yad Agnir pravān iva dabati, tad asya vāyavyam rūpam. tad asya tenānuśānsaty 4 atha yad dvaidham iva kṛitvā dabati, dvau vā Indravāyū, tad asya indravāyavam rūpam. tad asya tenānuśānsaty 5 atha yad uc ca brīṣhyati ni ca brīṣhyati, tad asya maitrāvaruṇam rūpam. tad asya tenānuśānsati 6 sa yad Agnir ghorasamsparsas tad asya vāruṇam rūpam, tam yad ghorasamsparsam santam mitrakṛityevopāsate tad asya maitram rūpam. tad asya tenānuśānsaty 7 atha yad enam dvābhyām bāhubhyām dvābhyām arañbhyām manthanti, dvau vā Aśvinau, tad asya aśvinam rūpam. tad asya tenānuśānsaty 8 atha yad uccairghoṣaḥ stanayan bababākurvan iva dabati yasmād bhūtāni vijante, tad asya indram rūpam. tad asya tenānuśānsaty 9 atha yad enam ekam santam babudhā vilharanti, tad asya vaiśvadevam rūpam. tad asya tenānuśānsaty 10 atha yat spūrjayan vācam iva vadan dabati, tad asya sārāsvatam rūpam. tad asya tenānuśānsaty 11 evam u hāśya vāyavyayaiva pratipadyamānasya triceṇa-triceṇaivaitābhir devatābhir stotriyo 'nuśasto bhavati 12 viśvebhir somyam madhv agna indreṇa vāyunā | pibā mitrasya dhāmabhir iti vaiśvade-

vam uktham śastvā vaiṣvadevyā yajati, yathābhāgam tad devatāḥ prīṇāti || 4 || ॥

1 Devapātram vā etad yad vashaṭkāro. vashaṭkaroti, devapātreṇaiva tad devatās tarpayaty 2 anuvashaṭkaroti. tad yathādo 'śvān vā gā vā punarabhyākāram tarpayanty, evam evaitad devatāḥ punarabhyākāram tarpayanti yad anuvashaṭkaroti 3 mām evāguṇ upāsata ity āhur dhishṇyān, atha kasmāt pūrvasmīn eva juhvati pūrvasmīn vashaṭku-rvantīti 4 yad eva somasyāgne vihīty anuvashaṭkaroti, tena dhishṇyān prīṇāty 5 asamsthītān somān bhakshaya-ntīty āhur yeshām nānuvashaṭkaroti, ko nu somasya svishtā-kṛīdbhāga iti 6 yad vāva somasyāgne vihīty anuvashaṭkaroti, tenaiva samsthītān somān bhakshayanti; sa u eva somasya svishtākṛīdbhāgo. vashaṭkaroti || 5 || ॥

1 Vajro vā esha yad vashaṭkāro. yaṁ dviśhyāt taṁ dhyāyed vashaṭkarishyaṁ, tasminn eva taṁ vajram āsthā-payati 2 śhaḥ iti vashaṭkaroti. śhaḥ vā ṛitava. ṛitūn eva tat kalpayaty, ṛitūn pratishṭhāpayaty. ṛitūn vai pratiti-śṭhata idam sarvam anupratishṭhāti yad idam kimca 3 pratishṭhāti ya evam veda 4 tad u ha smāha Hiranya-dan Baida: etāni vā etena śhaṭ pratishṭhāpayati. dyaur antarikshe pratishṭhitāntariksham prithivyām prithivy apsv āpaḥ satye satyam brahmaṇi brahma tapasīty. etā eva tat pratishṭhāḥ pratishṭhantīr idam sarvam anupratishṭhāti yad idam kimca. pratishṭhāti ya evam veda 5 vaushaḥ iti vashaṭkaroty. esau vāva vāv, ṛitavaḥ śhaḥ. etam eva tad ṛitushv ādadhāty, ṛitushu pratishṭhāpayati. yādṛig iva vai devebhyah karoti, tādṛig ivāsmāi devāḥ kurvanti || 6 || ॥

1 Trayo vai vashaṭkāra: vajro dhūmachad riktah 2 sa yam evocair bali vashaṭkaroti sa vajras 3 tam-tam praba-rati dviśhate bhṛūtrivyaḥ vadham, yo 'sya śṛityas tasmāi startavai. tasmāt sa bhṛūtrivyavatā vashaṭkṛityo 4 'tha yah

samaḥ samtato nirbānareḥ sa dhūmachat 5 tam-tam prajāś
 ca paśavaḥ cūnūpatishṭhante. tasmāt sa prajākāmēna paśu-
 kāmēna vashaṭkṛityo 6 'tha yenaiva shaḥ avarādbnoti sa ri-
 kto 7 rinakty ātmānam rinakti yajamānam, pāpiyān vashaṭ-
 kartā bhavati pāpiyān yasmai vashaṭkaroti. tasmāt ta-
 syūśām neyāt 8 kim sa yajamānasya pāpabhadram ādriye-
 teti ha smāha yo 'sya hotā syād ity. atraivainam yathā
 kāmayeta tathā kuryād 9 yaṁ kāmayeta: yathaivānījāno
 'bhūt tathaivejānaḥ syād iti, yathaivāsyā ricam brūyāt ta-
 thaivāsyā vashaṭkuryāt. sadṛiṣam evainam tat karoti 10 yaṁ
 kāmayeta: pāpiyān syād ity, uccaistarām asya ricam
 uktvā śanaistarām vashaṭkuryāt. pāpiyānsam evainam tat
 karoti 11 yaṁ kāmayeta: śreyān syād iti, śanaistarām asya
 ricam uktvuccaistarām vashaṭkuryāc. chriya evainam tac
 chriyām ādadhāti 12 samtatam ricā vashaṭkṛityam, samta-
 tyai 13 samdhīyate prajāyā paśubhir ya evam veda || 7 || 1 ||

1 Yasyai devatāyai havir grīhītam syāt, tām dhyāyed
 vashaṭkarishyan. sākshād eva tad devatām prīṇāti, pratyā-
 kshād devatām yajati 2 vajro vai vashaṭkāraḥ, sa esha pra-
 brito 'śānto dīdāya. tasya haitasya na sarva iva śāntim
 veda na pratishṭhām. tasmād dhāpy etarhi bhūyān iva
 mṛityus. tasya haishaiva śāntir eshā pratishṭhā vāg ity
 eva. tasmād vashaṭkṛitya-vashaṭkṛitya vāg ity anumān-
 trayeta, sa enam śānto na hinasti 3 vashaṭkāra mā mām
 pramṛiksho māham tvām pramṛiksham, brīhatā
 mana upahvaye vyānena śarīram, pratishṭhāsi
 pratishṭhām gacha pratishṭhām mā gamayeti va-
 shaṭkāram anumāntrayeta 4 tad u ha smāha: dīrgham etat
 sad aprabhu, ojaḥ saba oja 5 ity eva vashaṭkāram anu-
 mantrayeta 6 jaś ca ha vai sahaś ca vashaṭkārasya priya-
 tame tanva 7 priyeṇaivainam tad dhāmnā samardhayati
 8 priyeṇa dhāmnā sampridhyate ya evam veda 9 vāk ca vai

prāṇāpānau ca vashaṭkūras, ta ete vashaṭkṛite-vashaṭkṛite
vyutkrāmanti. tām anumantrayeta: vāg ojaḥ saha oja
mayi prāṇāpānāv ity, ātmany eva tad dhotā vācam ca
prāṇāpānau ca pratishṭhāpayati sarvāyuh sarvāyutvāya
10 sarvam āyur eti ya evaṃ veda || 8 || * ||

1 Yajño vai devebhya udakrūmat, tam praishaiḥ prai-
sham aichan. yat praishaiḥ praisham aichāns, tat praishā-
ṇām praishatvaṃ 2 tam purorugbhiḥ prārocayan. yat puro-
rugbhiḥ prārocayaṃs, tat purorucām paroruktvaṃ 3 tam ve-
dyām anvavindan. yad vedyām anvavindaṃs, tad veder ve-
ditvaṃ 4 tam vittam grahair vyagrihṇata. yad vittam gra-
hair vyagrihṇata, tad grahāṇām grahatvaṃ 5 tam vittvā
nividbhir nyavedayan. yad vittvā nividbhir nyavedayaṃs,
tan nividām nivittvaṃ 6 mabad vāva nashtaishy abhy
alpam vechati, yataro vāva tayor jyāya ivābhichati sa
eva tayor sādhiya ichati 7 ya u eva praishān varshīyaso-
varshīyaso veda sa u eva tām sādhiyo veda, nashtaishyam
hy etad yat praishās 8 tasmāt prahvas tishṭhan preshyati
|| 9 || * ||

1 Garbhā vā eta ukthānām yan nivas. tad yat pu-
rastād ukthānām prātaḥsavane dhīyante, tasmāt parāṇco
garbhā dhīyante parāṇcaḥ sambhavanti 2 yan madhyato
madhyamdine dhīyante, tasmān madhye garbhā dhiṛitā
3 yad antatas tṛtīyasavane dhīyante, tasmād amuto 'rvāṇco
garbhāḥ prajāyante prajātyai 4 prajāyate prajāyā paṣubhir
ya evaṃ veda 5 peśā vā eta ukthānām yan nivas. tad
yat purastād ukthānām prātaḥsavane dhīyante, yathaiva
pravayanataḥ peśaḥ kuryāt tādṛik tad. yan madhyato ma-
dhyamdine dhīyante, yathaiva madhyataḥ peśaḥ kuryāt
tādṛik tad. yad antatas tṛtīyasavane dhīyante, yathaivā-
vaprajjanataḥ peśaḥ kuryāt tādṛik tat 6 sarvato yajñasya
peśasā sobhate ya evaṃ veda || 10 || * ||

1 Sauryā vā etā devatā yan nivas. tad yat purastād
 ukthānām prāṇsavane dhīyante madhyato madhyamādye
 'ntatas tritīyasavane, Ādityasyaiva tad vratam anuparyū-
 vartante 2 paccho vai devā yajñam samabharaṇs, tasmāt
 paccho nividaḥ śasyante 3 yad vai tad devā yajñam sama-
 bharaṇs, tasmād aśvaḥ samabhavat. tasmād āhur: aśvaṃ
 nividam saṁstṛe dadyād iti, tad u khalu varam eva da-
 dati 4 na nividaḥ padam atīyād 5 yan nividaḥ padam atī-
 yād, yajñasya tac chidram kuryād, yajñasya vai chidram
 sravad yajamāno 'nu pāpīyān bhavati. tasmān na nividaḥ
 padam atīyūn 6 na nividaḥ pade viparihared. yan nividaḥ
 pade vipariharen, mohayed yajñam, mugdho yajamānaḥ
 syāt. tasmān na nividaḥ pade vipariharen 7 na nividaḥ
 pade samasyed. yan nividaḥ pade samasyed, yajñasya tad
 āyuh sambaret, pramāyuko yajamānaḥ syāt. tasmān na
 nividaḥ pade samasyet 8 predam brahma predam ksha-
 tram ity ete eva samasyed, brahmakshatrayoḥ saṁsṛityai.
 tasmād brahma ca kshatram ca saṁsṛite 9 na trīcam na
 caturricam ati manyeta nividdhānam, ekaikam vai nividaḥ
 padam trīcam sūktam prati. tasmān na trīcam na caturri-
 cam ati manyeta nividdhānam, nividā hy eva stotram ati-
 śastam bhavaty 10 ekām pariśiṣhya tritīyasavane nividam
 dadhyād 11 yad dve pariśiṣhya dadhyāt, prajananam tad
 upahanyād, garbhais tat prajā vyardhayet. tasmād ekām
 eva pariśiṣhya tritīyasavane nividam dadhyān 12 na sūktena
 nividam atipadyeta 13 yena sūktena nividam atipadyeta,
 na tat punar upanivarteta, vāstubham eva tad 14 anyat ta-
 ddaivatam tacchandasaṃ sūktam āhrītya tasmin nividam
 dadhyān 15 mā pra gāma patho vayam iti purastāt
 sūktasya saṁsati 16 patho vū esha praiti yo yajñe muhyati.
 mā yajñād indra somina iti, yajñād eva tan na pra-
 cyavate 17 mānta sthur no arātaya ity, arātīyata eva

tad apahanti 18 yo yajñasya prasādhanaś tantur dev-
vashv ātataḥ | tam āhutam naśimabhi 19 prajā vai
tantuḥ, prajāṃ evāsmā etat samtanoti 20 mano n v ā hu-
vāmahe nūrāṣaṁsena someneti 21 manasā vai yajñas
tāyate, manasā kriyate 22 saiva tatra prāyaścittih prāya-
ścittih || 11 || 11 ||

Iti tritīyapañcīkāyaṃ prathamō 'dhyāyāḥ.

Ity ekādaśādhyāya ekādaśaḥ khaṇḍaḥ.

1 Devaviśaḥ kalpayitavyā, ity āhuḥ, chandaś chandasi
pratiśṭhāpyam iti. soṁsāvom ity āhvayate prātaḥsavane
tryakshareṇa, ṣaṁsāmodaivom ity adhvaryuḥ pratigri-
ṇāti pañcākshareṇa. tad aśtāksharam sampadyate. 'śtā-
ksharā vai gāyatrī, gāyatrīm eva tat purastāt prātaḥsavane
'cikṣipatām 2 uktham vācīty āha śastvā caturaksharam,
om ukthaṣā ity adhvaryuḥ caturaksharam. tad aśtā-
ksharam sampadyate. 'śtāksharā vai gāyatrī, gāyatrīm
eva tad ubhayataḥ prātaḥsavane 'cikṣipatām 3 adhvaryo
soṁsāvom ity āhvayate madhyamdine śalākshareṇa, ṣa-
ṁsāmodaivom ity adhvaryuḥ pratigriṇāti pañcākshareṇa.
tad ekādaśāksharam sampadyata. ekādaśāksharā vai tri-
śṭup, triśṭubham eva tat purastāt madhyamdine 'cikṣi-
patāni. uktham vācīndrāyetī āha śastvā saptāksharam,
om ukthaṣā ity adhvaryuḥ caturaksharam. tad ekādaśā-
ksharam sampadyata. ekādaśāksharā vai triśṭup, triśṭu-
bham eva tad ubhayato madhyamdine 'cikṣipatām 4 adhva-
ryo soṁsoṁsāvom ity āhvayate tritīyasavane saptāksha-
reṇa, ṣaṁsāmodaivom ity adhvaryuḥ pratigriṇāti pañcā-
kshareṇa. tad dvādaśāksharam sampadyate. dvādaśāksharā
vai jagatī, jagatīm eva tat purastāt tritīyasavane 'cikṣi-
patām. uktham vācīndrāya devobhya ity āha śastvai-
kādaśāksharam, om ity adhvaryur ekāksharam. tad dvāda-
śāksharam sampadyate. dvādaśāksharā vai jagatī, jagatīm

eva tad ubhayatas tṛitīyasavane 'ciklīpatām 5 tad etad ṛi-
shih paśyann abhyānūvāca 6 yad gāyatre adhi gāya-
tram ūhitam traishṭubhād vā traishṭubham nira-
takshata | yad vā jagaj jagaty ūhitam padam ya
it tad vidus te amṛitatvam ānaśur ity 7 etad vai tac
chandaḥ chandasi pratishṭhāpayati 8 kalpayati devaviṣo ya
evam veda || 12 || ॥

1 Prajāpatir vai yajñam chandānī devebhyo bhāga-
dheyāni vyabhajāt. sa gāyatrīm evāgnaye Vasubhyaḥ prā-
taḥsavane 'bhajāt, trishṭubham Indrāya Rudrebhyo ma-
dhyamdine, jagatīm Viśvebhyo devebhya Adityebhyas tṛi-
tīyasavane 2 'thāśya yat svam chanda āsīd anusṭup, tām
udantam abhy udauhad achāvākīyām abhi. sainam abravīd
anusṭup: tvam nv eva devānām pāpishṭho 'si, yasya te
'ham svam chando 'smi, yām modantam abhy udauhīr
achāvākīyām abhīti. tad ajānāt, sa svam somam ūharāt,
sa svo some 'gram mukham abhi paryāharad anusṭubham.
tasmād v anusṭubh agriyā mukhyā yujyate sarveshām sa-
vanānām 3 agriyo mukhyo bhavati, śreshṭhatām aśnute ya
evam veda 4 sve vai sa tat some 'kalpayat. tasmād yatra
kva ca yajamānavāḥ bhavati, kalpata eva yajño 'pi 5 tasyai
janatīyai kalpate yatraiṣam vidvān yajamāno vaṣī yajate
|| 13 || ॥

1 Agnir vai devānām hotāsīt, tam mṛityur bahishpava-
māne 'sīdat. so 'nusṭubhājyam pratyapadyata, mṛityum
eva tat paryakrūnat. tam ājye 'sīdat. sa prāteṇa pra-
tyapadyata, mṛityum eva tat paryakrūnat 2 tam mādhyam-
dine pavamāne 'sīdat. so 'nusṭubhā marutvatīyam praty-
apadyata, mṛityum eva tat paryakrūnat. tam mādhyamdine
bṛihatīshu nāśaknot sattum. prāṇā vai bṛihatyaḥ, prāṇān
eva tan nāśaknot vyavaitum. tasmān mādhyamdine hotā
bṛihatīshu stotriyeṇaiva pratipadyate. prāṇā vai bṛihatyaḥ,

prāṇān eva tad abhi pratipadyate 3 tam tṛtīyapavamāno
'sīdat. so 'nushṭubhā vaiṣvadevam pratyapadyata, mṛityum
eva tat paryakrāmat. tam yajñāyajñīye 'sīdat. sa vaiṣvā-
nariyeṇāgnimārutam pratyapadyata, mṛityum eva tat pa-
ryakrāmad. vajro vai vaiṣvānariyam pratishṭhā yajñāya-
jñīyam, vajrenaiva tat pratishṭhāyā mṛityum nudate. sa
sarvān pāśān sarvān sthāpūn mṛityor atimucya svasty evo-
damucyata, svasty eva hotonmucyate sarvāyuh sarvāyu-
tvāya 4 sarvam āyur eti ya evam veda || 14 || ॥

1 Indro vai Vṛitram hatvā nāstrīshīti manyamānaḥ pa-
rāḥ parāvato 'gachat, sa paramām eva parāvatam agachad.
anushṭub vai paramā parāvad, vāg vā anushṭup. sa vācam
pravīṣyāsayat, tam sarvāṇi bhūtāni vibhajyānvaichāns. tam
pūrvedyuh pitaro 'vindann, uttaram abar devās. tasmāt
pūrvedyuh pitribhyaḥ kriyata, uttaram abar devān yajante
2 te 'bruvann: abhishuṇavāmaiva, tatvā vāva na āśishṭham
āgamishyatīti. tatheti. te 'bhyashuṇvaṁs, ta ā tvā ratham
yathotaya ity evainam āvartayann, idam vaso sutam
andha ity evaibhyaḥ sutakīrtyām āvir abhavad, indra
nedīya ed ihīty evainam madhyam prāpādayantā 3 gate-
ndreṇa yajñena yajate, sendreṇa yajñena rādhnōti ya evam
veda || 15 || ॥

1 Indram vai Vṛitram jaghnivānsam nāstrīteti manya-
mānāḥ sarvā devatā ajalus, tam Maruta eva svāpayo nā-
jahuh. prāṇā vai Marutaḥ svāpayah, prāṇā haivainam tan
nūjahus. tasmād esho 'cyutah svāpimūn pragāthah śasyata:
ā svāpe svāpibhir ity 2 api ha yādya aindram evāta ūr-
dhvam chandah śasyate, tad dha sarvam marutvatīyam
bhavaty, esha ced acyutah svāpimūn pragāthah śasyata:
ā svāpe svāpibhir iti || 16 || ॥

1 Brāhmaṇaspatyam pragātham saṁsati 2 bṛhaspatipu-
rohitā vai devā ajayan svargam lokam, vy asmiṇi loke

'jayanta. tathaivaitad yajamāno bṛihaspatipurohita eva jayati svargam lokam, vy asmiñ loke jayate 3 tau vā etau pragāthāv astutau santau punarādāyam śasyete. tad āhur: yan na kiṃ canāstutam sat punarādāyam śasyate, 'tha kasmād etau pragāthāv astutau santau punarādāyam śasyete iti 4 pavamānoktham vā etad yan marutvatiyam. śhaṭsu vā atra gāyatrīṣu stuvate śhaṭsu bṛihatīṣu tisṛīṣu trisṭupsu, sa vā eṣa trichandāḥ pañcadaśo mādhyamdinaḥ pavamānas. tad āhuḥ: katham ta eṣa trichandāḥ pañcadaśo mādhyamdinaḥ pavamāno 'nuṣasto bhavātīti 5 ye eva gāyatrīyā uttare pratipado yo gāyatro 'nucaras, tābhir evāśya gāyatrīyo 'nuṣastā bhavanty; etābhyām evāśya pragāthābhyām bṛihatīyo 'nuṣastā bhavanti 6 tāsu vā etāsu bṛihatīṣu sāmāgā rauravayaudbhājayābhyām punarādāyam stuvate. tasmād etau pragāthāv astutau santau punarādāyam śasyete, tac chastreṇa stotram anvaiti 7 ye eva trisṭubhau dhārye yat trisṭubham nividdhānam, tābhir evāśya trisṭubho 'nuṣastā bhavanty 8 evam u hāsyaiṣa trichandāḥ pañcadaśo mādhyamdinaḥ pavamāno 'nuṣasto bhavati ya evaṃ veda || 17 || * ||

1 Dhāryyāḥ śaṇṣaṭi 2 dhāryyābhir vai Prajāpatir imāñ lokān adbhayad yaṃ-yaṃ kāmam akāmayata 3 tathaivaitad yajamāno dhāryyābhir evemāñ lokān dhayati yaṃ-yaṃ kāmam akāmayate ya evaṃ veda yad eva dhāryyāḥ | 4 yatra yatra vai devā yajñasya chidram nirajānans, tad dhāryyābhir apidadbhuḥ, tad dhāryyānām dhāryyātvam 5 achidreṇa hāsyā yajñoneshtam bhavati ya evaṃ veda yad v eva dhāryyāḥ | 6 syūma haitad yajñasya yad dhāryyās. tad yathā sūcyā vāsah samdadhad iyād, evam evaitābhir yajñasya chidram samdadhad eti ya evaṃ veda yad v eva dhāryyāḥ | 7 tāny u vā etāny upasadām evokthāni yad dhāryyā. agnir netety āgneyī prathamopasat, tasyā etad uktham. tvam

soma kratubhir iti saumyā dvitīyopasat, tasyā etad uktham. pinvanty apa iti vaishṇavī tritīyopasat, tasyā etad uktham 8 yāvantam ha vai saumyenūdhvareṇeshṭvā lokam jayati, tam ata ekaikayopasadā jayati ya evaṃ veda yaś caivam vidvān dhāyyāḥ śaṁsati 9 tad dhaika āhus: tān vo maha iti śaṁsed, etām vāva vayam Bharateshu śasyamūnām abhivyajūnīma iti vadantas 10 tat-tan nādrityam 11 yad etām śaṁsed, īśvaraḥ parjauyo 'varshṭoh 12 pinvanty apa ity eva śaṁsed 13 vṛishṭivani padam, Maruta iti mārutam, atyam na mihe vi nayanānti vinītavad. yad vinītavat tad vikrāntavad, yad vikrāntavat tad vaishṇavam. vājīnam itīndro vai vājī. tasyām vā etasyām catvāri padāni: vṛishṭivani mārutam vaishṇavam aindram 14 sā vā eshā tritīyasavanabhājanā sati madhyamdine śasyate. tasmād dhedam Bharatūnām paśavaḥ śāyamgo-shṭhāḥ santo madhyamdine saṁgavinīm āyanti. so jagatī, jāgatā hi paśava, ātmā yajamānasya madhyamdinas, tad yajamāne paśūn dadhāti || 18 || 7 ||

1 Marutvatīyam pragātham śaṁsati. paśavo vai Marutaḥ, paśavaḥ pragāthaḥ, paśūnām avaruddhyai 2 janishṭhā ugrāḥ sahase turāyēti sūktam śaṁsati. tad vā etad yajamānajanānam eva sūktam, yajamānam ha vā etena yajñūd devayonyai prajānāyati 3 tat saṁjayam bhavati. saṁ ca jayati vi ca jayata 4 etad gaurivītam. Gaurivītir ha vai Śāktyo nedishṭham svargasya lokasyūgachat, sa etat sūktam apasyat, tena svargam lokam ajayāt. tathaivaitad yajamāna etena sūktena svargam lokam jayati 5 tasyārdhāḥ śastvārdhāḥ pariśishya madhye nividam dadhāti 6 svargasya haisha lokasya roho yan nivit 7 svargasya haital lokasyākramānam yan nivit. tām ākramamāna iva śaṁsed, upaiva yajamānam nigrihṇīta yo 'sya priyaḥ syād. iti nu svargakāmasyā 8 tūbhīcarato. yaḥ kūmayeta: kshatreṇa

viṣaṃ hanyām iti, tris tarhi nividā sūktam viṣaṃset. kshatram vai nivid viṭ sūktam, kshatreṇaiva tad viṣaṃ hanti 9 yaḥ kāmayeta: viṣū kshatram hanyām iti, tris tarhi sūktena nividam viṣaṃset. kshatram vai nivid viṭ sūktam, viṣaiva tat kshatram hanti 10 ya u kāmayetobhayata enaṃ viṣaḥ paryavachinadānity, ubhayatas tarhi nividam vyāvhayitobhayata evainam tad viṣaḥ paryavachinattillti nv abbicarata, itarathā tv eva svargakāmasya 12 vayaḥ suparṇā upa sedur indram ity uttamayā paridadhāti 13 priyamedhā ṛishayo nādhāmānāḥ | 14 apa dhvāntam ūrṇubhīti. yena tamasā prāvṛito manyeta tan manasā gachet, apa haivāsmāt tal lupyate 15 pūrdhi cakshur iti cakshushī marīmṛijyeta 16 jarasam ha cakshuśhmān bhavati ya evaṃ veda 17 mumugdhy asmān nidhaye va baddhān iti. pāṣā vai nidhā, mumugdhy asmān pāṣād iva baddhān ity eva tad āha || 19 || * ||

1 Indro vai Vṛitram hanishyan sarvā devatā abravīd: anu mopatishṭhadhvan, upa mū hvayadhvam iti. tathcti. tam hanishyanta ādravan. so 'ven: mām vai hanishyanta ādravanti, hantemān bhishayā iti. tām abhi prāśvasit, tasya śvasathād īshamāṇā viṣve devā adravan. Maruto hainam nājahuh: prahara bhagavo jahi vīrayasvety evainam etām vācam vadanta upātishṭhanta. tad etad ṛishih paśyann abhyanūvāca: vṛitrasya tvā śvasathād īshamāṇā viṣve devā ajahur ye sakhāyaḥ | marudbhīr indra sakhyam te astv athemā viṣvāḥ pritanā jayāsīti. so 'ved: ime vai kila me sacivā, ime mākāmayanta, hantemān asminu uktha ābhajā iti. tām etasminn uktha ābhajad, atha haite tarhy ubhe eva nishkevalye ukthe āsatur 2 marutvatīyam graham grīhṇāti, marutvatīyam pragūtham śaśati, marutvatīyam sūktam śaśati, marutvatīyam nividam dadhāti: Marutām sū bhaktir 3 marutvatīyam uktham śastvā

marutvatiyayā yajati, yathābhāgam tad devatāḥ prīṇāti
4 ye tvābhihatye maghavann avaradhan ye śāmbare
harivo ye gavishtau | ye tvā nūnam anumadanti
viprāḥ pibendra somam saganō marudbhir iti 5 ya-
tra-yatraivaibhir vyajayata yatra-yatra vīryam akarot, tad
evaitat samanvedyendrenainān sasomapīthān karoti || 20 || २ ||

1 Indro vai Vritram hatvā sarvā vijitir vijityābravit
Prajāpatim: aham etad asāni yat tvam, aham mahān asā-
nīti. sa Prajāpatir abravīd: atha ko 'ham iti. yad evaitad
avoca, ity abravīt. tato vai Ko nūma Prajāpatir abhavat;
Ko vai nūma Prajāpatir. yan mahān Indro 'bhavat, tan
Mahendrasya mahendratvam 2 sa mahān bhūtvā devatā
abravīd: uddhāram ma uddharateti. yathāpy etarhīchati,
yo vai bhavati yaḥ śreṣṭhatām aṣnute (sa mahān bhavati).
tam devā abruvan: svayam eva brūshva yat te bhaviṣhya-
tīti. sa etam mahendram grabham abrūta, mādhyandinaṁ
savanānām, nishkevalyam ukthānām, trisṭubham chanda-
sām, priṣṭham sāmnām. tam asmā uddhāram udaharan.
3 ud asmā uddhāram haranti ya evaṁ veda 4 tam devā
abruvan: sarvam vā avocathā, api no 'trāstv iti. sa nety
abravīt, katham vo 'pisyād iti. tam abruvann: apy eva no
'stu maghavann iti. tām ikshataiva || 21 || 10 ||

1 Te devā abruvann: iyaṁ vā Indrasya priyā jāyā vā-
vātā Prāsahā nūmāsyām evechāmahā iti. tathoti. tasyām
aichanta. sainān abravīt: prātar vaḥ prativaktāsmīti. ta-
smāt striyaḥ patyāv ichante, tasmād u stry anurātram pa-
tyāv ichate. tām prātar upāyan, saitad eva pratyapadyata:
2 yad vāvāna purutamam purāṣhā! ā vritrahendro
nāmāny aprāḥ | aceti prāsahas patis tuvishmān
iti 3 Indro vai prāsahas patis tuvishmān 4 yadīm uṣmasi
kartave karat tad iti. yad evaitad avocāmākarat tad
ity evaināns tad abravīt 5 te devā abruvann: apy asyā ihā-

stu, yā no 'smin na vai kam avidad iti. tatheti. tasyā apy atrākurvaṁs 6 tasmād eshātrāpi śasyate: yad vāvāna purutamam purāśhāl iti 7 senā vā Indrasya priyā jāyā vāvātā Prāsahā nāma, Ko nāma Prajāpatiḥ svaśuras. tad yāsya kāme senā jayet, tasyā ardhāt tishṭhāns triṇam ubhayataḥ parichidyetarām senām abhy asyet: Prāsahe Kas tvā paśyatīti. tad yathaivādaḥ snushā svaśurāl lajjamānā niliyamānaity, evam eva sū senā bhajyamānā niliyamānaiti yatraivam vidvāns triṇam ubhayataḥ parichidyetarām senām abhy asyati: Prāsahe Kas tvā paśyatīti 8 tān Indra uvācāpi vo 'trāstv iti. te devā abruvan: virād yājyāstu nishkevalyasya yā trayastriṁśadakṣharā 9 trayastriṁśad vai devā: aṣṭau Vasava, ekādaśa Rudrā, dvādaśādi-tyāḥ, Prajāpatiḥ ca Vashaṭkūraḥ ca. devatā akṣharabhājah karoty, akṣharam-akṣharam eva tad devatā anuprapibanti, devapātreṇaiva tad devatās tripyanti 10 yaṁ kāmayetānāyatanavān syād ity, avirājāsya yajed gāyatrī vā trisṭu- bhā vānyena vā chandasū, vashaṭkuryād: anāyatanavantam evainam tat karoti 11 yaṁ kāmayetāyatanavān syād iti, virājāsya yajet: pibā somam indra mandatu tvety etayāyatanavantam evainam tat karoti || 22 || 11 ||

1 Rik ca vā idam agre sāma cāstām, saiva nāma ṛig āsīd ano nāma sūma. sū vā ṛik sāmopāvan: mithunam sambhavāva prajātyā iti. nety abravīt sāma, jyāyān vā ato manā mahimeti. te dve bhūtvopāvatān, te na prati cana samavadata. tās tisro bhūtvopāvadaṁs, tat tisṛibhiḥ samabhavad. yat tisṛibhiḥ samabhavat tasmāt tisṛibhiḥ stuvanti, tisṛibhir udgāyanti; tisṛibhir hi sāma sammitam. tasmād ekasya bahvyo jāyā bhavanti, naikasyai bahavaḥ saha patayo. yad vai tat sū cūmaḥ ca samabhavatām, tat sāmūbhavat, tat sāmuaḥ sāmavām 2 sāmān bhavati ya evam veda 3 yo vai bhavati yaḥ śreshṭhatām aśnute sa

sāman bhavaty, asāmanya iti hi nindanti 4 te vai pañcānyad bhūtvā pañcānyad bhūtvākalpetām: āhāvūṣ ca him-kāraṣ ca prastāvaṣ ca prathamā ca ṛig udgīthaṣ ca, madhyamā ca pratihāraṣ cottamā ca nidhanam ca vashaṭkāraṣ ca 5 te yat pañcānyad bhūtvā pañcānyad bhūtvākalpetām, tasmād ābuh: pāṅkto yajñah pāṅktāḥ paṣava iti 6 yad u virājam daṣiṇīm abhisamapadyetām, tasmād āhur: virāji yajño daṣiṇyām pratishṭhita ity 7 ātmā vai stotriyaḥ, prajānurūpaḥ, patnī dhāyyā, paṣavaḥ pragūtho, gṛihāḥ sūktam 8 sa vā asmiṇṣ ca loka 'mushmiṇṣ ca prajāyā ca paṣubhiṣ ca gṛiheshu vasati ya evam veda || 23 || 12 ||

1 Stotriyam ṣaṁsaty, ātmā vai stotriyas 2 tam madhyamayā vācū ṣaṁsaty, ātmānam eva tat saṁskurute 3 'nurūpam ṣaṁsati, prajā vā anurūpaḥ 4 sa uccaistarām ivānurūpaḥ ṣaṁstavyaḥ, prajāṁ eva tac chreyasīn ātmanah kurute 5 dhāyyām ṣaṁsati, patnī vai dhāyyā 6 sā nīcaistarām iva dhāyyā ṣaṁstavyā 7 pratiyādīnī hāsyā gṛiheshu patnī bhavati yatraivam vidvān nīcaistarām dhāyyām ṣaṁsati 8 pragūtham ṣaṁsati 9 sa svaravatyā vācū ṣaṁstavyaḥ. paṣavo vai svaraḥ, paṣavaḥ pragūthaḥ, paṣūnām avaruddhyā 10 indrasya nu vīryāṇi pra vocam iti sūktam ṣaṁsati 11 tad vā etat priyam Indrasya sūktam nishkevalyam hairanya-stūpam. etena vai sūktena Hiranyastūpa Āṅgirasa Indrasya priyam dhāmopāgachat, sa paramam lokam ajayad 12 upendrasya priyam dhāma gachati, jayati paramam lokam ya evam veda 13 gṛihā vai pratishṭhā sūktam. tat pratishṭhitatamayā vācū ṣaṁstavyam. tasmād yady api dūra iva paṣūṇī labhate, gṛihān evainān ājigamishati; gṛihā hi paṣūnām pratishṭhā pratishṭhā || 24 || 13 ||

Iti trītyapañcīkāyam dvitīyo 'dhyayah.

Iti dvādaśe 'dhyāye trayodaśaḥ khaṇḍaḥ.

1 Somo vai rājāmushmiṇī loka āsīt, tam devāṣ ca ṛi-

shayaṣ cābhyadhyāyan: katham ayam asmān somo rājā-
gached iti. te 'bruvanṣ chandānsi: yūyam na imaṁ somam
rājānam āharateti. tatheti. te 'suparnā bhūtvodapataṁs. te
yat suparnā bhūtvodapataṁs, tad etat Sauparnam ity
ākhyānavida ācakshate 2 chandānsi vai tat somam rājānam
achācarāṁs. tāni ha tarhi caturakṣharāṇi-caturakṣharāṇy
eva chandānsy āsan. sū jagatī caturakṣharā prathamoda-
patat. sā patitvārdham adhvano gatvāsrāmyat, sā parāsyā
trīṇy akṣharāṇy ekākṣharā bhūtvā dikṣhām ca tapaṣ ca
haranti punar abhyavāpatat. tasmāt tasya vittā dikṣhā vi-
ttam tapo yasya paśavaḥ santi. jāgatā hi paśavo, jagatī
hi tām āharat 3 atha trisṭub udapatat. sā patitvā bhūyo
'rdhād adhvano gatvāsrāmyat, sā parāsyāikam akṣharam
tryakṣharā bhūtvā dakṣhiṇā haranti punar abhyavāpatat.
tasmān madhyamdine dakṣhiṇā nityante trisṭubho loke,
trisṭub bhi tā āharat || 25 || 1 ||

1 Te devā abruvan gāyatrīm: tvam na imaṁ somam
rājānam āharetī. sā tathety abravīt, tām vai mā sarveṇa
svastyayanenānumantrayadhvam iti. tatheti. sodapatat, tām
devāḥ sarveṇa svastyayanenānvamantrayanta: preti ceti
cety. etad vai sarvam svastyayanam yat preti ceti ceti.
tad yo 'sya priyaḥ syāt tam etenānumantrayeta: preti ceti
ceti, svasty eva gachati, svasti punar āgachati 2 sā patitvā
somapālūn bhūshayitvā padbhyaṁ ca mukhena ca somam
rājānam samagribhṇāt, yāni cetare chandasī akṣharāṇy
ajahitām tāni copasamagribhṇāt 3 tasyā annvisṛijya Kṛṣṇā-
nuḥ somapālāḥ savyasya pado nakham achidat, tac cha-
lyako 'bhavat, tasmāt sa nakham iva. yad vaṣam asravat
sā vaṣābhavat, tasmāt sā havir ivātha yaḥ śalyo yad anī-
kam āsīt sa sarpo nirdānsy abhavat, sahasaḥ svajo. yāni
parṇāni te manthāvalā, yāni snāvāni te gaṇḍūpadā, yat te-
janam so 'ndhābhiḥ. so sā tatheshur abhavat || 26 || 2 ||

1 Sā yad dakṣiṇena padā samagribhṇāt, tat prātaḥsavanam abhavat. tad gāyatrī svam āyatanam akuruta, tasmāt tat samṛiddhatamam manyante sarveshām savanānām. agriyo mukhyo bhavati, śreṣṭhatām aṣṇte ya evaṃ vedātha yat savyena padā samagribhṇāt, tan mādhyamdivaṃ savanam abhavat. tad visraṇsata, tad visrastam nāuvāpnot pūrvam savanam. te devāḥ prājijñāsanta, tasmīns trisṭubham chandasām adadhur Indram devatānām, tena tat samāvadvīryam abhavat pūrveṇa savanenobhābhyām savanābhyām samāvadvīryābhyām samāvajjāmbhyām rādhnoti ya evaṃ vedātha yaṃ mukhena samagribhṇāt, tat tṛtīyasavanam abhavat 2 tasya patantī rasam adbayaḥ, tad dhītarasam nāuvāpnot pūrve savane. te devāḥ prājijñāsanta, tat paśusv apasyaṇs. tad yad āṣīram avanayanty, ājyena paśunā caranti, tena tat samāvadvīryam abhavat pūrvābhyām savanābhyām 3 sarvaiḥ savanaiḥ samāvadvīryaiḥ samāvajjāmbhī rādhnoti ya evaṃ veda || 27 || 3 ||

1 Te vā ime itare chandasī gāyatrīm abhyavadetām: vittaṃ nāv akṣharāṇy anuparyāgur iti. nety abravīd gāyatrī, yathāvittam eva na iti. te deveshu praśnam aitām, te devā abruvan: yathāvittam eva va iti. tasmād dhiāpy etarhi vittyām vyāhur: yathāvittam eva na iti. tato vā aṣṭākṣharā gāyatri abhavat, tryakṣharā trisṭub, ekākṣharā jagati 2 sāsṭākṣharā gāyatrī prātaḥsavanam udayachan, nāṣaknot trisṭup tryakṣharā mādhyamdivaṃ savanam udyantam. tām gāyatri abravīd: āyāny, api me 'trāstv iti. sā tathety abravīt trisṭup, tām vai maitair aṣṭābhir akṣharair upasamādhehīti. tatheti. tām upasamadadhād. etad vai tad gāyatriyai madhyamdine yaṃ marutvatīyasyottare pratipado yaṣ cānucaraḥ. saikūṇḍasākṣharā bhūtvā mādhyamdivaṃ savanam udayachan 3 nāṣaknoḥ jagaty ekākṣharā tṛtīyasavanam udyantam. tām gāyatri abravīd:

āyāny, api me 'trāstv iti. sã tathety abravtj jagatī, tām vai maitair ekādaśabhir aksharair upasam̐dhebtī. tatheti. tām upasamadadbhād. etad vai tad gāyatrīyai tritīyasavane yad vaiṣvadevasyottare pratipado yaṣ cānucarāḥ. sã dvādaśākṣharā bhūtvā tritīyasavanam udayachāt 4 tato vā aṣṭākṣharā gāyatrī abhavad, ekādaśākṣharā trisṭub, dvādaśākṣharā jagatī 5 sarvaiṣ chandobbiḥ samāvadviryaibḥ samāvajjāmbhī rādhnoti ya evaṃ vedaiḥ kam vai sat tat tredhābhavat. tasmād ūhur: dātavyam evaṃ viduṣa ity, ekam hi sat tat tredhābhavat || 28 || * ||

1 Te devā abruvann Ādityān: yushmābhir idaṃ savanam udyachāmeti. tatheti. tasmād ādityārambhaṇam tritīyasavanam, ādityagrahaḥ purastāt tasya 2 yajaty: ādityāso aditir mādayantām iti madvatyā rūpasamṛddhayā. madvad vai tritīyasavanasya rūpaṃ 3 nānuvashaṭkaroti, na bhakshayati. samsthā vā eshā yad anuvashaṭkārah, samsthā bhakshaḥ, prāṇā Ādityā: net prāṇān samsthāpayānīti 4 ta Ādityā abruvan Savitūram: tvayedam saha savanam udyachāmeti. tatheti. tasmāt sāvitṛi pratipad bhavati vaiṣvadevasya, sāvitragrahaḥ purastāt tasya. yajati: damūnā devaḥ savitā vareṇya itī madvatyā rūpasamṛddhayā. madvad vai tritīyasavanasya rūpaṃ. nānuvashaṭkaroti, na bhakshayati. samsthā vā eshā yad anuvashaṭkārah, samsthā bhakshaḥ, prāṇaḥ Savitā: net prāṇam samsthāpayānīty 5 ubhe vā esha etc savane vipibati yat Savitā: prātaḥsavanam ca tritīyasavanam ca. tad yat pibavat sāvitryai nividāḥ padam purastād bhavati madvad upariṣṭād, ubhayor evainam tat savanayor ābhajati: prātaḥsavane ca tritīyasavane ca 6 bahvyaḥ prūtar vāyavyāḥ śasyanta, ekā tritīyasavane. tasmād ūrdhvāḥ puruṣasya bhūyānsaḥ prānā yac cāvāñco 7 dyāvāprithivīyam śaṁsati. dyāvāprithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad

dyāvāprithivīyam śaṁsati, pratishṭhāyor evainam tat prati-
shṭhāpayati || 29 || * ||

1 Ārbhavam śaṁsaty 2 Rībhavo vai deveshu tapasā so-
mapītham abhyajayāns. tebhyaḥ prātaḥsavane vāci kalpa-
yishaṁs, tān Agnir Vasubhiḥ prātaḥsavanād anudata. te-
bhyo mādhyamdine savane vāci kalpayishaṁs, tān Indro
Rudrair mādhyamdināt savanād anudata. tebhyaḥ tṛtīya-
savane vāci kalpayishaṁs, tān Viṣve devā anonudyanta:
neha pāsyanti neheti. sa Prajāpatir abravīt Savitāram:
tava vā ime 'ntevāsūs, tvam evaibhiḥ sampibasveti. sa ta-
tbety abravīt Savitā, tān vai tvam ubhayataḥ paripibeti.
tān Prajāpatir ubhayataḥ paryapibat 3 te ete dhāyye ani-
rukte prajāpatye śasyete abhita ārbhavam: surūpakṛi-
tnum ūtaye, 'yam venaḥ codayat priṣṇigarbhā iti.
Prajāpatir evaināns tad ubhayataḥ paripibati. tasmād u
śreṣṭhī pātre rocayaty eva yam kāmāyate tam 4 tebhyo
vai devā apaivābībhotsanta manushyagandhāt, ta ete dhū-
yye antaradadhāta: yebhyo mātai, vā pitra iti || 30 || * ||

1 Vaiṣvadevam śaṁsati 2 yathā vai prajā evam vaiṣva-
devam. tad yathāntaram janatā evam sūktāni, yathāranyāny
evam dhāyyās. tad ubhayato dhāyyāni paryāvhyate. ta-
smāt tāny aranyāni santy anaranyāni mṛigaiḥ ca vayoḥhiḥ
ceti ha smāha 3 yathā vai puruṣa evam vaiṣvadevam. ta-
sya yathāvantaram aṅgāny evam sūktāni, yathā parvāny
evam dhāyyās. tad ubhayato dhāyyām paryāvhyate. ta-
smāt puruṣasya parvāni śithirāni santi drīlḥāni, brahmaṇā
hi tāni dhṛitāni 4 mūlam vā etad yajñasya yad dhāyyās
ca yājyās ca. tad yad anyā-anyā dhāyyās ca yājyās ca
kuryur, unmūlam eva tad yajñam kuryus. tasmāt tāḥ samā-
nya eva syuḥ 5 pañcājanyaṁ vā etad uktham yad vaiṣva-
devam. sarveśhām vā etat pañcājanānām uktham: deva-
manushyāṇām gandharvāpsarasām sarpaṇām ca pitṛiṇām

caiteshām vā etat pañcajanānām uktham 6 sarva enam pañcajanā vidur, ainam pañcinyai janatāyai havino gachanti ya evam veda 7 sarvadevatyo vā esha hotā yo vaiṣvadevam śaṁsati. sarvā diṣo dhyāyec chaṁsishyan, sarvāsv eva tad dikshu rasam dadhāti 8 yasyām asya diṣi dveshyah syān na tām dhyāyed, anubāyaivāsyā tad vīryam ādatte 9 'ditir dyaaur aditir antariksham ity uttamayā paridadhātīyam vā Aditir iyaṁ dyaaur iyaṁ antariksham 10 aditir mātā sa pitā sa putra itīyaṁ vai māteyam piteyam putro 11 viṣve devā aditiḥ pañca janā ity, asyām vai Viṣve devā asyām pañcajanā 12 aditir jātam aditir janitvam itīyaṁ vai jātam iyaṁ janitvam 13 dviḥ pacchah paridadhāti. catushpādā vai paṣavaḥ, paṣūnām avaruddhyai. sakrid ardharcasah, pratishthāyā eva. dvipratishtho vai purushaḥ catushpādāḥ paṣavo, yajamānam eva tad dvipratishtham catushpātsu paṣushu pratishthāpayati 14 sadaiva pañcajanīyayā paridadhyāt. tad upasprīṣan bhūmim paridadhyāt. tad yasyām eva yajñam sambharati, tasyām evai nam tad antataḥ pratishthāpayati 15 viṣve devāḥ śrīṇutemam havam ma iti vaiṣvadevam uktham śastvā vaiṣvadevyā yajati, yathābhāgam tad devatāḥ prīṇāti || 31 || 1 ||

1 Āgneyī prathamā ghrītayājyā, saumī saumyayājyā, vaiṣṇavī ghrītayājyā. tvam soma pitṛibhiḥ samvidāna iti saumyasya pitṛimatya yajati 2 ghnanti vā etat somam yad abhishnuvanti, tasyaitām anustaraṇīm kurvanti yat saumyah. pitṛibhyo vā anustaraṇī, tasmāt saumyasya pitṛimatya yajaty 3 avadhishur vā etat somam yad abhyasubhavas, tad enam punaḥ sambhāvayanti 4 punar āpyūyayanty upasadām rūpeṇopasadām kila vai tad rūpam yad etā devatā: Agniḥ Somo Vishnur iti 5 pratigrihya saumyam hotā pūrvaḥ chandogebhyo 'vekshta 6 tam haikē pūrvam chandogebhyo haranti. tat tathā na kuryād. vashaṭkartā

prathamah sarvabhakshān bhakshayatīti ha smāha, tenaiva rūpeṇa tasmād vashatkartaiva pūrvo 'vekshetāthainam chandogebhyo haranti || 32 || * ||

1 Prajāpatir vai svām duhitaram abhyadhyāyad, divam ity anya āhur Ushasam ity anye. tām ṛiṣyo bhūtvā rohitam bhūtām abhyait. tam devā apaśyann: akṛitam vai Prajāpatiḥ karotīti. te tam aichan ya enam ārisbyaty, etam anyonyasmin nāvindans. tesbām yā eva ghoratamās tānva āsans, tā ekadhā samabharans. tūḥ sambhṛitā esha devo 'bhavat, tad asyaitad bhūtavan nāma 2 bhavati vai sa yo 'syaitad evam nāma veda 3 tam devā abruvann: ayam vai Prajāpatir akṛitam akar, imam vidhyeti. sa tathety abravīt, sa vai vo varam vṛiṇā iti. vṛiṇishveti. sa etam eva varam avṛiṇīta: paśūnām ādhipatyam. tad asyaitat paśuman nāma 4 paśumān bhavati yo 'syaitad evam nāma veda 5 tam abhyāyatyāvidhyat, sa viddha ūrdhva udaprapatat, tam etam Mṛiga ity ācakshate. ya u eva mṛigavyādhaḥ sa u eva sa, yā rohit sā Rohiṇī, yo eveshus trikāṇḍā so eveshus trikāṇḍā 6 tad vā idam Prajāpate retah siktam adhāvat, tat saro 'bhavat. te devā abruvan: medam Prajāpate reto dushad iti. yad abruvan: medam Prajāpate reto dushad iti, tan mādusham abhavat, tan mādushasya mādushatvam. mādusham ha vai nāmaitad yan mānusham, tan mādusham sau mānusham ity ācakshate parokshena, parokshapriyā iva hi devāḥ || 33 || * ||

1 Tad agninā paryādadhuh, tan Maruto 'dhūnvaṁs, tad agnir na prācyāvayat. tad agninā vaiṣvānareṇa paryādadhuh, tan Maruto 'dhūnvaṁs, tad agnir vaiṣvānarah prācyāvayat. tasya yad retasah prathamam udadīpyata, tad asāv Ādityo 'bhavad. yad dvitīyam āsīt, tad Bhṛigur abhavad. tam Vārūṇo nyagrihṇīta, tasmāt sa Bhṛigur Vārūṇir. atha yat tritīyam adided iva, ta Ādityā abhavan. ye 'ngārā āsans, te

'ñgiraso 'bhavan. yad aṅgārāḥ punar avasāntā udadīpyanta,
 tad Bṛihaspatir abhavad 2 yāni parikshāṇāny āsaṁs te kṛi-
 shṇā paśavo 'bhavan, yā lobhinī mṛittikā te rohitā. atha
 yad bhasmāsit, tat parushyam vyasarpad: gauro gavaya ri-
 sya ushthro gardabha iti ye caite 'ruṇāḥ paśavas te ca 3 tām
 vā esha devo 'bhyavadata: mama vā idam, mama vai vā-
 stubham iti. tam etayarcā niravādayanta yaishā raudrī śa-
 syata 4 ā te pitar marutām sumnam etn mā naḥ sū-
 ryasya samdṛiṣo yuyothāḥ | tvam no vīro arvati
 kshamethā 5 iti brūyān nābhi na ity, anabhimānuko hai-
 sha devaḥ prajā bhavati 6 pra jāyemahi rudriya pra-
 jābbir iti brūyān na rudrety, etasyaiva nāmnaḥ parihṛityai
 7 tad u khalu śam naḥ karatīty eva śaṁsec, cham iti
 pratipadyate, sarvasmā eva śāntyai. uṛibhyo nāribhyo
 gava iti. pumāṁso vai naraḥ striyo nāryaḥ, sarvasmā
 eva śāntyai 8 so aniruktā raudrī śāntā, sarvāyuh sarvāyu-
 tvāya 9 sarvam āyur eti ya evaṁ veda 10 so gāyatrī.
 brahma vai gāyatrī, brahmaṇaivainam tan namasyati
 || 34 || 10 ||

1 Vaiṣvānariyenāgnimārutam pratipadyate. vaiṣvānaro
 vā etad retaḥ siktam prācyāvayat, tasmād vaiṣvānariyenā-
 gnimārutam pratipadyate 2 'navānam prathamā rik śaṁsta-
 vyāgnīm vā esho 'rciṁshy asāntān prasīdann eti ya āgni-
 mārutam śaṁsati, prāṇenaiva tad agnīs taraty 3 adhiyann
 upahanyād, anyam vivaktāram ichet; tam eva tat setum
 kṛtvā tarati 4 tasmād āgnimārute na vyucyam; eshtavyo
 vivaktā 5 mārutam śaṁsati. Maruto ha vā etad retaḥ siktam
 dhūnvantāḥ prācyāvayaṁs, tasmān mārutam śaṁsati 6 ya-
 jñā-yajñā vo agnaye, devo vo draviṇodā iti madhye
 yonim cānurūpam ca śaṁsati. tad yan madhye yonim cā-
 nurūpam ca śaṁsati, tasmān madhye yonir dhṛitā 7 yad u
 dve sūkte śastvā śaṁsati, pratishṭhāyor eva tad upariṣṭāt

prajananam dadhāti prajātyai 8 prajāyate prajāyā paṣubhir
ya evaṃ veda || 35 || 11 ||

1 Jātavedasyam ṣaṁsati 2 Prajāpatiḥ prajā aśrijata. tāḥ
śriṣṭāḥ parācya evāyan, na vyāvartanta. tā agninā parya-
gachat, tā agnim upāvartanta, tam evādyūpy upāvṛittāḥ.
so 'bravīj: jātā vai prajā anenāvidam iti. yad abravīj:
jātā vai prajā anenāvidam iti, taj jātavedasyam abhavat,
taj jātavedaso jātavedastvam 3 tā agninā parigatā niruddhāḥ
śocatyo didhyatyo 'tishṭhañs. tū adbhīr abhyashiñcat, ta-
smād upariṣṭajā jātavedasyasyāpolishṭhīyam ṣaṁsati 4 ta-
smāt tac chamayateva ṣaṁstavyam. tū adbhīr abhishicya
nijāsyai vāmanyata 5 tāsu vā Abhinā budhnyena parokṣhāt
tejo 'dadhād. esha ha vā Abhir budhnyo yad agnir gārha-
patyo, 'gninai vāsu tad gārhapatyena parokṣhāt tejo da-
dhāti. tasmād āhur: juhvad evājuhvato vasiyān iti || 36 || 12 ||

1 Devānām patnīḥ ṣaṁsaty anūcīr agnim gṛihapatiṃ,
tasmād anūcī patnī gārhapatyam āste 2 tad āhū: Rākām pū-
rvām ṣaṁsej, jāmyai vai pūrvapeyam iti 3 tat-tan nūdrityam.
devānām eva patnīḥ pūrvāḥ ṣaṁsed. esha ha vā etat pa-
tnīṣhu reto dadhāti yad agnir gārhapatyō, 'gninai vāsu tad
gārhapatyena patnīṣhu pratyakṣhād reto dadhāti prajātyai
4 prajāyate prajāyā paṣubhir ya evaṃ veda 5 tasmāt sa-
mānodaryā svasānyodaryāyai jāyāyā anujīvinī jīvati 6 Rā-
kām ṣaṁsati. Rākā ha vā etām puruṣasya sevaniṃ sīvyati
yaishā ṣiṣne 'dhi 7 pumāñso 'sya putrā jāyante ya evaṃ
veda 8 Pāvīravīm ṣaṁsati. vāg vai Sarasvatī Pāvīravī, vācy
eva tad vācam dadhāti 9 tad āhur: yāmīm pūrvām ṣaṁse3t/
pitryā3m iti | 10 yāmīm eva pūrvām ṣaṁsed: imam yama
prastaram ā hi sīdeti. rājño vai pūrvapeyam, tasmād
yāmīm eva pūrvām ṣaṁsen 11 mātali kavyai yamo anū-
girobbhir iti kāvyānām anūcīm ṣaṁsaty. avareṇaiva vai
devān kāvyāḥ pareṇaiva pitṛīñs, tasmāt kāvyānām anūcīm

śaṁsaty 12 ud īratām avara ut parāsa iti pītryāḥ śa-
 ṁsaty 13 un madhyamāḥ pitarāḥ somyāsa iti 14 ye
 caivāvamā ye ca paramā ye ca madhyamās, tān sarvān
 anantarāyam prīṇaty 15 āham pītrīn suvidatrāñ avi-
 tsīti dvitīyām śaṁsati 16 barbishado ye svadhayā su-
 tasyety. etad dha vā eśhām priyam dhāma yad barbi-
 shada iti, priyeṇaivaināns tad dhāmnā samardhayati
 17 priyeṇa dhāmnā samṛidhyate ya evaṁ vedel8dam pi-
 trībhyo namo astv adyeti namaskāravatīm antataḥ śa-
 ṁsati, tasmād antataḥ pītrībhyo namaskriyate 19 tad āhur:
 vyābhāvam pītryāḥ śaṁse3t | avyābhāvā3m iti | vyābhāvam eva
 śaṁsed, asaṁsthitam vai pītriyajñasya sādhy. asaṁsthitam
 vā eśha pītriyajñam samsthāpayati yo vyābhāvam śaṁsati,
 tasmād vyābhāvam eva śaṁstavyam || 37 || 13 ||

1 Svādusḥ kilāyam madhumāñ utāyam itindra-
 syaindrīr anupānīyāḥ śaṁsaty. etābhir vā Indras trīṇyasa-
 vanam anvapibat, tad anupānīyānam anupānīyātvaṁ 2 mā-
 dyantīva vai tarhi devatā yad etā hotā śaṁsati, tasmād
 etāsu madvat pratigīryam 3 yayor ojasā skabhitā rajā-
 ṁsīti vaiśhṇavārūṇīm ṛicam śaṁsati. Viśhṇur vai yajñasya
 durishṭam pāti Varuṇaḥ svishṭam, tayor ubhayor eva śā-
 ntyai 4 viśhṇor nu kaṁ vīryāṇi pra vocam iti vai-
 shṇavīm śaṁsati. yathā vai matyam, evaṁ yajñasya Vi-
 shṇus. tad yathā dushkrishṭam durmatīkṛitam sukrishṭam
 sumatīkṛitam kurvann iyād, evaṁ evaitad yajñasya dushṭu-
 tam duṣṣastam sushṭutam suṣastam kurvann eti yad etām
 hotā śaṁsati 5 tantum tanvan rajaso bhānum anv-
 īhīti prajāpatyām śaṁsati. prajā vai tantuḥ, prajāṁ evā-
 smā etat samtanoti 6 jyotishmataḥ patho raksha-
 dhiyā kṛitān iti. devayanā vai jyotishmantāḥ panthānas,
 tān evāsmā etad vitanoty. anulbanam vayata joguvām
 apo manur bhava janayā daivyaṁ janam ity evai-

nam tan Manoh prajayā samtanoti prajātyai 7 prajāyate
prajāyā paṣubhir ya evaṃ vedaiḥvā na indro maghavā
virapṣīty uttamayā paridadhātīyaṃ vā Indro maghavā vi-
rapṣī 9 karat satyā carshaṇīdhṛid anarvetīyaṃ vai
satyā carshaṇīdhṛid anarvā 10 tvam rājā janushām
dhehy asme itīyaṃ vai rājā janushām 11 adhi śravo
māhinam yaj jaritra itīyaṃ vai māhinam yajñah śravo
yajamāno jaritā, yajamānāyaivaitām āśisham āśāste 12 tad
upasprīṣan bhūmim paridadhyāt. tad yasyām eva yajñam
saubharati, tasyām evainam tad antataḥ pratishthāpayaty
13 agne marudbhiḥ subhayadbhir rikvabhir ity
āgnimārutam uktham śastvāgnimūrutyā yajati, yathābhā-
gam tad devatāḥ prīṇāti prīṇāti || 38 || 14 ||

Iti tṛitīyapañcīkāyaṃ tṛitīyo 'dhyāyaḥ.

Iti trayodaśādhyāye caturdaśaḥ khaṇḍaḥ.

1 Devā vā asurair yuddham upaprāyan vijayāya, tām
Agnir nānvakāmayataituṃ. tam devā abruvann: api tvam
ehy, asmākaṃ vai tvam eko 'siti. sa nāstuto 'nveshyāmīty
abravīt, stuta nu meti. tam te samutkramyopanivṛityāstu-
vañs, tām stuto 'nuprait 2 sa triṣṇenir bhūtvā tryaniko 'su-
rān yuddham upaprāyad vijayāya. triṣṇenir iti cbandānsy
eva ṣṇenir akuruta, tryanika iti śavanāny evāṇkāni. tām
asambhāvyam parābhāvayat. tato vai devā abhavan, parā-
surā 3 bhavaty ātmanā, parāsyā dvishan pāpmā bhrātrivyo
bhavati, ya evaṃ veda 4 sā vā eshā gāyatri eva yad agni-
śtōmaḥ. caturviṃśatyakṣarā vai gāyatrī, caturviṃśatir
agnishṭōmasya stutaśastrāṇi 5 tad vai yad idam āhuḥ: su-
dhāyām ha vai vājī subito dadhātīti. gāyatrī vai tan. na
ha vai gāyatrī kṣhamā ramata, ūrdhvā ha vā eshā yaja-
mānam ādāya svar etīty. agnishṭōmo vai tan. na ha vā
agnishṭōmaḥ kṣhamā ramata, ūrdhvo ha vā esha yajamā-
nam ādāya svar eti 6 sa vā esha samvatsara eva yad agni-

shtomas. caturviṃṣatyardhamāso vai samvatsaras, caturvi-
ṃṣatir agnishtomasya stutaṣaṣtrāṇi 7 tam yathā samudram
srotyā evaṃ sarve yajñakratavo 'piyanti || 39 || 1 ||

1 Dikṣhaṇīyeshtis tāyate. tām evānu yāḥ kāṣceshtayas,
tāḥ sarvā agnishtomam apiyanti 2 lām upabvayata, ilāvidhā
vai pākayajñā. ilām evānu ye keca pākayajñās, te sarve
'gnishtomam apiyanti 3 sāyamprātar agnihotram jūhvati,
sāyamprātar vratam prayachanti; svāhākāreṇāgnihotram
jūhvati, svāhākāreṇa vratam prayachanti; svāhākāram
evānv agnihotram agnishtomam apyeti 4 pañcadaśa prāya-
ṇīye sāmīdheṣṭr anvāha pañcadaśa darṣapūrṇamāsayoh,
prāyaṇīyam evānu darṣapūrṇamāsāv agnishtomam apitah
5 somam rājānam kṛiṇanty, aushadho vai somo rājāusha-
dhibhis tam bhishajyanti yam bhishajyanti. somam eva rā-
jānam kṛiyamāṇam anu yāni kāṇica bheshajāni, tāni sa-
rvāṇy agnishtomam apiyanty 6 agnim ātithye manthanty
agnim cāturmāsyeshtv, ātithyam evānu cāturmāsyaṇy agni-
shtomam apiyanti 7 payasā pravargye caranti payasā dā-
kshāyaṇayajñe, pravargyam evānu dākshāyaṇayajño 'gni-
shtomam apyeti 8 paśur upavasathe bhavati, tam evānu ye
keca paśubandhās te sarve 'gnishtomam apiyanti 9 lādadhō
nāma yajñakratuḥ, tam dādhnā caranti dādhnā dadhigha-
rme, dadhigharmam evānv ilādadho 'gnishtomam apyeti
|| 40 || 1 ||

1 Iti nu purastād, athoparishṭāt. pañcadaśokthyasya
stotrāṇi pañcadaśa ṣaṣtrāṇi, sa māso. māsadhā samvatsaro
vibitah, samvatsaro 'gnir vaiśvānaro, 'gnir agnishtomah.
samvatsaram evānūkthyo 'gnishtomam apyety. ukthyam
apiyantam anu vājapeyo 'pyety, ukthyo hi sa bhavati
2 dvādaśa rātreḥ paryāyāḥ, sarve pañcadaśās, te dvau-dvau
sampādyā triṇṣad. ekaviṃṣam shoḷaṣi sāmā, trivṛit sam-
dhibh: sā triṇṣat, sa māsas. triṇṣau māsasya rātrayo. mā-

sadhū samvatsaro vihitah, samvatsaro 'gnir vaiśvānaro, 'gnir
 agnishtomah. samvatsaram evānv atirātro 'gnishtomam
 apyety. atirātram apiyantam anv aptoryāmo 'pyety, ati-
 rātro hi sa bhavaty 3 etad vai ye ca purastād ye copari-
 shṭād yajñakratavas, te sarve 'gnishtomam apiyanti 4 tasya
 samstutasya navatiṣatam stotriyāḥ. sā yā navatis te daśa
 trivrito, 'tha yā navatis te daśātha yā daśa tāsām ekā
 stotriyodeti trivṛit pariśiṣhyato: so 'sāv ekaviṁso 'dhyāhitas
 tapati. vishuvān vā esha stomānām. daśa vā etasmād
 arvāṇas trivrito daśa parāṇco, madhya esha ekaviṁśa
 ubhayato 'dhyāhitas tapati. tad yāsan stotriyodeti, saita-
 sminn adhyūlhā: sa yajamanas, tad daivam kshatram saho
 balam 5 aṣṇute ha vai daivam kshatram saho balam, eta-
 sya ha sāyujyam sarūpatām salokatām aṣṇute ya evam
 veda || 41 || 3 ||

1 Devā vā asurair vijigyānā ūrdhvāḥ svargam lokam
 āyan. so 'gnir divisprig ūrdhva udaśrayata, sa svargasya
 lokasya dvāram avṛiṇod. Agnir vai svargasya lokasyādhi-
 patis. tam Vasavaḥ prathamā āgachāns, ta enam abruvann:
 ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisirakshya
 ity abravīt, stuta nu meti. tatheti. tam te trivṛitā stome-
 nāstuvāns, tān stuto 'tyārjata, te yathālokam agachāns. 2 tam
 Rudrā āgachāns, ta enam abruvann: ati no 'rjasy, ākāṣam
 naḥ kurv iti. sa nāstuto 'tisirakshya ity abravīt, stuta nu
 meti. tatheti. tam te pañcadaṣena stomenāstuvāns, tān
 stuto 'tyārjata, te yathālokam agachāns 3 tam Ādityā āga-
 chaṁs, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv
 iti. sa nāstuto 'tisirakshya ity abravīt, stuta nu meti. ta-
 theti. tam te sapṭadaṣena stomenāstuvāns, tān stuto 'tyā-
 rjata, te yathālokam agachāns 4 tam Viṣṇo devā āgachāns,
 ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa
 nāstuto 'tisirakshya ity abravīt, stuta nu meti. tatheti. tam

ta ekaviṁṣena stomenāstuvāṁs, tān stuto 'tyārjata, te yathālokaṁ agachann 5 ekaikena vai tam devāḥ stomenāstuvāṁs, tān stuto 'tyārjata, te yathālokaṁ agachann 6 atha hainam esha etaiḥ sarvaiḥ stomaiḥ stauti yo yajate 7 yaś cainam evaṁ vedāti tu tam arjātā 8 ati ha vā enam arjate svargam lokam abhi ya evaṁ veda || 42 || * ||

1 Sa vā esho 'gnir eva yad agnishtōmas, tam yad astuvāṁs tasmād agnistomas. tam agnistomam santam agnishtōma ity ācakshate parokshena, parokshapriyā iva hi devās 2 tam yac catuṣṭayā devās caturbhiḥ stomair astuvāṁs, tasmāc catustomas. tam catustomam santam catuṣṭoma ity ācakshate parokshena, parokshapriyā iva hi devā 3 atha yad enam ūrdhvaṁ santam jyotir bhūtam astuvāṁs, tasmāj jyotistomas. tam jyotistomam santam jyotishtōma ity ācakshate parokshena, parokshapriyā iva hi devāḥ 4 sa vā esho 'pūrvo 'naparo yajñakratur, yathā rathacakram anantam evaṁ yad agnishtōmas. tasya yathaiva prāyaṇam tathodayanam 5 tad eshābhi yajñagāthā gīyato:

yad asya pūrvam aparam tad asya,
yad v asyāparam tad v asya pūrvam |
aher iva sarpaṇam śākalasya
na vijānanti yatarat parastād

iti 6 yathā hy evāsya prāyaṇam evam udayanam asad iti 7 tad āhur: yat trivṛt prāyaṇam ekaviṁṣam udayanam, kena te same iti 8 yo vā ekaviṁṣas trivṛd vai so, 'tho yad ubhan trīcau trīcināv iti brūyāt, teneti || 43 || * ||

1 Yo vā esha tapaty esho 'gnishtōma, esha sāhnas. tam sahaivāhnā samsthāpayeyuh, sāhno vai nāma 2 tenāsamtvaramāṇās careynr, yathaiva prātaḥsavana evam mādhyamdina evam tritīyasavana. evam u ha yajamāno 'pramāyuko bhavati 3 yad dha vā idam pūrvayoh savanayor asamtvaramāṇās caranti, tasmād dhedam prācyo grāmatā

bahulāviśṭā. atha yad dbedam tṛtīyasavane saṁtvaramā-
nāḥ caranti, tasmād dhedam pratyauḥi dīrghāranyāni bha-
vanti. tathā ha yajamānaḥ pramāyuko bhavati 4 tenūsam-
tvaramānāḥ carcyur, yathaiva prātaḥsavana evam mādhyam-
dina evam tṛtīyasavana. evam u ha yajamāno 'pramāyuko
bhavati 5 sa etam eva śastrenānuparyāhvarteta. yadā vā
esha prātar udeṭy, atha mandram tapati: tasmān mandrayā
vācā prātaḥsavane śauṣed. atha yadābhyety, atha balīyas
tapati: tasmād balīyasyā vācā madhyamdiṇe śauṣed. atha
yadābhitarām cty, atha balishṭhatamam tapati: tasmād ba-
lishṭhatamayā vācā tṛtīyasavane śauṣed. evam śauṣed yadi
vāca īṣita, vāg ghi śastram. yayā tu vācottarottarinoty-
heta samāpanāya, tayā pratipadyetaitat suśastatamam iva
bhavati 6 sa vā esha na kadā canāstam eti nodeti 7 tam
yad astam etīti manyante, 'hna eva tad antam itvāthātma-
nam viparyasyate, rātrīm evāvastāt kurute 'haḥ parastād
8 atha yad enam prātar udeṭīti manyante, rātrer eva tad
antam itvāthātmanam viparyasyate, 'har evāvastāt kurute
rātrīm parastāt 9 sa vā esha na kadā cana nimrocati 10 na
ha vai kadā cana nimrocaty, etasya ha sāyujyam sarū-
patām salokatām aśnute ya evam veda ya evam veda
|| 44 || • ||

Iti tṛtīyapañcīkāyām caturtho 'dhyāyah.

Iti caturdaśādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhyo 'nnādyam udakrāmat. te devā
abruvan: yajño vai no 'nnādyam udakramīd, anv imam
yajñam anuam anvichāmeti. te 'bruvan: katham anvichā-
meti, brāhmaṇena ca chandobhiḥ cety abruvaṁs. te brā-
hmaṇam chandobhir adīkshayaṁs, tasyāntam yajñam ata-
nvatāpi patnīḥ samayājayaṁs. tasmād dhāpy etarbi dīksha-
nīyāyām īṣṭāv āntam eva yajñam tanvate, 'pi patnīḥ sam-
yājayanti. tam anu nyūyam anvavāyaṁs 2 te prāyaṇīyam

atanvata. tam prāyaṇīyena nedīyo 'nvāgachāṇs, te karma-
bhiḥ samatvaranta. tac chaṁpyvantam akurvaṇs, tasmād
dhāpy etarhi prāyaṇīyam chaṁpyvantam eva bhavati. tam
anu nyāyam anvavāyaṇs 3 ta ātithyam atanvata. tam āti-
thyena nedīyo 'nvāgachāṇs, te karmabhiḥ samatvaranta.
tad ilāntam akurvaṇs, tasmād dhāpy etarhy ātithyam ilā-
ntam eva bhavati. tam anu nyāyam anvavāyaṇs 4 ta upa-
sado 'tanvata. tam upasadbhir nedīyo 'nvāgachāṇs, te ka-
rmabhiḥ samatvaranta. te tisraḥ sāmīdhenīr anūcya tisro
devatā ayaṇs, tasmād dhāpy etarhy upasatsu tisra eva
sāmīdhenīr anūcya tisro devatā yajanti. tam anu nyāyam
anvavāyaṇs 5 ta upavasatham atanvata. tam upavasathye
'hany āpnuvaṇs, tam āptvāntam yajūm atanvatāpi patnīḥ
samayājayaṇs. tasmād dhāpy etarhy upavasatha āntam eva
yajūm tanvate, 'pi patnīḥ samyājayanti 6 tasmād eteshu
pūrveshu karmasu śanaistārām-śanaistārām ivānubrūyād
7 anūtsāram iva hi te tam āyaṇs. tasmād upavasathe yā-
vatyā vācā kāmāyīta, tāvatyanubrūyād, āpto hi sa tarhi
bhavātīti 8 tam āptvābruvaṇs: tishṭhasva no 'nnādyāyeti.
sa nety abravīt, katham vas tishṭheyeti. tām ikshataiva.
tam abruvan: brāhmaṇena ca naḥ chandobhiḥ ca sayug bhū-
tvānnādyāya tishṭhasveti. tatheti. tasmād dhāpy etarhi ya-
jñāḥ sayug bhūtvā devebhyo havyam vahati brāhmaṇena
ca chandobhiḥ ca || 45 || 1 ||

1 Trīṇi ha vai yajñe kriyante: jagdham gīrṇam vāntam
2 tad dhaitad eva jagdham yad āśaṇsamānam ārtvijyam
kārayata: uta vā me dadyād uta vā mā vṛṇīteti. tad dha
tat parāṇ eva yathā jagdham, na haiva tad yajamānam
bhunakty 3 atha haitad eva gīrṇam yad bibhyad ārtvijyam
kārayata: uta vā mā na bādhetota vā me na yajñaveśasam
kuryād iti. tad dha tat parāṇ eva yathā gīrṇam, na haiva
tad yajamānam bhunakty 4 atha haitad eva vāntam yad

abhisasyamānam ārtviḥyaṃ kūrāyate. yathā ha vā idam
vāntān manushyā bībhatsanta, evaṃ tasmād devās. tad dha
tat parān eva yathā vāntam, na haiva tad yajamānam bhu-
nakti 5 sa eteshām trayānām āsām neyāt 6 tam yady eteshām
trayānām ekameid akāmam abhyābhavet, tasyāsti vāmade-
vyasya stotre prāyaścittir 7 idam vā idam vāmadevyam ya-
jamānaloko 'mṛitalokaḥ svargo lokas 8 tat tribhir aksharair
nyūnam. tasya stotra upasṛipyā tredhātmānam vigṛibniyāt:
pu-ru-sha iti 9 sa eteshu lokeshv ātmānam dadhāty:
asmin yajamānaloke 'sminn amṛitaloke 'smin svargo loka,
sa sarvām durishṭim atyety 10 api yadi samṛiddhā iva ṛi-
tvijah syur, iti ha smāhātha haitaj japed evēti || 46 || :

1 Chandānsi vai devebhyo havyam ūdhvā śrāntāni ja-
ghanārdhe yajñasya tishṭhanti, yathāsvo vāṣvataro vohivāns
tishṭhed evaṃ. tebhya etam maitrāvaruṇam paśupuroḷāṣam
anu devikāhaviṃshi nirvaped 2 Dhātṛe puroḷāṣam dvāda-
śakapālam. yo Dhātā sa vashaṭkāro 3 'numatyai caruṃ.
yānumatīḥ sā gāyatrī 4 Rākāyai caruṃ. yā Rākā sā tri-
shṭub 5 Sinivālyai caruṃ. yā Sinivālī sā jagatī. Kuhvai
caruṃ. yā Kulūḥ sānusṭub 6 etāni vāva sarvāni chandā-
nsi: gāyatram traishṭubham jūgatam ānusṭubham, anv
anyāny, etāni hi yajñe pratamām iva kriyanta 7 etair ha
vā asya chandobhir yajataḥ sarvaiḥ chandobhir ishṭam bha-
vati ya evaṃ veda 8 tad vai yad idam ābuh: sudhāyām ha
vai vājī suhito dadhātīti. chandānsi vai tat, sudhāyām ha
vā enaṃ chandānsi dadhaty 9 ananudhyāyinaṃ lokam ja-
yati ya 'evaṃ veda 10 tad dhaika āhur: Dhātāram eva sa-
rvāsām purastāt-purastād ājyena pariyajet, tad āsu sarvāsu
mithunam dadhātīti 11 tad u vā āhur: jāmi vā etad yajñe
kriyate, yatra samānībhyām ṛigbhyām samāne 'ban yaja-
tīti 12 yadi ha vā api bahvya iva jāyāḥ, patir vāva tā-
sām mithunam. tad yad āsām Dhātāram purastād ya-

jati, tad āsu sarvāsu mithunam dadhāti 13ti nu devikānām
 || 47 || * ||

1 Atha devīnām 2 Sūryāya puṇolāṣam ekakapālam. yāḥ
 Sūryaḥ sa Dhātā, sa u eva vashaṭkāro 3 dive carum. yā
 dyaauh sānumatiḥ, so eva gāyatri. Ushase carum. yoshāḥ
 sā Rākā, so eva trisṭub. gave carum. yā gauḥ sā Sini-
 vālī, so eva jagati. pṛithivyai carum. yā pṛithivī sā Ku-
 bhū, so evānushṭub 4 etāni vāva sarvāṇi chandānsi: gāya-
 tram traishṭubham jāgataṁ ānushṭubham, anv anyāny, etāni
 hi yajñe pratamām iva kriyanta. etair ha vā asya chan-
 dobbhir yajataḥ sarvaiḥ chandobbhir ishṭam bhavati ya evaṁ
 veda. tad vai yad idam āhuḥ: sudhāyām ha vai vājī su-
 hito dadhāti. chandānsi vai tat, sudhāyām ha vā enam
 chandānsi dadhaty. ananudhyāyinaṁ lokam jayati ya evaṁ
 veda. tad dhaika āhuḥ: Sūryam eva sarvāsām purastāt-
 purastād ājyena pariyajet, tad āsu sarvāsu mithunam da-
 dhāti. tad u vā āhur: jāmi vā etad yajñe kriyate, yatra
 samānibhyām ṛigbhyām samāne 'han yajatīti. yadi ha vā
 api bahvya iva jāyāḥ, patir vāva tāsām mithunam. tad
 yad āsām Sūryam purastād yajati, tad āsu sarvāsu mithu-
 nam dadhāti 5 tā yā imās tā amūr yā amūs tā imā, anya-
 tarābbhir vāva tam kāmam āpnoti ya etāsūbhayishu 6 tā
 ubhayīr gataśriyaḥ prajātikāmasya samnirvapeṇ 7 na tv
 eshishyamānasya 8 yad enā eshishyamānasya samnirvaped,
 īṣvaro hāsyā vitte devā arantor: yad vā ayam ātmane 'lam
 amansteti 9 tā ha Śucivṛikṣho Gaupalāyano Vṛiddhadyu-
 mnasyābhipratārinasyobhayīr yajñe samniruvāpa. tasya ha
 rathagṛitsam gāhamānam dṛisṭvovācettam aham asya
 rājanyaasya devikāḥ ca devīḥ cobhayīr yajñe samamādayam,
 yad asyettham rathagṛitso gābata iti. catuḥśasṭiṁ kava-
 cinaḥ śaśvaddhāsyā te putranaptāra āsuh || 48 || * ||

1 Agnisṭomaṁ vai devā aśrayantokthāny asurās, te

samāvadvirya evāsan, na vyāvantanta. tām Bharadvāja
 rishinām apasyad: ime vā asurā uktheshu śritās, tām
 eśhām na kaś cana paśyatīti, so 'gnim udahvayad 2 ehy
 ū shu bravānī te 'gna itthetarā gira ity 3 asuryā
 ha vā itarā girah 4 so 'gnir upottishthann abravīt: kim
 svid eva mahyam kṛṣo dīrghah palito vakshyatīti 5 Bha-
 radvājo ha vai kṛṣo dīrghah palita āsa 6 so 'bravīd: ime
 vā asurā uktheshu śritās, tām vo na kaś cana paśyatīti
 7 tām Agnir asvo bhūtvābhyatyadravad. yad Agnir asvo
 bhūtvābhyatyadravat, tat sākamaśvam sāmābhavat, tat sā-
 kamaśvasya sākamaśvatvam 8 tad ābuh: sākamaśvenoktbāni
 praṇayed, apraṇītāni vāva tāny ukthāni yāny anyatra sā-
 kamaśvād iti 9 pramañbhishtīyena praṇayed, ity ābuh, pra-
 mañbhishtīyena vai devā asurān ukthebhyah prānudanta
 10 tat prāhaiva pramañbhishtīyena nayet, pra sākamaśvena
 || 49 || *

1 Te vā asurā maitrāvaruṇasyoktham aśrayanta. so
 'bravīd Indrah: kaś cāham cemān ito 'surān notsyāvahā
 ity. aham cety abravīd Varuṇas. tasmād aindrāvaruṇam
 maitrāvaruṇas tritīyasavane śaṁsatīndraś ca hi tām Varu-
 ṇas ca tato 'nudetām 2 te vai tato 'pahatā asurā brāhma-
 nācchaṁsina uktham aśrayanta. so 'bravīd Indrah: kās
 cāham cemān ito 'surān notsyāvahā ity. aham cety abra-
 vīd Bṛihaspatis. tasmād aindrābārhaspatyam brāhmaṇā-
 cchaṁsī tritīyasavane śaṁsatīndraś ca hi tām Bṛihaspatis
 ca tato 'nudetām 3 te vai tato 'pahatā asurā āchāvākasyo-
 ktham aśrayanta. so 'bravīd Indrah: kaś cāham cemān
 ito 'surān notsyāvahā ity. aham cety abravīd Viṣṇus.
 tasmād aindrāvaishṇavam āchāvākas tritīyasavane śaṁsa-
 tīndraś ca hi tām Viṣṇus ca tato 'nudetām 4 dvandvam
 Indreṇa devatāḥ śasyānte. dvandvam vai mithunam, ta-
 smād dvandvān mithunam prajāyate prajātyai 5 prajāyate

prajayā paṣubhir ya evaṃ vedāṭha haite potriyās ca
 nesbṛiyās ca catvāra ṛituyājāḥ, śhaḥ ṛicaḥ: sā virād da-
 śini. tad virāji yajñam daśinyām pratishṭhāpayanti prati-
 shṭhāpayanti || 50 || • ||

Iti tṛitīyapañcikaśyām pañcamo 'dhyāyāḥ.

Iti pañcadaśādhyāye śhaṣṭhaḥ khaṇḍaḥ.

1 Devā vai prathamenāhnendrāya vajram samabharāṇs, tam dvitīyenāhnāsiṇcaṇs, tam tṛtīyenāhnā prāyachāṇs, tam caturthe 'han prāharat. tasmāc caturthe 'han shoḷaṣinam ṣaṇsati 2 vajro vā esha yat shoḷaṣī. tad yac caturthe 'han shoḷaṣinam ṣaṇsati, vajram eva tat praharati dvishate bhrātrivyaṃ vadham yo 'sya strītyas tasmai startavai 3 vajro vai shoḷaṣī paṣava ukthāni, tam parastād ukthānām paryasya ṣaṇsati 4 tam yat parastād ukthānām paryasya ṣaṇsati, vajreṇaiva tat shoḷaṣinā paṣūn parigachati. tasmāt paṣavo vajreṇaiva shoḷaṣinā parigatā manushyān abhy upāvartante. tasmād asvo vā puruṣo vā gaur vā hastī vā parigata eva svayam ātmaneta eva vācābhishiddha upāvartate, vajram eva shoḷaṣinam paṣyaṇ vajreṇaiva shoḷaṣinā parigato. vāg ghi vajro vāk shoḷaṣī 5 tad ābuh: kim shoḷaṣinaḥ shoḷaṣītvam iti. shoḷaṣaḥ stotrānām shoḷaṣaḥ ṣastrānām, shoḷaṣabhir akṣharair ādatte shoḷaṣibhiḥ praṇauti, shoḷaṣapadām nividaṃ dadhāti: tat shoḷaṣinaḥ shoḷaṣītvam 6 dve vā akṣhare atiricyete shoḷaṣino 'nushtubham abhisampannasya. vāco vāva tau stanau, satyāṇṛite vāva te 7 avaty enam satyam, nainam anṛitam binasti ya evam veda || 1 ||

1 Gaurivītaṃ shoḷaṣī sāma kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasam gaurivītaṃ, tejasvī brahmavarcasī bhavati ya evam vidvān gaurivītaṃ shoḷaṣī sāma kurute 2 nānadam shoḷaṣī sāma kartavyam, ity āhur. Indro vai Vṛitrāya vajram udayachat, tam asmai prāharat, tam abhyahanat. so 'bhihato vyanadat. yad vyanadat, tan nānadam sāmābhavat, tan nānadasya nānadatvam. abhrātrivyaṃ vā etad bhrātrivyaḥ sāma yaṇ nānadam 3 abhrā-

trivyo bhrātrivyaḥ bhavati ya evaṃ vidvān nānadam sho-
laṣi sāna kurute 4 tad yadi nānadam kuryur, avibṛitaḥ
shoḷaṣi śaṅstavyo; 'vibṛitāsu hi tāsu stuvate. yadi gauri-
vītam, vibṛitaḥ shoḷaṣi śaṅstavyo; vibṛitāsu hi tāsu stuvate
॥ 2 ॥ * ॥

1 Athātaḥ chandānsy eva vyatishajaty. ā tvā vaha-
ntu haraya, upo shu sṛiṇuḥ gira iti gāyatrīś ca pa-
ñktiś ca vyatishajati. gāyatro vai puruṣaḥ, pañktīḥ paṣa-
vaḥ. puruṣam eva tat paṣubhir vyatishajati, paṣuṣu pra-
tishtāpayati. yad u gāyatrī ca pañktiś ca, te dve anu-
shṭubhau; teno vāco rūpād anushṭubho rūpād vajrarūpān
naiti 2 yad indra pritanājye, 'yaṃ te astu haryata
ity ushṇiḥ ca bṛihatīś ca vyatishajaty. aushṇiḥ vai pu-
ruṣo, bṛhatīḥ paṣavaḥ. puruṣam eva tat paṣubhir vya-
tishajati, paṣuṣu pratishṭāpayati. yad ushṇik ca bṛihatī
ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rū-
pād vajrarūpān naiti 3 ā dhūrshu asmai, brahman vīra
brahmakṛitiṃ jushāṇa iti dvipadāṃ ca trisṭubham ca
vyatishajati. dvipād vai puruṣo, vīryaṃ trisṭup. puru-
ṣam eva tad vīryeṇa vyatishajati, vīrye pratishṭāpayati.
tasmāt puruṣo vīrye pratishṭhitaḥ sarveshām paṣūnāṃ vī-
ryavattamo. yad u dvipadā ca viṃsatyakṣharā trisṭup ca,
te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād
vajrarūpān naiti 4 eṣā brahmā, pra te mabe vīda-
the śaṅsishām harī iti dvipadāś ca jagatīś ca vyatisha-
jati. dvipād vai puruṣo, jāgataḥ paṣavaḥ. puruṣam eva
tat paṣubhir vyatishajati, paṣuṣu pratishṭāpayati. tasmāt
puruṣaḥ paṣuṣu pratishṭhito 'tti cainān adhi ca tiṣṭhāti,
vase cāśya. yad u dvipadā ca shoḷaṣākṣharā jagatī ca, te
dve anushṭubhau; teno vāco rūpād anushṭubho rūpād va-
jrarūpān naiti 5 trikadrakeshu mahiṣo yavaśīram,
pro shv asmai puroratham ity atichandasah śaṅsati.

chandasām vai yo raso 'tyakṣharat, so 'tichandasam abhy
atyakṣharat, tad atichandaso 'tichandastvam. sarvebhyo
vā esha chandobhyaḥ saṁnirmīto yat shoḷaṣī. tad yad ati-
chandasaḥ ṣaṁsati, sarvebhya evainam tac chandobhyaḥ
saṁnirmīmīte 6 sarvebhyaḥ chandobhyaḥ saṁnirmītena sho-
laṣiṇā rādhnōti ya evaṁ veda || 3 || • ||

1 Mahānāmniṇām upasargān upasrijaty 2 ayaṁ vai lo-
kaḥ prathamā mahānāmny antarikṣhaloko dvitīyāsau lokas
tritīyā. sarvebhyo vā esha lokebhyaḥ saṁnirmīto yat sho-
laṣī. tad yan mahānāmniṇām upasargān upasrijati, sarve-
bhya evainam tal lokebhyaḥ saṁnirmīmīte. 3 sarvebhyo lo-
kebhyaḥ saṁnirmītena shoḷaṣiṇā rādhnōti ya evaṁ veda
4 pra-pra vas trisṭubham iṣham, arcata prārcata,
yo vyatīr aphāṇayad iti prajūātā anuṣṭubhaḥ ṣaṁsati.
tad yatheha ceha cāpathena caritvā panthānam paryaveyāt,
tādrik tad yat prajūātā anuṣṭubhaḥ ṣaṁsati 5 sa yo vyā-
pto gataśrīr iva manyetāvibhritam shoḷaṣiṇam ṣaṁsayen: nec
chandasām kṛichrād avapadyā ity. atha yaḥ pāpmānam
apajighāṁsub syād, vibhritam shoḷaṣiṇam ṣaṁsayed. vyati-
shakta iva vai puruṣaḥ pāpmanā, vyatishaktam evāsmāi
tat pāpmānam samalam banty 6 apa pāpmānam hate ya
evaṁ vedo7d yad bradhnasya viṣṭapam ity uttamayā
paridadhāti. svargo vai loko bradhnasya viṣṭapam, sva-
rgam eva tal lokam yajamānam gamayaty 8 apāḥ pūrve-
shām harivaḥ sūtānām iti yajati 9 sarvebhyo vā esha
savanebhyaḥ saṁnirmīto yat shoḷaṣī. tad yad: apāḥ pū-
rveshām harivaḥ sūtānām iti yajati, pītavad vai prātaḥ-
savanam, prātaḥsavanād evainam tat saṁnirmīmīte 10 'tho
idaṁ savanam kevalam ta iti. mādhyamdinam vai sa-
vanam kevalam, mādhyamdinād evainam tat savanāt saṁ-
nirmīmīte 11 mamaddhi somam madhumantam indreti.
madvad vai tritīyasavanam, tritīyasavanād evainam tat

sam̐nirmimīte 12 satrā vṛishañ jathara ā vṛisha-
sveti. vṛishanvad vai shoḷaṣino rūpaṃ. sarvebhyo vā esha
savanebhyah sam̐nirmito yat shoḷaṣī. tad yad: apāḥ pū-
rveshāṃ harivaḥ sutānām iti yajati, sarvebhya evai-
nam tat savanebhyah sam̐nirmimīte 13 sarvebhyah savane-
bhyah sam̐nirmitenā shoḷaṣinā rādhnoti ya evaṃ veda
14 mahānāmūnām pañcāksharān upasargūn upasrijaty ekā-
daśākshareshu pādeshu. sarvebhyo vā esha chandobhyah
sam̐nirmito yat shoḷaṣī. tad yaṃ mahānāmūnāḥ pañcā-
ksharān upasargān upasrijaty ekādaśākshareshu pādeshu,
sarvebhya evainam tac chandobhyah sam̐nirmimīte 15 sa-
rvebhyah chandobhyah sam̐nirmitenā shoḷaṣinā rādhnoti ya
evaṃ veda || 4 || 4 ||

1 Ahar vai. devū aśrayanta rātrīm asurās, te samāva-
dvīryā evāsan, na vyāvartanta. so 'bravīd Indraḥ: kaṣ cā-
haṃ cemān ito 'surān rātrīm anv aveshyāva iti. sa deve-
shu na pratyavindat, abibhayū rātres tamaso mṛityos. ta-
smād dhāpy etarhi naktam yāvanmātram ivaivāpakramya
bibbeti, tama iva hi rātrir mṛityur iva 2 tam vai chandā-
nsy evānvavāyaṃs. tam yac chandānsy evānvavāyaṃs, ta-
smād Indraḥ caiva chandānsi ca rātrīm vahanti. na nivic-
chasyate na purorūṇ na dhāyyā nānyā devatendraḥ ca hy
eva chandānsi ca rātrīm vahanti 3 tām vai paryāyair eva
paryāyam anudanta. yat paryāyair paryāyam anudanta,
tat paryāyāṇām paryūyatvam 4 tām vai prathamenaiva pa-
ryāyeṇa pūryarātrād anudanta madhyamena madhyarātrād
uttamenūpararātrād 5 api sarvāyā anusmasīty abruvann,
apiśarvarāṇi khalu vā etāni chandānsīti ha smāhaitāni hī-
ndram rātres tamaso mṛityor bibhyatam atyapārāyaṃs, tad
apiśarvarāṇām apiśarvaratvam || 5 || 5 ||

1 Pāntam ā vo andhasa ity andhasvatyānushṭubhā
rātrīm pratipadyata 2 ānushṭubhī vai rātrir, etad rātrirūpam

3 andhasvatyaḥ pītavatyō madvatyas trishṭubho yājñā bhavānty abhirūpā. yad yajñe 'bhirūpaṁ tat samṛiddham 4 prathamena paryāyena stuvate, prathamāny eva padāni punar ādadate. yad evaiśhām aśvā gāva āsaṁs, tad evaiśhām tenādadate 5 madhyamena paryāyena stuvate, madhyamāny eva padāni punar ādadate. yad evaiśhām manorathā āsaṁs, tad evaiśhām tenādadate 6 uttamena paryāyena stuvata, uttamāny eva padāni punar ādadate. yad evaiśhām vāso hiranyam manir adhyātman āsit, tad evaiśhām tenādadate 7 ā dvishato vasu datte, nir enam ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṁ veda 8 pavamānavad ahar, ity āhur, na rātriḥ pavamānavati: katham ubhe pavamānavati bhavataḥ, kena te samāvadbhājau bhavata iti 9 yad evendrāya madvane sutam, idaṁ vaso sutam andha, idaṁ hy anv ojasā sutam iti stuvanti ca śaṁsanti ca: tena rātriḥ pavamānavati, tenobhe pavamānavati bhavatas, tena te samāvadbhājau bhavataḥ 10 pañcadaśastotram ahar, ity āhur, na rātriḥ pañcadaśastotrā: katham ubhe pañcadaśastotre bhavataḥ, kena te samāvadbhājau bhavata iti 11 dvādaśa stotrāny apiśarvarāṇi, tisṛibhir devatūbhiḥ saṁdhinā rāthamtareṇa stuvate: tena rātriḥ pañcadaśastotrā, tenobhe pañcadaśastotre bhavatas, tena te samāvadbhājau bhavataḥ 12 parimitam stuvanty aparimitam anuśaṁsati, parimitam vai bhūtam aparimitam bhavyam, aparimitasyāvaruddhya ity 13 atiśaṁsati stotram. ati vai prajātmānam, ati paśavas. tad yat stotram atiśaṁsati, yad evāsyāty ātmānam tad evāsyaitenāvarunddhe 'varunddhe || 6 || • ||

Iti caturthapañcikasyaṁ prathamō 'dhyāyāḥ.

Iti shoḍaśādhyāye śaṣṭhah khaṇḍah.

1 Prajāpatir vai Somāya rājñe duhitaram prāyachat Sūryām Sāvitrīm. tasyai sarve devā varā āgachāṁs, tasyā

etat sahasraṃ vabatum anvākarod yad etad āṣvinam ity
 ācakshate. 'nāṣvinam haiva tad yad arvāksahasraṃ, ta-
 smāt tat sahasraṃ vaiva śaṁsed bhūyo vā 2 prāśya ghṛi-
 taṃ śaṁsed. yathā ha vā idam ano vā ratho vākto vartata,
 evaṃ haivākto vartate 3 śakunir ivotpatishyann āhvayīta
 4 tasmin devā na samajānata: mamedam astu mamedam
 astv iti. te samjānānā abruvann: ājim asyāyāmahai. sa
 yo na ujjeshyati, tasyedam bhavishyatīti. te 'gner evādbhi
 gṛihapater Ādityam kāshṭhām akurvata, tasmād āgneyī
 pratipad bhavaty āṣvinasyāgnir hotā gṛihapatiḥ sa rā-
 jeti 5 tad dhaika āhur: agnim manye pitaram agnim
 āpim ity etayā pratipadyeta 6 divi śukraṃ yajataṃ
 sūryasyeti prathamayaiva ricā kāshṭhām āpnotīti 7 tat-
 tan nūdrityam. ya enaṃ tatra brūyād: agnim-agnim iti
 vai pratyapādy, agnim āpatsyatīti, śaṣvat tathā syāt 8 ta-
 smād: agnir hotā gṛihapatiḥ sa rājety etayaiva pra-
 tipadyeta. gṛihapativati prajātimati śāntā, sarvāyuh sar-
 vāyutvāya 9 sarvam āyur eti ya evaṃ veda || 7 || 1 ||

1 Tāsām vai devatānām ājim dhāvantūnām abhisṛi-
 shṭānām Agnir mukham prathamam pratyapadyata. tam
 Āṣvināṃ anvāgachatām, tam abrūtām: apodihy, āvām vā
 idam jeshyāva iti. sa tathety abravīt, tasya vai mamehā-
 pyastv iti. tatheti. tasmā apy atrākurutām, tasmād āgne-
 yam āṣvine śasyate 2 tā Ushasam anvāgachatām, tām abrū-
 tām: apodihy, āvām vā idam jeshyāva iti. sū tathety abra-
 vīt, tasyai vai mamehāpyastv iti. tatheti. tasyā apy atrā-
 kurutām, tasmād ushasyam āṣvine śasyate 3 tāṃ Indram
 anvāgachatām, tam abrūtām: āvām vā idam maghavaṇ je-
 shyāva iti. na ha tam dadhrishatur apodihīti vaktum. sa
 tathety abravīt, tasya vai mamehāpyastv iti. tatheti. ta-
 smā apy atrākurutām, tasmād aindram āṣvine śasyate 4 tad
 Āṣvinā udajayatām, Āṣvināṃ ānuvātām. yad Āṣvinā uda-

jayatām Aṣvināv āṣṇuvātām, tasmād etad āṣvinam ity ācakshate 5 'ṣnute yad-yat kāmāyate ya evaṃ veda 6 tad āhur: yac chasyata āgneyam śasyata ushasyam śasyata aindram: atha kasmād etad āṣvinam ity ācakshata ity. Aṣvinan hi tad udajayatām, Aṣvināv āṣṇuvātām. yad Aṣvinā udajayatām Aṣvināv āṣṇuvātām, tasmād etad āṣvinam ity ācakshate 7 'ṣnute yad-yat kāmāyate ya evaṃ veda || 8 || 2 ||

1 Aṣvatarīrathenāgnir ājim adhāvat, tāsām prājamāno yonim akūlayat, tasmāt tā na vijāyante 2 gobhir aruṇair Ushā ājim adhāvat, tasmād Ushasy āgatāyām aruṇam ivaiva prabbhāty, Ushaso rūpam 3 aṣvarathenendra ājim adhāvat, tasmāt sa uccairghoṣha upabdimān kṣatrasya rūpam, aindro hi sa 4 gardabharathenāṣvinā udajayatām, Aṣvināv āṣṇuvātām. yad Aṣvinā udajayatām Aṣvināv āṣṇuvātām, tasmāt sa sṛitajavo dugdhadohah, sarveshām etarhi vāhanānām anāṣishṭho. retasas tv asya vīryam nāharatām, tasmāt sa dviretā vāji 5 tad āhuḥ: sapta sauryāṇi chandānsi śaṁsed, yathaivāgneyam yathoshasym yathāṣvinam. sapta vai devalokāḥ, sarveshu devalokeshu rādhnōtīti 6 tat-tan nādrityam. trīṇy eva śaṁset. trayo vā ime trivṛito lokā, eśhām eva lokānām abhijityai 7 tad āhur: ud u tyam jātavedasam iti sauryāṇi pratipadyeteti 8 tat-tan nādrityam. yathaiva gatvā kāshṭhām aparādhnuyāt, tādṛik tat 9 sūryo no divas pātv ity etenaiva pratipadyeta. yathaiva gatvā kāshṭhām abhipadyeta, tādṛik tad 10 ud u tyam jātavedasam iti dvitīyam śaṁsati 11 citraṃ devānām ud agād anīkam iti traishṭubham. asan vāva citraṃ devānām udeti, tasmād etac chaṁsati 12 namo mitrasya varuṇasya cakshasa iti jūgatam. tad v āṣṭhpadam, āṣisham evaitenāṣāsta ātmane ca yajamānāya ca || 9 || 3 ||

1 Tad āhuḥ: Sūryo nātīśasyo, brībatī nātīśasyā. yat Sūryam atīśaṁsed brahmavarcasam atipadyeta, yad brīha-

tīm atīṣaṇṣet prāṇān atipadyeteti 2ndra kratum na ā bha-
 rety aindram pragātham ṣaṇṣati 3ṣikshā nō asmin pu-
 ruhūta yāmani jīvā jyotir aśmahity 4 asau vāva
 jyotis, tena Sūryam nātiṣaṇṣati 5 yad u bārhatāḥ pragāthas,
 tena bṛihatīm nātiṣaṇṣaty 6 abhi tvā sūra nonuma iti
 rāthamtarīm yonim ṣaṇṣati. rāthamtareṇa vai samdhinā-
 ṣvināya stuvate. tad yad rāthamtarīm yonim ṣaṇṣati, ra-
 thamtarasyaiva sayonitvāyo 7ṣānam asya jagataḥ sva-
 rdriṣam ity. asau vāva swardrik, tena Sūryam nātiṣa-
 ṇṣati 8 yad u bārhatāḥ pragāthas, tena bṛihatīm nātiṣaṇṣati
 9 bahavaḥ sūracakshasa iti maitrāvaruṇam pragātham
 ṣaṇṣaty. ahar vai Mitro, rātrir Varuṇa. ubhe vā esho 'ho-
 rātre ārabhate, yo 'tirātram upaiti. tad yan maitrāvaruṇam
 pragātham ṣaṇṣaty, ahorātrayor evainam tat pratishṭhāpa-
 yati 10 sūracakshasa iti, tena Sūryam nātiṣaṇṣati. yad
 u bārhatāḥ pragāthas, tena bṛihatīm nātiṣaṇṣati 11 mahi
 dyauḥ prithivi ca nas, te hi dyāvāprithivi viṣva-
 sambbhuveti dyāvāprithiviye ṣaṇṣati. dyāvāprithivi vai
 pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad
 dyāvāprithiviye ṣaṇṣati, pratishṭhayor evainam tat prati-
 shṭhāpayati 12 devo devī dharmanā sūryaḥ ṣucir iti,
 tena Sūryam nātiṣaṇṣati 13 yad u gāyatri ca jagati ca te
 dve bṛihatyan, tena bṛihatīm nātiṣaṇṣati 14 viṣvasya devī
 mṛicayasya janmano na yā roshāti na grabhad iti
 dvipadām ṣaṇṣati 15 caitaidham uktham iti ha sma vā etad
 ācakshate yad etad āṣvinam. Nirritir ha sma pāṇiny upā-
 ste: yadaiva hotā paridhāsyaty, atha pāṇān prātimokshyā-
 mīti. tato vā etām Bṛhaspatir dvipadām apaśyan: na yā
 roshāti na grabhad iti, tayā Nirṛityāḥ pāṇinyā adharā-
 caḥ pāṇān apāsyat. tad yad etāṇi dvipadām hotā ṣaṇṣati,
 Nirṛityā eva tat pāṇinyā adharācaḥ pāṇān apāsyati, svasty
 eva hotonmucyate sarvāyuh sarvāyutvāya 16 sarvam āyur

eti ya evaṃ veda 17 mṛicayasya janmana ity. asau vāva marcayati va. tena Sūryaṃ nātiṣaṃsati 18 yad u dvi-padā purushachandasam, sā sarvāṇi chandāṃsy abhyāptā: tena bṛihatīm nātiṣaṃsati || 10 || • ||

1 Brāhmaṇaspatyayā paridadhāti. brahma vai Bṛhaspatir, brahmaṇy evainam tad antataḥ pratishṭhāpayaty 2 evā pitre viṣvadevāya vṛishṇa ity etayā paridadhyāt prajākāmāḥ paśukāmo 3 bṛhaspate suprajā viravanta iti. prajāyā vai suprajā viravān 4 vayaṃ syāma patayo rayiṇām iti 5 prajāvān paśumān rayimān viravān bhavati yatraivam vidvān etayā paridadhāti 6 bṛhaspate ati yad aryo arhād ity etayā paridadhyāt teja-skāmo brahmavarcasakāmo, 'tīva vānyān brahmavarcasam arhati 7 dyumad iti. dyumad iva vai brahmavarcasam vibhātīti, vīva vai brahmavarcasam bhāti 8 yad didāyac chavasa ṛitaprajāteti. didāyeva vai brahmavarcasam 9 tad asmāsu draviṇam dhehi citram iti. citram iva vai brahmavarcasam 10 brahmavarcasī brahmayaśasī bhavati yatraivam vidvān etayā paridadhāti 11 tasmād evaṃ vidvān etayaiva paridadhyād 12 brāhmaṇaspatyā, tena Sūryaṃ nātiṣaṃsati 13 yad u trisṭubham triḥ saṃsati, sā sarvāṇi chandāṃsy abhyāptā: tena bṛihatīm nātiṣaṃsati 14 gāyatrī ca trisṭubhā ca vashaṭkuryād 15 brahma vai gāyatrī vīryam trisṭub, brahmaṇaiva tad vīryam saṃdadhāti 16 brahmavarcasī brahmayaśasī vīryavān bhavati yatraivam vidvān gāyatrī ca trisṭubhā ca vashaṭkaroty 17 aṣvinā vāyunā yuvaṃ sudakṣho, bhā pibatam aṣvineti 18 gāyatrī ca virājā ca vashaṭkuryād. brahma vai gāyatrī annam virād, brahmaṇaiva tad annādyam saṃdadhāti 19 brahmavarcasī brahmayaśasī bhavati, brahmādyam annam atti yatraivam vidvān gāyatrī ca virājā ca vashaṭkaroti 20 tasmād evaṃ vidvān gāyatrī caiva virājā ca vashaṭku-

ryāt: pra vām andbhāñsi madyāny asthur, ubhā pi-
batam aśvinety etābhyām || 11 || 5 ||

1 Caturviṃśam etad ahar upayanty ārambhaṇīyam
2 etena vai saṃvatsaram ārabhanta, etena stomāṣ ca cha-
ndāñsi caitena sarvā devatā. anārabdhām vai tac chando,
'nārabdhā sā devatā, yad etasminn ahani nārabhante. tad
ārambhaṇīyasyārambhaṇīyatvaṃ 3 caturviṃśaḥ stomo bha-
vati, tac caturviṃśasya caturviṃśatvaṃ 4 caturviṃśatir vā
ardhamāsā, ardhāmāsā eva tat saṃvatsaram ārabhanta
5 ukthyo bhavati. paśavo vā ukthāni, paśūnām avaruddhyai
6 tasya pañcadaśa stotrāṇi bhavanti, pañcadaśa śastrāṇi:
sa māsō. māsā eva tat saṃvatsaram ārabhante 7 tasya
shasṭiṣ ca trīṇi ca śatāni stotriyās. tāvanti saṃvatsara-
syāhāny, ahaṣṣa eva tat saṃvatsaram ārabhante 8 'gni-
śtōma etad ahaḥ syād, ity āhur, agniśtōmo vai saṃva-
tsaro, na vā etad anyo 'gnisṭōmād ahar dād bhāra na vi-
vyāceti 9 sa yady agniśtōmaḥ syād, ashtācatvāriṃśās tra-
yaḥ pavamānāḥ syuḥ caturviṃśāntarāṇi stotrāṇi. tad u sha-
sṭiṣ caiva trīṇi ca śatāni stotriyās. tāvanti saṃvatsarasya-
hāny, ahaṣṣa eva tat saṃvatsaram ārabhanta 10 ukthya
eva syāt, paśusamṛiddho yajñah, paśusamṛiddham satraṃ.
sarvāṇi caturviṃśāni stotrāṇi, pratyakṣhād dhy etad ahaḥ
caturviṃśam. tasmād ukthya eva syāt || 12 || 6 ||

1 Bṛihadhrathamtare sāmanī bhavata. ete vai yajñasya
nāvau sampārinyau yad bṛihadhrathamtare, tābhyām eva tat
saṃvatsaram taranti 2 pādau vai bṛihadhrathamtare śira etad
ahaḥ, pādābhyām eva tac chriyaṃ śiro 'bhyāyanti 3 pakṣau
vai bṛihadhrathamtare śira etad ahaḥ, pakṣābhyām eva tac
chriyaṃ śiro 'bhyāyuvate 4 te ubhe na samavasṛijye. ya
ubhe samavasṛijeyur, yathaiva chinuā naur bandhanāt tīra-
m-tīram ṛichantī plavetaivam eva te satriṇas tīraṃ-tīraṃ ṛi-
chantah plaveran ya ubhe samavasṛijeyus 5 tad yadi ra-

tham̐taram avasṛijeyur, bṛihatavobhe anavasṛiṣṭe; atha yadi bṛihad avasṛijeyū, ratham̐tareṇavobhe anavasṛiṣṭe 6 yad vai ratham̐taram tad vairūpam yad bṛihat tad vairājam, yad ratham̐taram tac chākṣvaram yad bṛihat tad raivatam. evam ete ubhe anavasṛiṣṭe bhavato 7 ye vā evam vidvāṁsa etad ahar upayanty, āptvā vai te 'haṣṣaḥ samvatsaram āptvārdhamāsasa āptvā māsasa āptvā stomāṁsa ca chandāṁsi cāptvā sarvā devatās tapa eva tapyamānāḥ somapītham bhakṣhayantaḥ samvatsaram abhishuṅvanta āsate 8 ye vā ata ūrdhvam samvatsaram upayanti, gurum vai te bhāram abhinidadhate, sam vai gurun bhāraḥ ṣṇīṣṭy. atha ya enam parastāt karmabhir āptvāvastād upaiti, sa vai svasti samvatsarasya pāram aṣṇute || 13 || १ ||

1 Yad vai caturviṁṣam, tan mahāvratam. bṛihaddive-nātra hotā retāḥ siṁcati, tad ado mahāvratīyenāhnā prajānayati. samvatsare-samvatsare vai retāḥ siktam jāyate. tasmāt samānam bṛihaddivo nishkevalyam bhavaty. esha ha vā enam parastāt karmabhir āptvāvastād upaiti, ya evam vidvān etad ahar upaiti 2 svasti samvatsarasya pāram aṣṇute ya evam veda 3 yo vai samvatsarasyāvūram ca pāram ca veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātiro vā asya prāyaṇīyo 'vāram, udayaniyaḥ pāram 4 svasti samvatsarasya pāram aṣṇute ya evam veda 5 yo vai samvatsarasyāvarodhanam codrodhanam ca veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātiro vā asya prāyaṇīyo 'varodhanam, udayaniya udrodhanam 6 svasti samvatsarasya pāram aṣṇute ya evam veda 7 yo vai samvatsarasya prāṇodānan veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātiro vā asya prāyaṇīyaḥ prāṇa, udāna udayaniyaḥ 8 svasti samvatsarasya pāram aṣṇute ya evam veda ya evam veda || 14 || २ ||

Iti caturthapāṇcīkayam dvitīyo 'dhyāyaḥ.

Iti saptaśādhyaḥ 'śṭamaḥ khaṇḍaḥ.

1 Jyotir gaur āyur iti stomebbhir yanty. ayam vai loko jyotir, antariksham gaur, asau loka āyuh 2 sa evaisha uttaras tryaho 3 jyotir gaur āyur iti trīṇy ahāni, gaur āyur jyotir iti trīṇy 4 ayam vai loko jyotir asau loko jyotis, te ete jyotishī ubhayataḥ samloketē 5 tenaitenobhayatojyotishū shalāhena yanti. tad yad etenobhayatojyotishā shalāhena yanty, anayor eva tal lokayor ubhayataḥ pratitishṭhanto yanty, asmiṇṣ ca loka 'mushniṇṣ cobhayoḥ 6 pariyad vā etad devacakraṁ yad abhiplavaḥ shalāhas. tasya yāv abhito 'gnisṭōmau tau pradhī, ye catvāro madhya ukthyūs tan nabhyam 7 gachati vai vartamānena yatra kāmāyate, tat svasti samvatsarasya pāram aṣṇute ya evam veda 8 yo vai tad veda yat prathamāḥ shalāhaḥ sa vai svasti samvatsarasya pāram aṣṇute, yas tad veda yad dvitīyo, yas tad veda yat tṛitīyo, yas tad veda yac caturtho, yas tad veda yat pañcamāḥ || 15 || : ||

1 Prathamam shalāham upayanti, shaḷ ahāni bhavanti. shaḷ vā ṛitava, ṛituṣa eva tat samvatsaram āpnuvanti, ṛituṣaḥ samvatsare pratitishṭhanto yanti 2 dvitīyam shalāham upayanti, dvādaśāhāni bhavanti. dvādaśa vai māśā, māśasa eva tat samvatsaram āpnuvanti, māśasaḥ samvatsare pratitishṭhanto yanti 3 tṛitīyam shalāham upayanti, aṣṭādaśāhāni bhavanti. tāni dvedbā, navānyāni navānyāni. nava vai prāṇā nava svargā lokāḥ, prāṇāṇṣ caiva tat svargāṇṣ ca lokān āpnuvanti, prāṇeshu caiva tat svargeshu ca lokeshu pratitishṭhanto yanti 4 caturtham shalāham upayanti, caturviṃṣatir ahāni bhavanti. caturviṃṣatir vā ardhamāśā, ardhamāśasa eva tat samvatsaram āpnuvanti, ardhamāśasaḥ samvatsare pratitishṭhanto yanti 5 pañcamam shalāham upayanti, triṇṣad ahāni bhavanti. triṇṣadaksharā vai virāḍ, virāḍ annādyam, virājam eva tan māśi-māsy abhisampādayanto yanty 6 annādyakāmāḥ khalu vai satram

āsata. tad yad virājam māsi-māsy abhisampādayanto yanty, annādyam eva tan māsi-māsy avarundhānā yanty asmai ca lokāyāmushmai cobhābhyām || 16 || 2 ||

1 Gavām ayanena yanti. gāvo vā Ādityā, Ādityānām eva tad ayanena yanti 2 gāvo vai satram āsata śaphāñ chrīṅgāni sishāsatyas, tāsām daśame māsi śaphāḥ śrīṅgāny ajāyanta. tā abruvan: yasmai kāmāyādikshāmahy āpāma tam, uttishthāmeti. tā yā udatishthāns, tā etāḥ śrīṅginyo 3 'tha yāḥ samāpayishyāmah samvatsaram ity āsata, tāsān aśraddhayā śrīṅgāni prāvartanta, tā etās tūparā. ūrjam tv asunvāns, tasmād u tāḥ sarvān ṛitūn prāptvottaram uttishthanty, ūrjam hy asunvan. sarvasya vai gāvah premānam sarvasya cārutām gatāḥ 4 sarvasya premānam sarvasya cārutām gachati ya evam vedāśchityāś ca ha vā Aṅgirasas ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam iti. te hādityāḥ pūrve svargam lokam jagmuḥ, paścevaṅgirasas shashityām vā varsheshu 6 yathā vā prāyañīyo 'tirātraś caturviṃśa ukthyāḥ sarve 'bhiplavāḥ śhalahā ākshyanty anyāny ahāni, tad Ādityānām ayanam 7 prāyañīyo 'tirātraś caturviṃśa ukthyāḥ sarve prishthiyāḥ śhalahā ākshyanty anyāny ahāni, tad Aṅgirasām ayanam 8 sā yathā srutir añjasāyany evam abhiplavah śhalahāḥ svargasya lokasyātha yathā mahāpathah paryāna evam prishthiyāḥ śhalahāḥ svargasya lokasya. tad yad ubhābhyām yanty, ubhābhyām vai yan na rishyaty, ubhayoh kāmāyor upāptyai yaś cābhiplave śhalabe yaś ca prishthiye || 17 || 3 ||

1 Ekaviṃśam etad abar upayanti vishuvantam madhyo samvatsarasyai 2 tena vai devā ekaviṃśenādityam svargāya lokāyodayachan 3 sa esha ita ekaviṃśas 4 tasya daśāvastād ahāni divākīrtiyasya bhavanti daśa parastān, madhya esha ekaviṃśa ubhayato virāji pratishthita, ubhayato hi vā esha virāji pratishthitas. tasmād esho 'ntaremañi lokān yan na

vyathate 5 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam tribhiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai trayah svargā lokās. tasya parāco 'tipātād abibhayus, tam tribhiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai trayah svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayah parastān, madhya esha ekaviṃśa ubhayataḥ svarasāmabhir dhṛita, ubhayato hi vā esha svarasāmabhir dhṛitas. tasmād esho 'ntareṃnāl lokān yaṃ na vyathate 6 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam paramaiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai paramāḥ svargā lokās. tasya parāco 'tipātād abibhayus, tam paramaiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai paramāḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayah parastāt, te dvau-dvau sampadya trayaḥ catustrīṅśā bhavanti. catustrīṅśo vai stomānām uttamas. teshu vā esha etad adhyāhitas tapati, teshu hi vā esha etad adhyāhitas tapati 7 sa vā esha uttaro 'smāt sarvasmād bhūtād bhaviṣhyataḥ, sarvam evedam atirocate yad idaṃ kimcōttaro bhavati 8 yasmād uttaro bubhūṣhati tasmād uttaro bhavati ya evaṃ veda || 18 || 4 ||

1 Svarasāmna upayantīme vai lokāḥ svarasāmāna. imān vai lokān svarasāmabhir asprīṇvaṃs, tat svarasāmnam svarasāmatvaṃ. tad yat svarasāmna upayanty, eshv evainaṃ tal lokeshv ābhajanti 2 teshāṃ vai devāḥ saptadaśānām pravlayād abibhayuḥ: samā iva vai stomā avigūḥhā iveme ha na pravliyerann iti. tūn sarvaiḥ stomair avastāt paryārshan sarvaiḥ prishṭhaiḥ parastāt. tad yad abhijit sarvastomo 'vastād bhavati viṣvajit sarvapriṣṭhaḥ parastāt, tat saptadaśān ubhayataḥ paryarishanti dhṛityā apravlayāya 3 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam pañcabhī raṣmibhir udavayan. raṣmayo vai

divākīrtyāni: mahādivākīrtyam prīṣṭham bhavati, vikarṇam brahmasūma, bhāsam agniṣṭomasāmobhe bṛihadrathamtare pavamānāyor bhavatas. tad Ādityam pañcabhī raṣmibhir udvayanti dhṛityā anavapātāyo4dita Āditye prātaranuvākam anubrūyāt, sarvaṃ hy evaitad ahar divākīrtyam bhavati 5 sauryam paśum anyāṅgaṣvetam savanīyasyopālambyam ālabheran, sūryadevatyaṃ hy etad ahar 6 ekaviṃśatiṃ sāmīdhenir anubrūyāt, pratyakṣhād dhy etad ahar ekaviṃśam 7 ekapañcāśatam dvipañcāśatam vā ṣaṣṭvā madhye nividam dadhāti, tāvattr uttarāḥ ṣaṇṣati. ṣatāyur vai puruṣaḥ ṣataviryaḥ ṣatendriya, āyushy evainam tad virya indriye dadhāti || 19 || * ||

1 Dūrohaṇam rohati, svargo vai loko dūrohaṇam 2 svargam eva tal lokam rohati ya evam veda 3 yad eva dūrohaṇā3m { asau vai dūroho yo 'sau tapati, kaṣcid vā atra gachati. sa yad dūrohaṇam rohaty, etam eva tad rohati 4 haṇsavatyā rohati 5 haṇsaḥ ṣucishad ity. esha vai haṇsaḥ ṣucishad 6 vasur antarikṣhad ity. esha vai vasur antarikṣhasad 7 dhotā vedishad ity. esha vai hotā vedishad 8 atithir duroṇasad ity. esha vā atithir duroṇasan 9 nṛishad ity. esha vai nṛishad 10 varasad ity. esha vai varasad. varam vā etat sadmanām yasminn esha āsannas tapaty 11 ṛitasad ity. esha vai satyasad 12 vyomasad ity. esha vai vyomasad. vyoma vā etat sadmanām yasminn esha āsannas tapaty 13 abjā ity. esha vā abjā. adbhyo vā eshā prātar udety, apaḥ sāyam praviṣati 14 gojā ity. esha vai gojā 15 ṛitajā ity. esha vai satyajā 16 adriajā ity. esha vā adriajā 17 ṛitam ity. esha vai satyam 18 esha etāni sarvāṇy, eshā ha vā asya chandassu pratyakṣhatamād iva rūpam 19 tasmād yatra kva ca dūrohaṇam rohed, dhaṇsavatyaiva rohet 20 tārkaṣhye svargakāmasya rohet 21 Tārkaṣhyo ha vā etam pūrvo

'dhvānam aid, yatrādo gāyatrī suparno bhūtvā somam āharat. tad yathā kshetrajñam adhvanah puraetāram kurvīta, tādrik tad yad eva tārkshe. 'yam vai Tārksheyo yo 'yam pavata, esha svargasya lokasyābhivohā 22 tyam ūshu vājinam devajūtam ity. esha vai vājī devajūtaḥ 23 sahāvānam tarutāram rathānām ity. esha vai sahāvāns tarutaisha hīmāñl lokān sadyas taraty 24 arishṭanemim prītanājam āsum ity. esha vā arishṭanemiḥ prītanājid āsuḥ 25 svastaya iti svastitām āśāste 26 tārksheyam ihā huvemeti hvayaty evainam etad 27 indrasyeva rātim ajohuvānāḥ svastaya iti svastitām evāśāste 28 nāvam ivā ruhemeti. sam evainam etad adhirohati svargasya lokasya samashtyai sampattyai samgatyā 29 urvī na prīthvī bahule gabhīre mā vām etau mā paretau rishāmetime evaitad anumantayata ā ca parā ca meshyan 30 sadyas cid yah śavasā pañca kṛishṭīḥ sūrya iva jyotishāpas tatāneti pratyaksham sūryam abhivadati 31 sahasrasūḥ śatasā asya ranhir na smā varante yuvatiṃ na śaryām ity āśisham evaitenāśāsta ātmane ca yajamānebhyas ca || 20 || ॥

1 Āhūya dūrohaṇam rohati, svargo vai loko dūrohaṇam. vāg āhāvo, brahma vai vāk. sa yad āhvayate, tad brahmanābhāvena svargam lokam rohati 2 sa pacchaḥ prathamam rohatīmam tal lokam āpnoty, athārdharcaso 'ntariksham tad āpnoty, atha tripadyāmum tal lokam āpnoty, atha kevalyā tad etasmin pratitishṭhati ya esha tapati 3 tripadyā pratyavarohati yathā śākhūṃ dhārayamāṇas, tad amuśmiñl loke pratitishṭhaty; ardharcašo 'ntarikshe, paccho 'smiñl loka. āptvaiva tat svargam lokam yajamānā smiñl loke pratitishṭhanty 4 atha ya ekakāmāḥ syuḥ svargakāmāḥ, parāñcam eva teshām rohet. te jayeyur haiva svargam lokam 5 na tv evāsmiñl loke jyog iva vaseyur 6 mithunāni

sūktāni śasyante traisṭubhāni ca jāgatāni ca. mithunam vai paśavaḥ paśavaḥ chandānsi, paśūnām avaruddhyai || 21 || 7 ||

1 Yathā vai puruṣa evaṃ vishuvāns. tasya yathā dakṣiṇo 'rdha evaṃ pūrvo 'rdho vishuvato, yathottaro 'rdha evaṃ uttaro 'rdho vishuvatas, tasmād uttara ity ācakshate. prabāhuk sataḥ śira eva vishuvān. bidalasambhita iva vai puruṣas, tad dhāpi syūmeva madhye śirśho vijñāyate 2 tad āhur: vishuvatṛ evaitad ahaḥ śaṁsed, vishuvān vā etad ukthānām uktham, vishuvān vishuvān iti ha vishuvanto bhavanti śreṣṭhatām aśnuvata iti 3 tat-tan nādrityam. samvatsara eva śaṁsed, reto vā etat samvatsaram dadhato yanti 4 yāni vai purā samvatsarād retānsi jāyante yāni pañcamāsyāni yāni śaṇmāsyāni, srīvyanti vai tāni, na vai tair bhuñjate 5 'tha yāny eva daṣamāsyāni jāyante yāni sām̐vatsarikāni, tair bhuñjate. tasmāt samvatsara evaitad ahaḥ śaṁset 6 samvatsaro hy etad ahar āpnoti, samvatsaram hy etad ahar āpnuvanti. esha ha vai samvatsareṇa pāpmānam apabata esha vishuvatā, ūgebhyo haiva māsaiḥ pāpmānam apabate, śirśho vishuvatā 7 pa samvatsareṇa pāpmānam hate 'pa vishuvatā ya evaṃ veda 8 vaiṣvākarmaṇam ṛishabhaṇi savanīyasyopālambhyam ālabheran dvirūpam ubbayata etam mahāvratīye 'hanī 9 ndro vai Vṛitram hatvā viṣvakarmābhavat, Prajāpatih prajāḥ śṛisṭvā viṣvakarmābhavat. samvatsaro viṣvakarmendram eva tadātmānam Prajāpatiḥ samvatsaram viṣvakarmānam āpnuvantīndra eva tadātmani Prajāpatau samvatsare viṣvakarmāny antataḥ pratitishṭhanti. pratitishṭhati ya evaṃ veda ya evaṃ veda || 22 || 8 ||

Iti caturthapañcikaḥ tṛtīyo 'dhyāyaḥ.

Ity aṣṭādāśo 'dhyāye 'ṣṭamaḥ khaṇḍaḥ.

1 Prajāpatir akāmayata: prajāyeya bhūyān syūm iti. sa tapo 'tapyata, sa tapas taptvemaṃ dvādaśāham apasyad

ātmana evāñgeshu ca prāṇeshu ca. tam ātmana evāñge-
 bhyaṣ ca prāṇebhyaṣ ca dvādaśadbhā niramimīta, tam āha-
 rat, tenāyajata. tato vai so 'bhavad ātmanā, pra prajayā
 paṣubhir ajāyata 2 bhavaty ātmanā, pra prajayā paṣubhir
 jāyate ya evaṃ veda 3 so 'kāmayata: katham nu gāyatrīyā
 sarvato dvādaśāham paribhūya sarvām ṛiddhim ṛidhnuyām
 iti. tam vai tejasaiva purastāt paryabhavac chandobhir ma-
 dhyato 'ksharair upariṣṭād. gāyatrīyā sarvato dvādaśāham
 paribhūya sarvām ṛiddhim ūrdhnōt 4 sarvām ṛiddhim ṛi-
 dhnoti ya evaṃ veda 5 yo vai gāyatrīm pakṣiṇīm cakshu-
 shmatīm jyotishmatīm bhāsvatīm veda, gāyatrīyā pakṣiṇyā
 cakshushmatyā jyotishmatyā bhāsvatyā svargam lokam ety.
 eshā vai gāyatrī pakṣiṇī cakshushmatī jyotishmatī bhā-
 svatī yad dvādaśāhas. tasya yāv abhito 'tirātran tau pa-
 kṣbau, yāv antarāgnishṭomau te cakshushī, ye 'ṣṭau ma-
 dhya ukthyāḥ sa ātmā 6 gāyatrīyā pakṣiṇyā cakshushma-
 tyā jyotishmatyā bhāsvatyā svargam lokam eti ya evaṃ
 veda || 23 || 1 ||

1 Trayaṣ ca vā ete tryabhā ā daśamam ahar ā dvāv
 atirātran yad dvādaśāho 2 dvādaśābhāni dīkṣhito bhavati,
 yajñīya eva tair bhavati 3 dvādaśa rātrir upasada upaiti,
 śarīram eva tābhir dhūnute 4 dvādaśāham prasuto 5 bhūtvā
 śarīram dhūtvā śuddhaḥ pūto devatā apyeti ya evaṃ veda
 6 śaṭtriṅśadaho vā esha yad dvādaśāhaḥ. śaṭtriṅśada-
 ksharā vai bṛihatī, bṛihatyā vā etad ayanam yad dvāda-
 śāho, bṛihatyā vai devā imāñī lokān āṣṇuvata. te vai da-
 śabhir evāksharair imam lokam āṣṇuvata daśabhir antari-
 kṣham daśabhir divam caturbhiṣ catasro diṣo, dvābhyām
 evāsmiñ loka pratyatishṭhan 7 pratitishṭhati ya evaṃ veda
 8 tad āhur: yad anyāni chandāñsi varshīyāñsi bhūyo'ksha-
 ratarāṇy, atha kasmād etām bṛihatīty ācakṣhata ity 9 etayā
 hi devā imāñī lokān āṣṇuvata. te vai daśabhir evāksharair

imam lokam āṣṇuvata. daṣabhir antarikṣham daṣabhir divam caturbhiḥ catasro diṣo, dvābhyām evāsmiṃl loke pratyatishṭhaṃs. tasmād etām bṛibatīty ācakṣhate 10 'ṣnute yadyat kāmāyate ya evaṃ veda || 24 || 2 ||

1 Prajāpati yajño vā esha yad dvādaśāhaḥ, Prajāpatir vā etenāgre 'yajata dvādaśāhena. so 'bravīd ṛitūṃś ca mā-sāṃś ca: yājayata mā dvādaśāhēneti. tam dīkshayitvāna-pakramam gamayitvābruvan: dehi nu no 'tha tvā yājayi-shyāma iti. tebhya isham ūrjam prāyachāt, saishorg ṛitu-shu ca māseshu ca nihitā. dadatam vai te tam ayājayaṃś, tasmād dadād yājyaḥ. pratigrihṇanto vai te tam ayājayaṃś, tasmāt pratigrihṇatā yājyam 2 ubhaye rādhnuvanti ya evaṃ vidvāṃso yajante ca yājayanti ca 3 te vā ima ṛitavaḥ ca mā-sāṃś ca gurava ivāmanyanta dvādaśāhe pratigrihya, te 'bruvan Prajāpatiḥ: yājaya no dvādaśāhēneti. sa tathety abravīt, te vai dīkshadhvam iti te pūrvapakṣbhāḥ pūrve 'dīkshanta, te pāpmānam apāhata. tasmāt te diveva, di-veva hy apahatapāpmāno. 'parapakṣhā apare 'dīkshanta, te natarām pāpmānam apāhata. tasmāt te tama iva, tama iva hy anapahatapāpmānas. tasmād evaṃ vidvān dīksha-māṇeshu pūrvaḥ-pūrva eva didīkshishetā 4 pa pāpmānam hate ya evaṃ veda 5 sa vā ayam Prajāpatiḥ samvatsara ṛitushu ca māseshu ca pratyatishṭhāt, te vā ima ṛitavaḥ ca mā-sāṃś ca Prajāpatāv ova samvatsare pratyatishṭhaṃś, ta ete 'nyo-nyasmin pratisṭhītā. evaṃ ha vāva sa ṛitviḥ pratisṭhītati yo dvādaśāhena yajate. tasmād āhur: na pāpaḥ puruṣo yājyo dvādaśāhena, ned ayam mayi pratisṭhītād iti 6 jye-shṭhaya yajño vā esha yad dvādaśāhaḥ, sa vai devānāṃ jye-shṭho ya etenāgre 'yajata. śreṣṭhaya yajño vā esha yad dvā-daśāhaḥ, sa vai devānāṃ śreṣṭho ya etenāgre 'yajata 7 jyeshṭhaḥ śreṣṭho yajeta, kalyāṇīha samā bhavati. na pā-paḥ puruṣo yājyo dvādaśāhena, ned ayam mayi prati-

śtṭhād iti 8ndrāya vai devā jyaishṭhyāya śraishṭhyāya
 nātishṭhanta, so 'bravīd Bṛihaspatiḥ: yājaya mā dvādaśā-
 heneti. tam ayājayat, tato vai tasmai devā jyaishṭhyāya
 śraishṭhyāyātishṭhanta 9 tishṭhante 'smāi svā jyaishṭhyāya
 śraishṭhyāya, sam asmin svāḥ śreshṭhatāyām jūnate ya
 evaṃ vedo 10rdhvo vai prathamas tryahas, tiryāṇ ma-
 dhyamo, 'rvāṇ uttamaḥ. sa yad ūrdhvaḥ prathamas trya-
 has, tasmād ayam agnir ūrdhva uddīpyata, ūrdhvā hy eta-
 sya dig. yat tiryāṇ madhyamas, tasmād ayam vāyus ti-
 ryaṇ pavate, tiraścīr āpo vabanti; tiraścī hy etasya dig.
 yad arvāṇ uttamas, tasmād asāv arvāṇ tapaty, arvāṇ
 varshaty, arvāñci nakshatrāṇy; arvāci hy etasya dik.
 samyañco vā ime lokāḥ, samyañca ete tryahāḥ 11 sa-
 myañco 'smā imo lokāḥ śriyai didyati ya evaṃ veda
 || 25 || * ||

1 Dikshā vai devebhyo 'pākrāmat. tām vāsantikābhyām
 māsābhyām anvayunjata, tām vāsantikābhyām māsābhyām
 nodāpnuvañs. tām graishmābhyām tām vārshikābhyām tām
 śaradābhyām tām haimantikābhyām māsābhyām anva-
 yunjata, tām haimantikābhyām māsābhyām nodāpnuvañs.
 tām śaiśirābhyām māsābhyām anvayunjata, tām śaiśirā-
 bhyām māsābhyām āpnuvann 2 āpnoti yam ipsati, nainam
 dvishann āpnoti, ya evaṃ veda 3 tasmād yaṃ satriyū dī-
 kshopanamed, etayor eva śaiśirayor māsayor āgatayor dī-
 ksheta. sākshād eva tad dikshūyām āgatūyām dikshate,
 pratyakshād dīkshām parigrihṇāti. tasmād etayor eva śai-
 śirayor māsayor āgatayor ye caiva grāmyāḥ paśavo ye cā-
 ranyā aṇimānam eva tat parashimāṇaṃ niyanti, dikshārū-
 pam eva tad upaniplavante 4 sa purastād dikshūyāḥ prā-
 jāpatyam paśum ālabhate 5 tasya saptadaśa sāmīdhenir
 anubrūyāt. saptadaśo vai Prajāpatiḥ, Prajāpater āptyai
 6 tasyāpriyo jāmadagnyo bhavanti 7 tad ābur: yad anye-

shu paṣushu yatharishy āpriyo bhavānty, atha kasmād asmin sarveshām jāmādagnya eveti 8 sarvarūpā vai jāmādagnyaḥ sarvasamṛiddhāḥ, sarvarūpa, esha paṣuḥ sarvasamṛiddhas. tad yaj jāmādagno bhavanti, sarvarūpatāyai sarvasamṛiddhyai 9 tasya vāyavyaḥ paṣupuroḷāṣo bhavati 10 tad āhur: yad anyadevatya uta paṣur bhavaty, atha kasmād vāyavyaḥ paṣupuroḷāṣaḥ kriyata iti 11 Prajāpatir vai yajño, yajñasyāyātayāmatāyā iti brūyād. yad u vāyavyas, tena Prajāpater naiti, Vāyur hy eva Prajāpatis 12 tad uktam ṛishinā: pavamānaḥ prajāpatir iti 13 satram u cet, samnyupyāgnin yajeran, sarve diksheran, sarve sunūyur. vasantam abhyudavasyaty. ūrg vai vasanta, isham eva tad ūrjam abhyudavasyati || 26 || • ||

1 Chandānsi vā anyonyasyāyatanam abhyadhyāyan. gāyatrī trishtubhaḥ ca jagatyai cāyatanam abhyadhyāyat, trishtub gāyatrīyai ca jagatyai ca, jagatī gāyatrīyai ca trishtubhaḥ ca. tato vā etam Prajāpatir vyūhachandasam dvādaśāham apasyat, tam āharat, tenāyajata, tena sa sarvān kāmānś chandānsy agamayat 2 sarvān kāmān gachati ya evam veda 3 chandānsi vyūhaty ayātayāmatāyāi 4 chandānsy eva vyūhati. tad yathādo 'ṣvair vānaḥudbhir vānyair-anyair aśrāntatarair-aśrāntatarair upavimokaṁ yānty, evam evaitac chandobhir anyair-anyair aśrāntatarair-aśrāntatarair upavimokaṁ svargaṁ lokaṁ yanti yac chandānsi vyūhati 5 mau vai lokau sahūstām, tau vyaitām. nāvarshan, na samatapat, te pañcajanā na samajānata. tau devāḥ samanayaṁs, tau samyantāv etam devavivāham vyavahetām. rathamtareṇaiveyam amūṁ jinvati, bṛihatāsāv imām 6 nau dhasenaiveyam amūṁ jinvati, āyaitenāsāv imām. dhūme-naiveyam amūṁ jinvati, vṛishtyāsāv imām. devayajanam oveyam amushyām adadhāt, paśūn asāv asyām 7 etad vā iyam amushyām devayajanam adadhād yad etac candra-

masi kṛiṣṇam iva 8 tasmād āpūryamāṇapaksheshu yajanta
 etad evopepsanta 9 ūshān asāv asyām. tad dhāpi Turah
 Kāvasheya nvācoshah posho Janamejayaketi. tasmād dhāpy
 etarhi gavyam mīmāṃsamānāḥ prichanti: santi tatroshāḥ
 iti | ūsho hi posho. 'sau vai loka imam lokam abhiparyā-
 vartata 10 tato vai dyāvāprithivī abhavatām, na dyāvānta-
 rikshūn nāntarikshūd bhūmih || 27 || *

1 Bṛihac ca vā idam agre ratham̐taram cāstām. vāk
 ca vai tan manas cāstām, vāg vai ratham̐taram mano bṛi-
 hat. tad bṛihat pūrvam sasṛijānam ratham̐taram atyama-
 nyata. tad ratham̐taram garbham adhatta, tad vairūpam
 asṛijata 2 te dve bhūtvā ratham̐taram ca vairūpam ca bṛi-
 had atyamanyetām. tad bṛihad garbham adhatta, tad vai-
 rājam asṛijata 3 te dve bhūtvā bṛihac ca vairājam ca ra-
 tham̐taram ca vairūpam cātyamanyetām. tad ratham̐taram
 garbham adhatta, tac chākvaram asṛijata 4 tāni trīṇi bhū-
 tvā ratham̐taram ca vairūpam ca śākvaram ca bṛihac ca
 vairājam cātyamanyanta. tad bṛihad garbham adhatta, tad
 raivatam asṛijata 5 tāni trīṇy anyāni trīṇy anyāni śat prī-
 śthāny āsan 6 tāni ha tarhi trīṇi chandānsi śat prīśthāni
 nodāpnuvan. sū gāyatrī garbham adhatta, sānushṭubham
 asṛijata. trīśṭub garbham adhatta, sā pañktim asṛijata.
 jagatī garbham adhatta, sātichandasam asṛijata. tāni trīṇy
 anyāni trīṇy anyāni śat chandānsy āsan śat prīśthāni.
 tāni tatbākalpanta, kalpate yajño 'pi 7 tasyai janatāyai ka-
 lpate yatraivam etām chandasām ca prīśthānām ca kli-
 ptiṃ vidvān dikshate dikshate || 28 || *

Iti caturthapañcikyaṃ caturtho 'dhyāyah.

Ity ekonaviṃśadyāye śhasṭhaḥ khaṇḍah.

1 Agnir vai devatā prathamam ahar vahati, trivṛit
 stomo ratham̐taram sāma gāyatrī chando 2 yathādevatam
 onena yathāstomam yathāsāma yathāchandasam rūdhnōti

ya evaṃ veda 3 yad vā eti ca preti ca, tat prathamasyā-
hno rūpam. yad yuktavad yad rathavad yad āsumad yat
pibavad, yat prathame pade devatā nirucyate, yad ayam
loko 'bhyndito, yad rātham̐taram yad gāyatram yat kari-
shyad: etāni vai prathamasyāhno rūpāṇy 4 upaprayanto
adhvaram iti prathamasyāhna ājyam bhavati 5 preti pra-
thame 'hani prathamasyāhno rūpam 6 vāyav ā yāhi da-
rsateti prattgam. eti prathame 'hani prathamasyāhno rūpam
7 ā tvā ratham̐ yathotaya, idam vaso sutam andha
iti marutvatīyasya pratipadanucarau. rathavac ca pibavac
ca prathame 'hani prathamasyāhno rūpam 8 indra nedīya
ed ibitūndranibavaḥ pragāthaḥ. prathame pade devatā
nirucyate, prathame 'hani prathamasyāhno rūpam 9 praitu
brahmaṇas patir iti brāhmaṇaspatyaḥ. preti prathame
'hani prathamasyāhno rūpam 10 agnir netā, tvam soma
kratubhiḥ, pinvanty apa iti dhāyyāḥ. prathameshu
padeshu devatā nirucyante, prathame 'hani prathamasyā-
hno rūpam 11 pra va indrāya bṛihata iti marutvatīyaḥ
pragāthaḥ. preti prathame 'hani prathamasyāhno rūpam
12 ā yātv indro 'vasa upa na iti sūktam. eti prathame
'hani prathamasyāhno rūpam 13 abhi tvā ṣūra nonumo,
'bhi tvā pūrvapitaya iti ratham̐taram priṣṭham bha-
vati. rātham̐tare 'hani prathame 'hani prathamasyāhno rū-
pam 14 yad vāvānā purutamam purāshāl̐ iti dhāyy, ā
vṛitrahendro nāmāny aprā ity. eti prathame 'hani
prathamasyāhno rūpam 15 pibā sutasya rasina iti sā-
mapragāthaḥ pibavān prathame 'hani prathamasyāhno rū-
pam 16 tyam ū shu vājinam devajūtam iti tārksyam
purastāt sūktasya saṁsati. svastyayanam vai tārksyaḥ,
svastitāyai 17 svastyayanam eva tat kurute, svasti saṁva-
tsarasya pāram aṣṇute ya evaṃ veda || 29 || 1 ||

1 Ā na indro dūrād ā na āsād iti sūktam. eti pra-

thame 'hani prathamasyāhno rūpam 2 sampātāu bhavato nishkevalyamarutvatiyayor nividdhāne. Vāmadevo vā imāñi lokān apasyat, tān sampātāiḥ samapatat. yat sampātāiḥ samapatat, tat sampātānām sampātātvaṃ. tad yat sampātāu prathame 'hani śaṁsati, svargasya lokasya samashtyai sampattyai samgatyai 3 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucaran. rāthamtare 'hani prathame 'hani prathamasyāhno rūpam 4 yuñjate mana uta yuñjate dhiya iti sāvitram yuktavat prathame 'hani prathamasyāhno rūpam 5 pra dyāvā yajñaiḥ pṛithiviḥ ṛitāvṛidheti dyāvāpṛithiviyam. preti prathame 'hani prathamasyāhno rūpam 6 iheha vo manasā bandhutā nara ity ārbhavam. yad vā eti ca preti ca, tat prathamasyāhno rūpam. tad yat preti sarvam abhaviṣyat, praishyann evāsmāḥ lokād yajamānā iti. tad yad iheha vo manasā bandhutā nara ity ārbhavam prathame 'hani śaṁsaty, ayam vai loka ihehāsminn evaināṁ tal loka ramayati 7 devān huve bṛihacchravasah svastaya iti vaiṣvadevam. prathame pade devatā nirucyante, prathame 'hani prathamasyāhno rūpam 8 mahāntam vā ete 'dhvānam eshyanto bhavanti, ye samvatsaram vā dvādaśābham vāsate. tad yad devān huve bṛihacchravasah svastaya iti vaiṣvadevam prathame 'hani śaṁsati, svastitāyai 9 svastyayanam eva tat kurute, svasti samvatsarasya pāram aṣṇute ya evam veda yeshāṃ caivam vidvān etad dhotā devān huve bṛihacchravasah svastaya iti vaiṣvadevam prathame 'hani śaṁsati 10 vaiṣvānarāya pṛithupājase vipa ity āgnimārutasya pratipat. prathame pade devatā nirucyate, prathame 'hani prathamasyāhno rūpam 11 pratvakshaso pratavaso virapṣina iti mārutam. preti prathame 'hani prathamasyāhno rūpam 12 jātavedase sunavāma somam iti jātavedasyām pu-

rastāt sūktasya śaṁsati. svastyayanam vai jātavedasyāḥ, svastitāyai 13 svastyayanam eva tat kurute, svasti samvatsarasya pāram aṣṇute ya evaṁ veda 14 pra tavyasīm navyasīm dhītim agnaya iti jātavedasyam. preti prathame 'hani prathamasyāḥno rūpam 15 samānam āgnimārutam bhavati yac cāgnisūktome. yad vai yajñe samānam kriyate, tat prajā anusamananti. tasmāt samānam āgnimārutam bhavati || 30 || * ||

1 Indro vai devatā dvitīyam ahar vahati, pañcadaśaḥ stomo bṛihat sāma trisṭup chando 2 yathādevatum enena yathāstomam yathāsāma yathāchandasam rādhnoti ya evaṁ veda 3 yad vai neti na preti yat sthitam, tad dvitīyasyāḥno rūpam. yad ūrdhvavad yat prativad yad antarvad yad vṛishanvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antarikṣham abhyudītam, yad bārhatam yat trisṭubham yat kurvad: etāni vai dvitīyasyāḥno rūpāny 4 agniṁ dūtam vṛiṇīmaha iti dvitīyasyāḥna ājyam bhavati. kurvad dvitīye 'hani dvitīyasyāḥno rūpam 5 vāyo ye te sahasriṇa iti praṭgam, sutah soma ritāvṛidheti vṛidhanvad dvitīye 'hani dvitīyasyāḥno rūpam 6 viśvānarasya vas patim, indra it somapā eka iti marutvatīyasya pratipadanucaran. vṛidhanvac cāntarvac ca dvitīye 'hani dvitīyasyāḥno rūpam 7 indra nedīya ed ibhīty acyutaḥ pragātha, ut tisṭha brahmaṇas pata iti brāhmaṇaspatya ūrdhvavān dvitīye 'hani dvitīyasyāḥno rūpam 8 agnir netā, tvam soma kratubhiḥ, pinvanty apa iti dhāyā acyutā 9 bṛihad indrāya gāyateti marutvatīyaḥ pragātho, yena jyotir ajanayann ritāvṛidha iti vṛidhanvān dvitīye 'hani dvitīyasyāḥno rūpam 10 indra somam somapate pibemam iti sūktam, sajoshā rudrais tripad ā vṛishasveti vṛishanvad dvitīye 'hani dvitīyasyāḥno rūpam 11 tvām id dhi

havāmahe, tvam hy ehi cerava iti bṛihatprishtham bhavati. bārbate 'hani dvitīye 'hani dvitīyasyāhno rūpam 12 yad vāvāneti dhāyyācynto 13 bhayam sṛṇavac ca na iti sāmāpragātho, yac cedam adya yad u ca hya āsīd iti bārbate 'hani dvitīye 'hani dvitīyasyāhno rūpam 14 tyam ũ shu vājinam devajūtam iti tārکشو 'cyn-
tah || 31 || • ||

1 Yā ta ūtir avamā yā parameti sūktam, jahi vṛishṇyāni kṛiṇuḥ! parāca iti vṛishanṇvad dvitīye 'hani dvitīyasyāhno rūpam 2 viṣvo devasya netus, tat savitur vareṇyam, ā viṣvadevam satpatim iti vaiśvadevasya pratipadanucara. bārbate 'hani dvitīye 'hani dvitīyasyāhno rūpam 3 ud u shya devaḥ savitā hiraṇyayeti sāvitram ūrdhvavad dvitīye 'hani dvitīyasyāhno rūpam 4 te hi dyāvāprithivī viṣvaśambbhuveti dyāvāprithiviyam, sujanmani dhishane antar iyata ity antarvad dvitīye 'hani dvitīyasyāhno rūpam 5 takshan ratham suvritam vidmanāpasa ity ārbhavam, takshan harī indravāhā vṛishanṇvasū iti vṛishanṇvad dvitīye 'hani dvitīyasyāhno rūpam 6 yajñasya vo rathyam viṣpatim viṣām iti vaiśvadevam, vṛishā ketur yajato dyām aśūyateti vṛishanṇvad dvitīye 'hani dvitīyasyāhno rūpam 7 tad u śāryātam. Aṅgirasō vai svargāya lokāya satram āsata, te ha sma dvitīyam-dvitīyam evāhar āgatya muhyanti. tān vā etac Chāryāto Mānavo dvitīye 'hani sūktam aśānsayat, tato vai te pra yajñam ajānan pra svargam lokam. tad yad etat sūktam dvitīye 'hani śānsati, yajñasya prajñātyai svargasya lokasyānu-
khyātyai 8 pṛikshasya vṛishṇo arushasya nū saha ity āgnimārutasya pratipad. vṛishanṇvad dvitīye 'hani dvitīyasyāhno rūpam 9 vṛishṇe śardhāya sumakhāya vedhasa iti mārutam. vṛishanṇvad dvitīye

'hani dvitīyasyāhno rūpam 10 jātavedase sunavāma
 somam iti jātavedasyācyutā 11 yajñena vardhata jātā-
 vedasam iti jātavedasyam. vṛdhanvad dvitīye 'hani dvi-
 tīyasyāhno rūpam ahno rūpam || 32 || ५ ||

Iti caturthapañcīkāyām pañcama 'dhyāyah.

Iti viṇṣadhyaḥ caturthah khaṇḍah.

1 Viṣṇo vai devā devatās tṛtīyam ahar vahanti, sapta-
 daśaḥ stoma vairūpaṃ sāma jagati chando 2 yathūdevatam
 enena yathāstomaṃ yathāsāma yathāchandasaṃ rādhnoti
 ya evaṃ veda 3 yad vai samānodarkam, tat tṛtīyasyāhno
 rūpaṃ. yad aśvavad yad antavad yat punarāvṛttam yat
 punarnirittam yad ratavad yat paryastavad yat trivad yad
 antarūpaṃ, yad uttame pade devatā nirucyate, yad asau
 loko 'bhyudito, yad vairūpaṃ yaj jāgutam yat kṛitam:
 etāni vai tṛtīyasyāhno rūpāni 4 yukshvā hi devahūta-
 māñ aśvāñ agne rathīr iveti tṛtīyasyāhna ājyam
 bhavati 5 devā vai tṛtīyenāhnā svargam lokam āyañs, tān
 asurā rakshāñsy anvavārayanta. te: virūpā bhavata virūpā
 bhavateti bhavanta āyañs. te yad: virūpā bhavatu virūpā
 bhavateti bhavanta āyañs, tad vairūpaṃ sāmābhavat, tad
 vairūpasya vairūpatvam 6 virūpaḥ pāpmanā bhūtvā pāpna-
 nam apahate ya evaṃ veda 7 tān ha smānv evāgachanti,
 sam eva sriyante, tān aśvā bhūtvā padbhir apāghnata.
 yad aśvā bhūtvā padbhir apāghnata, tad aśvānām aśvatvam
 8 aśnute yad-yat kāmāyate ya evaṃ veda 9 tasmād aśvaḥ
 paśūnām javishṭhas, tasmād aśvaḥ pratyāñ padā hinasty
 10 apa pāpmanam hate ya evaṃ veda 11 tasmād etad
 aśvavad ājyam bhavati, tṛtīye 'hani tṛtīyasyāhno rūpaṃ
 12 vāyav ā yāhi vitaye, vāyo yāhi śivā diva, in-
 draḥ ca vāyav eśhām sutānām, ā mitre varuṇe
 vayam, aśvināv eha gachatam, ā yāhy adribhiḥ su-
 tam, sajjūr viṣvebhir devebhir, uta naḥ priyā pri-
 yāsv ity aushṇīham praūgam. samānodarkam tṛtīye 'hani
 tṛtīyasyāhno rūpaṃ 13 tam-tam id rādhase mahe,

traya indrasya somā iti marutvatīyasya pratipadanuca-
 rau. ninṛittavat trivat tṛitīye 'hani tṛitīasyāhno rūpam
 14 indra nedīya ed ihīty acyutaḥ pragāthah, pra nū-
 nam brahmanas patir iti brāhmanaspatyo ninṛittavāns
 tṛitīye 'hani tṛitīasyāhno rūpam 15 agnir netā, tvam
 soma kratubhiḥ, pinvanty apa iti dhāyyā acyutā
 16 nakiḥ sudāso ratham pary āsa na rīramad iti
 marutvatīyaḥ pragāthah paryastavāns tṛitīye 'hani tṛitīa-
 syāhno rūpam 17 try aryamā manusho devatāteti sū-
 ktaṁ trivat tṛitīye 'hani tṛitīasyāhno rūpam 18 yad dyāva
 indra te śataṁ, yad indra yāvatas tvam iti vairū-
 pam pṛishtham bhavati. rāthamtare 'hani tṛitīye 'hani tṛi-
 tīasyāhno rūpam 19 yad vāvāneti dhāyyācyutā 20 bhi
 tvā śūra nonuma iti rathamtarasya yonim anu nivarta-
 yati. rāthamtaram hy etad ahar āyatanene 21 indra tri-
 dhātu śaraṇam iti sāmāpragāthas trivāns tṛitīye 'hani
 tṛitīasyāhno rūpam 22 tyam ū shu vājinam devajū-
 tam iti tārksHYo 'cyutaḥ || 1 || 1 ||

1 Yo jāta eva prathamo manasvān iti sūktam
 samānodarkam tṛitīye 'hani tṛitīasyāhno rūpam 2 tad u
 sajanīyam. etad vā Indrasyendriyam yat sajanīyam, eta-
 smin vai śasyamāna Indram indriyam āviśati 3 tad dhāpy
 āhuḥ chandogās: tṛitīye 'hani bahvricā Indrasyendriyam
 śānsantīti 4 tad u gāṛtsamadam. etena vai Gṛitsamada In-
 drasya priyam dhāmopāgachāt, sa paramam lokam ajayad
 5 upendrasya priyam dhāma gachati, jayati paramam lo-
 kam ya evam veda 6 tat savitur vṛiṇīmahe, 'dyā
 no deva savitar iti vaiṣṇadevasya pratipadanucarau. rā-
 thamtare 'hani tṛitīye 'hani tṛitīasyāhno rūpam 7 tad de-
 vasya savitur vāryam mahad iti sāvitrām 8 anto vai
 mahad, antas tṛitīyam ahas tṛitīye 'hani tṛitīasyāhno rū-
 pam 9 ghṛitena dyāvāpṛithivī abhivṛite iti dyāvā-

prithivīyam, ghṛitaṣṛiyā ghṛitapṛicā ghṛitāvṛidhoti
 punarāvṛittam punarnirittam tṛitīye 'hani tṛitīyasyāhno
 rūpam 10 anaṣvo jāto anabhīṣur ukthya ity ārbha-
 vam, rathas tricakra iti trivat tṛitīye 'hani tṛitīyasyā-
 hno rūpam 11 parāvato ye didhishanta āpyam iti
 vaiśvadevam. anto vai parāvato, 'ntas tṛitīyam ahas tṛitīye
 'hani tṛitīyasyāhno rūpam 12 tad u gāyam. etena vai Ga-
 yah Plāto viṣvashām devānām priyam dhāmopāgachāt, sa
 paramam lokam ajayad 13 upa viṣvashām devānām priyam
 dhāma gachati, jayati paramam lokam ya evam veda
 14 vaiṣvānarāya dhishanām ṛitāvṛidha ity āgnimā-
 rutasya pratipad. anto vai dhishanāntas tṛitīyam ahas tṛi-
 tīye 'hani tṛitīyasyāhno rūpam 15 dhārāvarā maruto
 dhṛishṇvo jasa iti mārutam bahvabhivṛyāḥṛityam. anto
 vai bahv, antas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno
 rūpam 16 jātavedase sunavāma somam iti jātaveda-
 syācyutā 17 tvam agne prathamo aṅgirā ṛishir iti
 jātavedasyam purastādudarkam tṛitīye 'hani tṛitīyasyāhno
 rūpam. tvam-tvam ity uttaram tryaham abhivadati, sam-
 tatyai 18 samtatais tryahair avyavachinnair yanti ya evam
 vidvāṁso yanti || 2 || • ||

1 Āpyante vai stomā āpyante chandāṁsi tṛitīye 'hany,
 etad eva tata ucchishyate vāg ity eva. tad etad aksharam
 tryaksharam, vāg ity ekam aksharam, aksharam iti trya-
 ksharam 2 sa evaisha uttaras tryaho, vāg ekam gaur ekam
 dyaur ekam 3 tato vai vāg eva caturtham ahar vahati
 4 tad yac caturtham ahar nyūṅkhayanty: etad eva tad
 aksharam abhyāyachanty, etad vardhayanty, etat prabibhā-
 vayishanti caturthasyāhna udyatyā 5 annam vai nyūṅkho.
 yadelavā abhigeshnāṣ caranty, athānnādyam prajāyate. tad
 yac caturtham ahar nyūṅkhayanty, annam eva tat prajana-
 yanty annādyasya prajātyai. tasmāc caturtham ahar jāta-

vad bhavati 6 caturakshareṇa nyūṅkhayed ity ābū. catu-
 shpādā vai paṣavaḥ, paṣūuām avaruddhyai 7 tryakshareṇa
 nyūṅkhayed ity ābū. trayo vā ime trivṛito lokā, eśām
 eva lokānām abhijityā 8 ekākshareṇa nyūṅkhayed, iti ha
 smāha Lāṅgalāyano Brahmā Maudgalya, ekākshareṇa vai
 vāg, eśa vāva samprati nyūṅkham nyūṅkhayati ya ekā-
 kshareṇa nyūṅkhayattī 9 dvyakshareṇaiva nyūṅkhayet pra-
 tiśṭhāyā eva. dvipratishṭho vai puruṣaḥ catuśhpādāḥ pa-
 ṣavo, yajamānam eva tad dvipratishṭham catuśhpātsu paṣu-
 shu pratishṭhāpayati. tasmād dvyakshareṇaiva nyūṅkhayen
 10 mukhataḥ prātaranuvūke nyūṅkhayati. mukhato vai
 prajā annam adanti, mukhata eva tad annādyasya yaja-
 mānam dadhāti 11 madhyata ājye nyūṅkhayati. madhyato
 vai prajā annam dhinoti, madhyata eva tad annādyasya
 yajamānam dadhāti 12 mukhato madhyamdine nyūṅkhayati.
 mukhato vai prajā annam adanti, mukhata eva tad annā-
 dyasya yajamānam dadhāti 13 tad ubhayato nyūṅkham
 parigrihṇāti savanābhyām, annādyasya parigrihṇityai || 3 || 3 ||

1 Vāg vai devatā caturtham ahar vabaty, ekaviṃśaḥ
 stomo vairājam sāmānusṭup chando. yathādevatam enena
 yathāstomam yathāsāma yathāchandasaṃ rādhnōti ya evaṃ
 veda 2 yad vā cti ca preti ca tac caturthasyāhno rūpam.
 yad dhy eva prathamam ahas tad etat punar yac catu-
 rtham. yad yuktavad yad rathavad yad āsumad yat piba-
 vad, yat prathame pade devatā nirucyate, yad ayam loko
 'bhyudito, yaj jātavad yad dhavavad yac chukravat yad
 vāco rūpam yad vaimadam yad viriphitam yad vichandā
 yad ānātiriktaṃ yad vairājam yad ānusṭubham yat kari-
 shyat yat prathamasyāhno rūpam: etāni vai caturthasyā-
 hno rūpāny 3 āgniṃ na svavṛiktibhir iti caturthasyā-
 hna ājyam bhavati vaimadam viriphitam viriphitasya ṛi-
 sheḥ caturthe 'hani caturthasyāhno rūpam 4 asṭarcam

pāṅktam. pāṅkto yajñāḥ pāṅktāḥ paṣavaḥ, paṣūnām avaruddhyai 5 tā u daśa jagatyo. jagatprātaḥsavana eśha tryahas, tena caturthasyāhno rūpaṃ 6 tā u pañcadaśānushṭubha. ānushṭubhaṃ hy etad ahaḥ, tena caturthasyāhno rūpaṃ 7 tā u viṃṣatir gāyatryaḥ. punaḥ prāyaṇīyaṃ hy etad ahaḥ, tena caturthasyāhno rūpaṃ 8 tad etad astutam aśastam ayātayāma sūktam yajña eva sākshāt. tad yad etac caturthasyāhna ājyam bhavati, yajñād eva tad yajñam tanvate, vācam eva tat punar upayanti samṭatyai 9 samṭatais tryahair avyavachinnair yanti ya evaṃ vidvāṃso yanti 10 vāyo śukro ayāmi te, vihi hotrā avitā, vāyo śatam harinām, indraḥ ca vāyav eśhām somānām, ā eikitāna sukratū, ā no viśvābhir ūtibhis, tyam u vo aprahaṇam, apa tyam vṛjinaṃ ripum, ambitame nadītama ity ānushṭubhaṃ praṅgam. eti ca preti ca śukravac caturthe 'hani caturthasyāhno rūpaṃ 11 tam tvā yajñebhir imaha iti marutvātyasya pratipad. imaha ity: abhyāyāmyam ivaitad ahaḥ, tena caturthasyāhno rūpaṃ 12 idam vaso sutam andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvam soma kratubhiḥ, pinvanty apaḥ, pra va indrāya bṛihata iti prathamenaḥnā samāna ātānaḥ, caturthe 'hani caturthasyāhno rūpaṃ 13 ṣrudhī havam indra mā rishanya iti sūktam havavac caturthe 'hani caturthasyāhno rūpaṃ 14 marutvāñ indra vṛishabho ranayeti sūktam, ugram sahodām iha tam huvemeti havavac caturthe 'hani caturthasyāhno rūpaṃ 15 tad u traishṭubhaṃ. tena pratishṭhitapadena savanam dādhārāyatanād evaitena na prayavata 16 imam nu māyinaṃ huva iti paryāso havavāṇṣ caturthe 'hani caturthasyāhno rūpaṃ 17 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyamdinam vahanti 18 tad vai tac chando vabati yasmin nivid

dhīyate. tasmād gāyatrishu nividam dadhāti 19 pibā somam indra mandatu tvā, śrudhī havam vipipānasyādrer iti vairājam prishtham bhavati. bārhatē 'hani caturthe 'hani caturthasyāhno rūpam 20 yad vāvāneti dhāyācyutā 21 tvām id dhi havāmaha iti brīhato yonim anu nivartayati, bārhatam hy etad ahar āyatanena 22 tvam indra pratūrtishv iti sāmāpragātho, 'śastibā janiteti jātavāṅs caturthe 'hani caturthasyāhno rūpam 23 tyam ūshu vājinam devajūtam iti tārkaśho 'cyatah || 4 || 4 ||

1 Kūha śruta indraḥ kasminn adyeti sūktam vaimadam viriphitam viriphitasya ṛiṣheṣ caturthe 'hani caturthasyāhno rūpam 2 yudhmasya te vṛishabhasya svarāja iti sūktam, ugram gabhīram janushābhy ugram iti jātavac caturthe 'hani caturthasyāhno rūpam 3 tad u traishṭubham. tena pratishṭhitapadena savanam dādharāyatanād evaitena na pracyavate 4 tyam u vaḥ satrāsāham iti paryāso. viśvāsu gīrshv āyatam ity: abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpam 5 tā u gāyatriyo. gāyatriyo vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmād gāyatrishu nividam dadhāti 6 viśvo devasya netus, tat savitur vareṇyam, ā viśvadevam satpatim iti vaiśvadevasya pratipadanucarau. bārhatē 'hani caturthe 'hani caturthasyāhno rūpam 7 ā devo yātu savitā suratna iti sāvitram. eti caturthe 'hani caturthasyāhno rūpam 8 pra dyāvā yajñaiḥ prithivī namobhir iti dyāvāprithiviyam. preti caturthe 'hani caturthasyāhno rūpam 9 pra ṛibhubhyo dūtam iva vācam ishya ity ārbhavam. preti ca vācam ishya iti ca caturthe 'hani caturthasyāhno rūpam 10 pra śukraitu devī manīsheti vaiśvadevam. preti ca śukravac ca caturthe

'hani caturthasyāhno rūpam 11 tā u vichandasah. santi dvipadāḥ santi catuṣpadās, tena caturthasyāhno rūpam 12 vaiṣvānarasya sumatau syāmoty āgnimārutasya pratipad, ito jāta iti jātavac caturthe 'hani caturthasyāhno rūpam 13 ka īm vyaktā narah sanīlā iti mārutam, nakir hy eshām janūnshi vedeti jātavac caturthe 'hani caturthasyāhno rūpam 14 tā u vichandasah. santi dvipadāḥ santi catuṣpadās, tena caturthasyāhno rūpam 15 jātavedase sunavāma somam iti jātavedasyācyutā 16 gñim naro dīdhitibhir aranyor iti jātavedasyam, hasta-cyuti janayanteti jātavac caturthe 'hani caturthasyāhno rūpam 17 tā u vichandasah. santi virūjah santi trishṭobhas, tena caturthasyāhno rūpam ahno rūpam || 5 || s ||

Iti pañcamapañcikaśyam pratbamo 'dhyāyah.

Ity ekaviṃśādhyāye pañcamah khaṇḍah.

1 Gaur vai devatā pañcamam ahar. vabati, triṇavaḥ stomah śākvaram sāma pañktiḥ chando. yathādevatam enena yathāstomam yathāsāma yathāchandasam rādhnoti ya evam veda 2 yad vai neti na preti yat sthitam, tat pañcamasyāhno rūpam 3 yad dhy eva dvitīyam alas tad etat punar yat pañcamam 4 yad ūrdhvavad yat prativad yad antarvad yad vṛishanvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditam 5 yad dugdhavad yad ūdhavad yad dhenumad yat pṛiṣnimad yan madvad yat paṣurūpam yad adhyāsavad — viksbudrā iva hi paṣavo — yaj jāgatam — jāgatā hi paṣavo — yad bārhatam — bārhatā hi paṣavo — yat pāñktam — pāñktā hi paṣavo — yad vāmam — vāmam hi paṣave — yad dhavishmad — dhavir hi paṣavo — yad vapushmad — vapur hi paṣavo — yac chākvaram yat pāñktam yat kurvad yad dvitīyasyāhno rūpam: etāni vai pañcamasyāhno rūpānīṣmam ū shu vo atithim usharbudham iti pañcamam

syāhna ājyam bhavati jāgatam adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rūpam 7 ā no yajñam divi-sprīṣam, ā no vāyo mahe tane, rathena prithupū-jasā, bahavaḥ sūracakshasa, imā u vām diviśṭa-yah, pibā sutasya rasino, devaṃ-devaṃ vo 'vase devaṃ-devam, bṛihad u gāyishe vaca iti bārhatam praṭgam pañcame 'hani pañcamasyāhno rūpam 8 yat pāñcajanya yā viṣeti marutvatīyasya pratipat, pāñcajanya yeti pañcame 'hani pañcamasyāhno rūpam 9 indra it somapā eka, indra nedīya ed ihy, ut tiśṭha brahmaṇas pate, 'gnir netā, tvam soma kratubhiḥ, pinvanty apo, bṛihad indrāya gāyateti dvitīyenālmū samāna ātānaḥ pañcame 'hani pañcamasyāhno rūpam 10 avitāsi sunvato vṛiktabarhiṣa iti sūktam madvat pāñktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 11 itthā hi soma in mada iti sūktam madvat pāñktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 12 indra piba tubhyam suto madāyoti sūktam madvat traiśṭubham. tena pratishṭhitapadena savanam dādhrūyatanād evaitena na pracyavate 13 marutvāñ indra mīdhva iti paryāso. neti na preti pañcame 'hani pañcamasyāhno rūpam 14 tū u gāyatriyo. gāyatriyo vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmīn nivid dhīyate. tasmād gāyatrīṣu nividam dadhāti || 6 || 1 ||

1 Mahānāmniṣhv atra stuvate śākvareṇa sāmānā rātham-tare 'hani pañcame 'hani pañcamasyāhno rūpam 2 Indro vā etābhir mahān ātmānam niramimīta, tasmān mahānāmnyo. 'tho ime vai lokā mahānāmnya ime mahānta 3 imūn vai lokān Prajūpatīḥ śṛiṣṭvedaṃ sarvam aśaknod yad idam kiṃca. yad imūl lokān Prajūpatīḥ śṛiṣṭvedaṃ sarvam aśaknod yad idam kiṃca tac chakvāryo 'bhavaṃs,

tac chakvarīhām śakvaritvam 4 tū ūrdhvāḥ śimno 'bhyas-
 rijata. yad ūrdhvāḥ śimno 'bhyasrijata tat śimā abhavaṁs,
 tat śimānām śimātvam 5 svādor itthā vishūvata, upa
 no haribhiḥ sutam, indram viṣvā avivṛidhann ity
 annrūpo vṛishanvān priṣnimān madvān vṛidhanvān pañcame
 'hani pañcamasyāhno rūpam 6 yad vāvāneti dhāyyācyu-
 tā 7 bhi tvā sūra nonuma iti rathamtarasya yonim anu
 nivartayati, rathamtarām hy etad ahar āyatanena 8 mo
 shu tvā vāghataḥ caneti sāmāpragātho 'dhyāsavān
 paṣurūpam pañcame 'hani pañcamasyāhno rūpam 9 tyam
 ū shu vājinam devajūtam iti tārkaḥyo 'cyutaḥ || 7 || 2 ||

1 Predam brahma vṛitratūryeshv āvitheti sū-
 ktam pāṅktam pañcapadam pañcame 'hani pañcamasyāhno
 rūpam 2 indro madāya vāvṛidha iti sūktam madvat
 pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rū-
 pam 3 satrā madāsas tava viṣvajanyā iti sūktam ma-
 dvat traishṭubham. tena pratishṭhitapadena savanam dā-
 dhārāyatanād evaitena na pracyavate 4 tam indram vā-
 jayāmasīti paryāsah, sa vṛishā vṛishabho bhuvad
 iti paṣurūpam pañcame 'hani pañcamasyāhno rūpam 5 tā
 u gāyatryo. gāyatryo vā etasya tryahasya madhyamdinam
 vahanti. tad vai tac chando vahati yasmin nivid dhiyate.
 tasmād gāyatrishu nividam dadhāti 6 tat savitur vṛiṇī-
 mahe, 'dyā no deva savitar iti vaiṣvadevasya pratipa-
 danucaran. rāthanitare 'hani pañcame 'hani pañcamasyāhno
 rūpam 7 ud u shya devaḥ savitā damūnā iti sāvitrām,
 ā dāśushe suvati bhūri vāmam iti vāmam paṣurūpam
 pañcame 'hani pañcamasyāhno rūpam 8 mahī dyāvāpri-
 thivī iha jyeshṭhe iti dyāvāprithivīyam, ruvad dho-
 ksheti paṣurūpam pañcame 'hani pañcamasyāhno rūpam
 9 ṛibhur vibhva vāja indro no achety ārbhavam. vājo
 vai paṣavaḥ, paṣurūpam pañcame 'hani pañcamasyāhno rū-

pam 10 stushe janam suvratam navyasibhir iti vai-
 svadevam adhyāsavat paṣurūpam pañcame 'hani pañcama-
 syāhno rūpam 11 havish pāntam ajaram svarvidity
 āgnimārutasya pratipad. dhavishmat pañcame 'hani pañca-
 masyāhno rūpam 12 vapur nu tac cikitushe cid astv
 iti mārutam vapushmat pañcame 'hani pañcamasyāhno rū-
 pam 13 jātavedase sunavāma somain iti jātavedasyā-
 cyutā 14 gnir hotā grīhapatiḥ sa rājeti jātavedasyam
 adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rū-
 pam || 8 || *

1 Devakshetram vā etad yat shashṭham ahar. deva-
 kshetram vā eta āgachanti ye shashṭham ahar āgachanti
 2 na vai devā anyonyasya grīhe vasanti, nartur ṛitor grīhe
 vasatīty āhus. tad yathāyatham ṛitviḥ ṛitnyājan yajanty
 asampradāyam. tad yathartv ṛitūn kalpayanti, yathāyatham
 janatās 3 tad āhur: nartupraishaiḥ preshitavyam nartuprai-
 shair vashaṭkrityam. vāg vā ṛitupraishā, āpyate vai vāk
 shashṭhe 'hanīti 4 yad ṛitupraishaiḥ preshyeyur yad ṛitu-
 praishair vashaṭkuryur, vācam eva tad āptām śrāntām ṛi-
 kṇavahim vabarāvinim ṛicheyur 5 yad v ebhir na pre-
 shyeyur yad v ebhir na vashaṭkuryur, acyutād yajñasya
 cyaveran, yajñāt prāṇāt Prajāpateḥ paṣubhyo jihmā lyus
 6 tasmād ṛigmebhya evādhi preshitavyam, ṛigmebhyo 'dhi
 vashaṭkrityam. tan na vācam āptām śrāntām ṛikṇavahim
 vabarāvinim ṛichanti, nācyutād yajñasya cyavante, na ya-
 jñāt prāṇāt Prajāpateḥ paṣubhyo jihmā yanti || 9 || *

1 Pārucchepīr upadadhati pūrvayoh savanayoh purastāt
 prasthitayājyānām. rohitam vai nāmaitac chando yat pārū-
 cchepam. etena vā Indrah sapta svargāṇi lokān arohad
 2 rohati sapta svargāṇi lokān ya evam veda 3 tad āhur:
 yat pañcapadū eva pañcamasyāhno rūpam shaṭpadāḥ sha-
 shṭhasyātha kasmāt saptaṭpadāḥ shashṭhe 'haṇi chasyanta

iti 4 shadbhir eva padaiḥ shashṭham ahar āpnuvanty apa-
chidyevaitad ahar yat saptamam, tad eva saptamena pade-
nābhyārabhya vasanti. vācam eva tat punar upayanti,
saṃtatyai 5 saṃtatais tryahair avyāvachinnair yanti ya
evam vidvāṃso yanti || 10 || * ||

1 Devāsūrā vā esu lokeshu samayatanta. te vai de-
vāḥ shashṭhenaivābhaibhyo lokebhyo 'surān prāṇudanta.
teshām yāny antarastināni vasūny āsaṃs, tāny ādāya sa-
mudram praupyanta. ta etenaiva chandasānuhūyāntarha-
stināni vasūny ādadata. tad yad etat padam punaḥpadam,
sa evāṅkuṣa āsāñjanāyā 2 dvishato vasu datte, nir enam
ebhyaḥ sarvebhyo lokebhyo nudate, ya evam veda || 11 || * ||

1 Dyaur vai devatā shashṭham ahar vahati, trayastriṃśaḥ
stomo raivatam sāmūticchandāḥ chando. yathādevatam enena
yathāstomam yathāsāma yathāchandasaṃ rūdhnoti ya evam
veda 2 yad vai samānodarkam, tat shashṭhasyāhno rūpam.
yad dhy eva tritīyam abas tad etat punar yat shashṭham.
yad aṣṭavad yad antavad yat punarāvṛittam yat punarni-
rṛittam yad ratavad yat paryastavad yat trivad yad anta-
rūpam, yad uttame pade devatā nirucyate, yad asau loko
'bhyudito 3 yat pūrucchepam yat saptapadam yan nārāṣa-
ṇsam yan nābhānedishṭham yad raivatam yad atichandā
yat kṛitam yat tritīyasyāhno rūpam: etāni vai shashṭhasyā-
hno rūpāny 4 ayam jāyata manusho dharīmanīti sha-
shṭhasyāhna ājyam bhavati pūrucchepam atichandāḥ sapta-
padam shashṭhe 'hani shashṭhasyāhno rūpam 5 stīrṇam
barhir upa no yāhi vītaya, ā vām ratho niyutvān
vakshad avase, sushumā yātam adribhir, yuvām
stomebbhir devayanto aṣvinā, var maha indra, vṛi-
shann indrā, stu śrausha!, o shū no agne ṣṛiṇuhi
tvam līto, ye devāso divy ekādaśa sthe, yam ada-
dād rabhasam ṛiṇacyutam iti prāṅgam pūrucchepam

atichandāḥ saptapadaṃ shashṭhe 'hani shashṭhasyāhno rū-
 paṃ 6 sa pūrvo mahānām iti marutvatīyasya pratipad.
 anto vai mahad, antaḥ shashṭham ahaḥ shashṭhe 'hani sha-
 shṭhasyāhno rūpaṃ 7 traya indrasya somā, indra ne-
 dīya ed ihi, pra nūnam brahmaṇas patir, agnir
 netā, tvam soma kratubhiḥ, pinvanty apo, nakih
 sudāso ratham iti tritīyenāhnā samāna ātūnaḥ shashṭhe
 'hani shashṭhasyāhno rūpaṃ 8 yaṃ tvam ratham indra
 medhasātaya iti sūktam pārucchepam atichandāḥ sapta-
 padaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 9 sa yo vṛi-
 shā vṛishṇyebhiḥ samokā iti sūktam samānodarkam
 shashṭhe 'hani shashṭhasyāhno rūpaṃ 10 indra marutva
 iha pāhi somam iti sūktam, tebhiḥ sākam pibatu
 vṛitrakhāda ity: anto vai khādo, 'ntaḥ shashṭham ahaḥ
 shashṭhe 'hani shashṭhasyāhno rūpaṃ 11 tad u traishtu-
 bham. tena pratishṭhitapadena savanam dādḥārāyatanād
 evaitena na pracyavate 12 'yaṃ ha yena vā idam iti
 paryūsaḥ, svar marutvatā jitam ity: anto vai jitam,
 antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rū-
 paṃ 13 tā u gāyatriyo. gāyatriyo vā etasya tryahasya ma-
 dhyamdinam vabanti. tad vai tac chando vabati yasmin
 nivid dhīyate. tasmād gāyatrishu nividam dadhāti 14 re-
 vatir naḥ sadhamāde, revāṇ id revata stoteti rai-
 vatam priṣṭham bhavati. bārḥate 'hani shashṭhe 'hani sha-
 shṭhasyāhno rūpaṃ 15 yad vāvāneti dhāyyācyutā 16 tvām
 id dhi havāmaha iti bṛihato yonim anu nivartayati. bā-
 rhatam hy etad ahar āyatanene 17 ndram id devatātaya
 iti sāmāpragātho nirṛitavān shashṭhe 'hani shashṭhasyāhno
 rūpaṃ 18 tyam ū shu vājinaṃ devajūtam iti tārksḥyo
 'cyutaḥ || 12 || * ||

1 Endra yāhy upa naḥ parāvata iti sūktam pā-
 rucchepam atichandāḥ saptapadaṃ shashṭhe 'hani shashṭha-

syāhno rūpam 2 pra ghā uv asya mahato mahāniti
 sūktam samānodarkam shashthe 'hani shashthasyāhuo rū-
 pam 3 abhūr eko rayipate rayiṇām iti sūktam, ra-
 tham ā tishṭha tuvinṛimṇa bhīmam ity: anto vai
 sthitam, antaḥ shashtham abah shashthe 'hani shashthasyā-
 huo rūpam 4 tad u traishtubham. tena pratishthitapadena
 savanam dādbārāyatanād evaitena na pracyavata 5 upa no
 haribhiḥ sutam iti paryāsah samānodarkah shashthe
 'hani shashthasyāhno rūpam 6 tā u gāyatriyo. gāyatriyo vā
 etasya tryahasya madhyamdinam vahanti. tad vai tac cha-
 ndo vahati yasmin nivid dhīyate. tasmād gāyatrishu nivi-
 dam dadhāty 7 abhi tyam devam savitāram oṇyor
 iti vaiśvadevasya pratipad atichandāḥ shashthe 'hani sha-
 shthasyāhno rūpam 8 tat savitur vareṇyam, dosho
 āgād ity anucaro. 'nto vai gatam, antaḥ shashtham abah
 shashthe 'hani shashthasyāhno rūpam 9 ud u shya devaḥ
 savitā savāyetyi sāvitram, śaśvattamam tadapā va-
 hnir asthād ity: anto vai sthitam, antaḥ shashtham abah
 shashthe 'hani shashthasyāhno rūpam 10 katarā pūrvā
 katarāparāyor iti dyāvāprithivīyam samānodarkam sha-
 shthe 'hani shashthasyāhno rūpam 11 kim u śreshṭhaḥ
 kim yavishṭho na ājagann, upa no vājā adhva-
 ram ṛibhukshā ity ārbhavam nārūṣaṇsam trivat shashthe
 'hani shashthasyāhno rūpam 12 idam itthā raudram
 gūrtavacū, ye yajñena dakṣhiṇayā samaktā iti vai-
 švadevam || 13 || s ||

1 Nābhānedishtham śaṇṣati 2 Nābhānedishtham vai Mā-
 navam brahmacaryam vasantam bhrātaro nirabbajan. so
 'bravid etya: kim mahyam abbāktety. etam eva nishṭhāvam
 avavaditūram ity abruvaṇs. tasmād dhāpy etarhi pitaram
 putrā: nishṭhāvo 'vavaditety evācakshate 3 sa pitaram etyā-
 bravīt: tvām ha vāva mahyam tatābhākshur iti. tam pitā-

bravīn: mā putraka tad ādrithā. Aṅgirasō vā ime svar-
 rgāya lokāya satram āsate, te shashṭham-shashṭham evāhar
 āgatyā mubhyanti. tān ete sūkte shashṭhe 'hani śaṁsaya,
 teshām yat sahasram satrapariveshaṇam tat te svar yanto
 dāsyantīti. tatheti 4 tān upai: prati grībhṇīta māna-
 vam sumedhasa iti. tam abruvan: kimkāmo vadasīti, dam
 eva vaḥ shashṭham ahaḥ prajñāpayānīty abravīd, atha yad
 va etat sahasram satrapariveshaṇam tan me svar yanto
 datteti. tatheti. tān ete sūkte shashṭhe 'hany aśaṁsayat,
 tato vai te pra yajñam ajānan pra svargam lokam 5 tad
 yad ete sūkte shashṭhe 'hani śaṁsati, yajñasya prajñātyai
 svargasya lokasyānukhyātyai 6 tam svar yanto 'bruvann:
 etat te brāhmaṇa sahasram iti. tad enam samākurvāṇam
 puruṣaḥ kṛṣṇaśavāsy uttarata upotthāyābravīn: mama
 vā idam, mama vai vāstuham iti. so 'bravīn: mahyam vā
 idam adur iti. tam abravīt: tad vai naṁ tavaiva pitari
 praśna iti. sa pitaram ait, tam pitābravīn: naṁ te putra-
 kādū3r ity. adur eva ma, ity abravīt, tat tu me puruṣaḥ
 kṛṣṇaśavāsy uttarata upodatishṭhan: mama vā idam,
 mama vai vāstuham ity āditeti. tam pitābravīt: tasyaiva
 putraka, tat-taṭ tu sa tubhyam dāsyatīti. sa punar etyā-
 bravīt: tava ha vāva kila bhagava idam iti me pitābheti.
 so 'bravīt: tad ahaṁ tubhyam eva dadāmi ya eva satyam
 avādīr iti 7 tasmād evam viduṣhā satyam eva vaditavyam
 8 sa esha sahasrasanir mantro yaṁ nābhānedishṭha 9 upai-
 nam sahasram namati, pra shashṭhenāhnū svargam lokam
 jānāti ya evam veda || 14 || १ ||

1 Tāny etāni sahaacarāṇy ity ācakshate: nābhānedi-
 shṭham vālakhilyā vṛṣhākapim evayāmarutam, tāni sahaiva
 śaṁsed 2 yad eṣām antariyāt, tad yajamānasyāntariyād
 3 yadi nābhānedishṭham reto 'syāntariyād, yadi vālakhilyāḥ
 prāṇān asyāntariyād, yadi vṛṣhākapim ātmānam asyānta-

riyād, yady evayāmarutam pratishṭhāyā enam cyāvayed
 daivyaī ca mānushyaī ca 4 nābhānedishṭhenaiva reto 'si-
 ũcat, tad vālakhilyābhir vyukarot, Snkirtinā Kākshivatona
 yonim vyahāpayad: urau yathā tava śarman made-
 meti. tasmāj jyāyān san garbhaḥ kanyānsam santam yo-
 niṁ na hinasti, brahmaṇā hi sa kṛipta. evayāmarutaitavai
 karoti, tenodam sarvam ctavai kṛitam eti yad idam kim-
 cāśhaḥ ca kṛishṇam ahar arjunam cety āgnimāru-
 tasya pratipad, ahaḥ cāhaḥ ceti punarāvṛittam punarui-
 nṛittam shashṭhe 'hani shashṭhasyāhno rūpam 6 madhvo
 vo nāma mārutam yajatrā iti mārutam bahvabhivyāhṛi-
 tyam. anto vai bahv, antaḥ shashṭham ahaḥ shashṭhe 'hani
 shashṭhasyāhno rūpam 7 jātavedase sunavāma somam
 iti jātavedasyūcyntā 8 sa pratnathā sahasā jāyamāna
 iti jātavedasyam samānodarkam shashṭhe 'hani shashṭha-
 syāhno rūpam 9 dhārayan-dhārayann iti śaṁsati, prasraṁsād
 vā antasya bibhāya. tad yathā punarāgrantham punarni-
 grantham antam badhniyān mayūkham vāntato dhāraṇāya
 nihanyāt, tādṛik tad yad dhārayan-dhārayann iti śaṁsati
 saptatyai 10 saptatais tryahair avyavachinnair yanti ya
 evam vidvāṁso yanti yanti || 15 || 10 ||

Iti pañcamapañcikaṁ dvitīyo 'dhyāyaḥ.

Iti dvāvīṁśadhyāye daśamaḥ khaṇḍaḥ.

1 Yad vā eti ca preti ca tat saptamasyāhno rūpam
 2 yad dhy eva prathamam ahas tad evaitat punar yat sa-
 ptamam 3 yad yuktavad yad rathavad yad āṣumad yat pi-
 bavad, yat prathame pade devatā nirucyate, yad ayaṁ loko
 'bhyudito 4 yaj jātavad yad aniruktaṁ 5 yat karishyad yat
 prathamasyāhno rūpam: etāni vai saptamasyāhno rūpāni
 6 samudrād ūrmir madhumāñ ud ārad iti saptamasyā-
 hna ājyam bhavaty aniruktaṁ saptame 'hani saptamasyāhno
 rūpam 7 vāg vai samudro. na vai vāk kshīyate, na samu-

draḥ kshiyate. tad yad etat saptamasyāhna ājyam bhavati, yajñād eva tad yajñam tanvate, vācam eva tat punar upayanti samtatyai 8 samtatais tryahair avyavachinnair yanti ya evaṃ vidvāṃso yanty 9 āpyante vai stomā, āpyante chandāṃsi shasbthe 'hani. tad yathaivāda ājyenāvadānāni punaḥ pratyabhighārayanty ayātayāmatāyā, evam evaitat stomāṃs ca chandāṃsi ca punaḥ pratyupayanty ayātayāmatāyai yad etat saptamasyāhna ājyam bhavati 10 tad u traishtubham. trishtupprātahsavana esha tryaha 11 ā vāyo bhūsha śucipā upa naḥ, pra yābhir yāsi dāśvānsam ach, ā no niyudbhiḥ śatinībhir adhvaram, pra sotā jiro adhvareshv asthād, ye vāyava indramādanāso, yā vām śataṃ niyuto yāḥ sahasram, pra yad vām mitrāvaruṇā spūrdhann, ā gomatā nāsatyā rathen, ā no deva śavasā yāhi śushmin, pra vo yajñeshu devayanto arcan, pra kshodasā dhāyasā sasra esheti pratigam. eti ca preti ca saptame 'hani saptamasyāhno rūpam. tad u traishtubham. trishtupprātahsavana esha tryaha 12 ā tvā ratham yathotaya, idam vaso sutam andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvam soma kratubhiḥ, pinvanty apaḥ, pra va indrāya bṛihata iti prathamenāhnā samāna ātānaḥ saptame 'hani saptamasyāhno rūpam 13 kayā śubhā savayasah sanīlā iti sūktam, na jāyamāno naṣate na jāta iti jātavat saptame 'hani saptamasyāhno rūpam 14 tad u kayāśubhīyam. etad vai samjñānam samtani sūktam yat kayāśubhīyam. etena ha vā Indro 'gastyo Marutas te samajānata. tad yat kayāśubhīyam śaṃsati, samjñātyā eva 15 tad v āyushyam. tad yo 'sya priyaḥ syāt, kuryād evāsyā kayāśubhīyam 16 tad u traishtubham. tena pratishthitapadena savanam dādhrāyatanād evaitena na pracyavate 17 tyam su mesham

mabayā svarvidam iti sūktam, atyam na vājam bahavasyadam ratham iti rathavat saptame 'hani saptamasyāhno rūpam 18 tad u jāgatam. jagatyo vā etasya tryahasya madhyamdinam vabanti. tad vai tac chando vahati yasmin nivid dhiyate. tasmāj jagatīshu nividam dadhāti 19 mithunāni sūktāni śasyante traishtubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvam hy ehi cerava iti bṛihatprishtham bhavati saptame 'hani 21 yad eva śashthasyāhnaḥ tad 22 yad vai rathamtarām tad vairūpam yad bṛihat tad vairājam, yad rathamtarām tac chākvarām yad bṛihat tad raivatam 23 tad yad bṛihatprishtham bhavati, bṛihataiva tad bṛihat pratyuttabhnavanty astomakṛintatrāya 24 yad rathamtarām syāt, kṛintatram syāt 25 tasmād bṛihad eva kartavyam 26 yad vāvāneti dhāyyācyutā 27 bhi tvā ṣūra nonuma iti rathamtarasya yonim ann nivartayati. rathamtarām hy etad ahar āyatanena 28 pibā sutasya rasina iti sāmāpragūthah pibavān saptame 'hani saptamasyāhno rūpam 29 tyam ū shu vājinaṁ devajūtam iti tārksyho 'cyutah || 16 || 1 ||

1 Indrasya nu vīryāṇi pra vocam iti sūktam. preti saptame 'hani saptamasyāhno rūpam 2 tad u traishtubham. tena pratishthitapadena savanam dādharāyatanād evaitena na pracyavate 3 'bhi tyam mesham puruhūtam ṛigmiyam iti sūktam. yad vāva preti tad abhīti saptame 'hani saptamasyāhno rūpam 4 tad u jāgatam. jagatyo vā etasya tryahasya madhyamdinam vabanti. tad vai tac chando vahati yasmin nivid dhiyate. tasmāj jagatīshu nividam dadhāti 5 mithunāni sūktāni śasyante traishtubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 6 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau.

rāthamtare 'hani saptame 'hani saptamasyāhno rūpam
 7 abhi tvā deva savitar iti sāvitraṃ. yad vāva preti
 tad abhīti saptame 'hani saptamasyāhno rūpam 8 pretāṃ
 yajñasya sambhuveti dyāvāprithivyam. preti saptame
 'hani saptamasyāhno rūpam 9 ayaṃ devāya janmana
 ity ārbhavaṃ jātavat saptame 'hani saptamasyāhno rūpam
 10 ā yāhi vanasā saheti dvipadāḥ saṁsati. dvipād vai
 puruṣaḥ catuṣpādāḥ paśavaḥ paśavaḥ chandomāḥ, paśū-
 nām avaruddhyai. tad yad dvipadāḥ saṁsati, yajamānam
 eva tad dvipratishṭhaṃ catuṣpātsu paśuṣu pratishṭhāpa-
 yaty 11 abhir agne davo gira iti vaiṣvadevaṃ. eti sa-
 ptame 'hani saptamasyāhno rūpam 12 tāny u gāyatrāṇi.
 gāyatratrītiyasavana esha tryaho 13 vaiṣvānaro ajīja-
 nad ity āgnimārutasya pratipaj. jātavat saptame 'hani sa-
 ptamasyāhno rūpam 14 pra yat vas trisṭubham iṣham
 iti mārutam. preti saptame 'hani saptamasyāhno rūpam
 15 jātavedase sunavāma somam iti jātavedasyācyutā
 16 dūtāṃ vo viṣvavedasam iti jātavedasyam aniraktaṃ
 saptame 'hani saptamasyāhno rūpam 17 tāny u gāyatrāṇi.
 gāyatratrītiyasavana esha tryahaḥ || 17 || ॥

1 Yad vai neti na preti yat sthitam, tad aṣṭamasyā-
 hno rūpam 2 yad dhy eva dvitīyam ahas tad evaitat punar
 yad aṣṭamaṃ 3 yad ārdhavad yat prativad yad antarvad
 yad vṛishanvad yad vṛidhanvad, yan madhyame pade de-
 vatā nirucyate, yad antarikṣham abhyuditaṃ 4 yad dvyag-
 ni yan mahadvad yad dvihūtavad yat punarvad yat ku-
 rvad 5 yad dvitīyasyāhno rūpam: etāni vā aṣṭamasyāhno
 jūpāny 6 agniṃ vo devam agnibhiḥ sajoshā ity aṣṭa-
 masyāhna ājyam bhavati dvyagny aṣṭame 'hany aṣṭama-
 syāhno rūpam 7 tad u trisṭubham. trisṭupprātahsavana
 esha tryahaḥ 8 kuvid aṅga namasā ye vṛidhāsaḥ, pī-
 vo annāṇ rayivṛidhaḥ sumédhā, uchann ushasaḥ

sudinā ariprā, uṣantā dūtā na dabhāya gopā,
yāvat taras tanvo yāvad ojaḥ, prati vām sūra
ndite sūktair, dhenuḥ pratnasya kāmyaṃ duhānā,
brahmā ṇa indropa yāhi vidvān, ūrdhvo agniḥ
sumatiṃ vasvo aśred, uta syā naḥ sarasvati
jushāṇeti praṭgam prativad antarvad dvihūtavad ūrdhva-
vad aṣṭame 'hany aṣṭamasyāhno rūpaṃ 9 tad u trai-
sṭubham. trisṭupprātaḥsavana esha tryaho 10 viṣvāna-
rasya vas patim, indra it somapā eka, indra ne-
dīya ed ihy, ut tiṣṭha brahmaṇas pate, 'gnir netā,
tvam soma kratubhiḥ, pinvanty apo, bṛihad in-
drāya gāyateti dvitīyenāhnā samāna ātāno 'ṣṭame 'hany
aṣṭamasyāhno rūpaṃ 11 śaṅsā mahām indraṃ ya-
smin viṣvā iti sūktam mahadvad aṣṭame 'hany aṣṭa-
masyāhno rūpaṃ 12 mahaṣ cit tvam indra yata etān
iti sūktam mahadvad aṣṭame 'hany aṣṭamasyāhno rūpaṃ
13 pibā somam abhi yam ugra tarda iti sūktam,
ūrvam gavyam mahi grīṇāna indreti mahadvad
aṣṭame 'hany aṣṭamasyāhno rūpaṃ 14 mahāñ indro
nṛivad ā carshaṇiprā iti sūktam mahadvad aṣṭame
'hany aṣṭamasyāhno rūpaṃ 15 tad u traisṭubham. tena
pratishṭhitapadena savanaṃ dādhrāyatanād evaitena na
pracyavate 16 tam asya dyāvāprithivī sacetaseti sū-
ktam, yad ait kṛiṇvāno mahimānam indriyam iti
mahadvad aṣṭame 'hany aṣṭamasyāhno rūpaṃ 17 tad u
jāgatam. jagatyō vā etasya tryahasya madhyamdinam va-
hanti. tad vai tac chando vahati yasmin nivid dbīyate.
taśmāj jagatīṣhu nividam dadhāti 18 mithunāni sūktāni śa-
syante traisṭubhāni ca jāgatāni ca. mithunam vai paṣa-
vaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 19 maha-
dvanti sūktāni śasyante. mahad vā antariksham, antari-
kshasyāptyai 20 pañca sūktāni śasyante. pañcapadā pa-

ñkṭiḥ pāṅkto yajñāḥ pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyā 21 abhi tvā sūra noumo, 'bhi tvā pūrvapītaya iti rathamtarām prishṭham bhavaty asṭame 'hani 22 yad vāvāneti dhāyyācyutā 23 tvām id dhi havāmaha iti bṛhato yonim anu nivartayati. bārha- tam hy etad ahar āyataneno 24 bhayaṃ ṣṛiṇavac ca na iti sāmāpragātho. yac cedam adya yad u ca hya āsīd iti bārhaṭe 'hany asṭame 'hany asṭamasyāhno rūpaṃ 25 tyam ūshu vājinam devajñtam iti tārksḥyo 'cyutaḥ || 18 ||

1 Apūrvyā purutamāny asmā iti sūktam, maho vīrāya tavase turāyēti mahadvad asṭame 'hany asṭa- masyāhno rūpaṃ. tāṃ su te kīrtim maghavan mahi- treti sūktam mahadvad asṭame 'hany asṭamasyāhno rū- paṃ. tvam mahāñ indra yo ha ṣuṣhmair iti sūktam mahadvad asṭame 'hany asṭamasyāhno rūpaṃ. tvam mahāñ indra tubhyaṃ ha kṣhā iti sūktam mahadvad asṭame 'hany asṭamasyāhno rūpaṃ 2 tad u traishṭubham. tena pratishṭhitapadena savanam dādhrāyatanād evaitena na pracyavate 3 divaḥ cid asya varimā vi papratha iti sūktam, indram na mahneti mahadvad asṭame 'hany asṭamasyāhno rūpaṃ 4 tad u jūgatam. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac cha- ndo vahati yasmin nivid dhīyate. tasmāj jagatīshu nividam dadhūti 5 mithunāni sūktāni śasyante traishṭubhāni ca jā- gatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, pa- ṣūnām avaruddhyai 6 mahadvanti sūktāni śasyante. mahad vā antariksham, antarikshasyūptyai. pañca-pañca sūktāni śasyante. pañcapadā pāṅktiḥ pāṅkto yajñāḥ pāṅktāḥ paṣa- vaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 7 tāni dve- dhā, pañcānyāni pañcānyāni, daśa sampadyante: sā daśiṇī virāl. annam virāl annam paṣavaḥ paṣavaḥ chandomāḥ, pa- ṣūnām avaruddhyai 8 viśvo devasya netus, tat savitur

vareṇyam, ā viṣvadevaṃ satpatim iti vaiṣvadevasya pratipadanucarau. bārbate 'hany asṭame 'hany asṭamasyāhno rūpaṃ 9 hiraṇyapāṇim ūtaya iti sāvitrām ūrdhvavad asṭame 'hany asṭamasyāhno rūpaṃ 10 mahī dyaub prithivī ca na iti dyāvuprithivīyam mahadvad asṭame 'hany asṭamasyāhno rūpaṃ 11 yuvānū pitarā punar ity ārbhavam punarvad asṭame 'hany asṭamasyāhno rūpaṃ 12 imā nu kam bhuvanū sishadhāmeti dvipadāḥ śaṁsati. dvipad vai puruṣaḥ catuṣpādāḥ paśavaḥ paśavaḥ chandomāḥ, paśūnām avaruddhyai. tad yad dvipadāḥ śaṁsati, yajannānam eva tad dvipratishṭhām catuṣpāṣu paśuṣu pratishṭhāpayati 13 devānām id avo mahad iti vaiṣvadevaṃ mahadvad asṭame 'hany asṭamasyāhno rūpaṃ 14 tāny u gāyatrāṇi. gāyatrātritiyasavana csha tryaha 15 ṛitāvānam vaiṣvānaram ity āgnimārutasya pratipad, agnir vaiṣvānaro mahān iti mahadvad asṭame 'hany asṭamasyāhno rūpaṃ 16 krīḷam vaḥ śardho mārutam iti mārutam, jambhe rasasya vāvṛidha iti vṛidhanvad asṭame 'hany asṭamasyāhno rūpaṃ 17 jātavedase sunavāma somam iti jātavedasyācyutā 18 gne mṛīḷa mahiḷā asīti jātavedasyam mahadvad asṭame 'hany asṭamasyāhno rūpaṃ 19 tāny u gāyatrāṇi. gāyatrātritiyasavana csha tryaha csha tryahaḥ || 19 || 4 ||

Iti pañcamapañcikāyaṃ tritīyo 'dhyāyḥ.

Iti trayaviṃśadhyāyo caturthaḥ khaṇḍaḥ.

1 Yad vai samānodarkam, tan navamasyāhno rūpaṃ
2 yad dhy eva tritīyam ahas tad evaitat punar yan navamam
3 yad aṣṭavad yad antavad yat punarāvṛittam yat punarninṛittam
yad ratavad yat paryastavad yat trivad yad antarūpaṃ,
yad uttame pade devatā nirneyate, yad asau loko 'bhyudito
4 yac chucivad yat satyavad yat kshetivad yad gatavad
yad okavad 5 yat kṛitam yat tritīyasā-

hno rūpam: etāni vai navamasyāhno rūpāny 6 aganma
mahā namasā yavishṭham iti navamasyāhna ājyam
bhavati gatavan navame 'hani navamasyāhno rūpam 7 tad
u traisṭubham. trisṭupprātaḥsavana esha tryahaḥ 8 pra
vīrayā śucayo dadrire te, te satyena manasā di-
dhyānā, divi kshayantā rajasah prithivyām, ā vi-
śvavārāṣvinā gatam no, 'yam soma indra tubhyam
sunva ā tu, pra brahmāno aūgirasō nakshanta,
sarasvatīm devayanto havanta, ā no divo bṛiha-
taḥ parvatūd ā, sarasvaty abhi no neshi vasya
iti praṭgam śucivat satyavat kshetivad gatavad okavan
navame 'hani navamasyāhno rūpam 9 tad u traisṭubham.
trisṭupprātaḥsavana esha tryahas 10 tam-tam id rā-
dhase mabe, traya indrasya somā, indra nedīya
ed ihi, pra nūnam brahmaṇas patir, agnir netā,
tvam soma kratubhiḥ, pinvanty apo, nakiḥ sudāso
ratham iti tṛtīyenāhnā samāna ātāno navame 'hani nava-
masyāhno rūpam 11 indraḥ svāhā pibatu yasya soma
iti sūktam. anto vai svāhākāro, 'nto navamam ahar na-
vame 'hani navamasyāhno rūpam 12 gāyat sāma nabha-
nyam yathā ver iti sūktam, arcāma tad vāvṛidhā-
nam svarvad ity: anto vai svar, anto navamam ahar na-
vame 'hani navamasyāhno rūpam 13 tisṭhā hari ratha
ā yujyamāneti sūktam. anto vai sthitam, anto navamam
ahar navame 'hani navamasyāhno rūpam 14 imā u tvā
purutamasya kūrōr iti sūktam, dhiyo ratheshṭhām
ity: anto vai sthitam, anto navamam ahar navame 'hani
navamasyāhno rūpam 15 tad u traisṭubham. tena prati-
sthitapadena savanam dādhārāyatanād evaitena na pracya-
vate 16 pra mandine pitumad arcatā vaca iti sūktam
samānodarkam navame 'hani navamasyāhno rūpam 17 tad
u jāgatam. jagatyō vā etasya tryahasya madhyamdinam

vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāḥ jagatīṣhu nividam dadhāti 18 mithunāni sūktāni śasyante traisṭubhāni ca jāgatāni ca. mithunam vai paśavaḥ paśavaḥ chandomāḥ, paṣūnām avaruddhyai 19 pañca sūktāni śasyante. pañcapadā pañktiḥ pāñkto yajñah pāñktāḥ paśavaḥ paśavaḥ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvam hy ehi cerava iti bṛihatprishṭham bhavati navame 'hani 21 yad vāvāneti dhāyyācyutābhi tvā sūra nonuma iti rathamtarasya yonim anu nivartayati. rathamtaram hy etad ahar āyataneन्द्रा tridhātu śaraṇam iti sāmāpragāthas trivān navame 'hani navamasyāhno rūpam. tyam ū shu vājinam devajūtam iti tūrksbyo 'cyutah || 20 || 1 ||

1 Sam ca tve jagmur gira indra pūrvīr iti sūktam gatavan navame 'hani navamasyāhno rūpam 2 kadā bhuvan ratnakshayāni brahmeti sūktam kshetivad antarūpam. kshetīva vā antam gatvā, navame 'hani navamasyāhno rūpam 3 ā satyo yātu maghavāñ ṛijishīti sūktam satyavan navame 'hani navamasyāhno rūpam 4 tat ta indriyam paramam parācair iti sūktam. anto vai paramam, anto navamam ahar navame 'hani navamasyāhno rūpam 5 tad u traisṭubham. tena pratishṭhitapadena savanam dādībūrīyatanād evaitena na pracyavate 6 'ham bhuvam vasunah pūrvyas patir iti sūktam, aham dhanāni sam jayāmi śasvata ity: anto vai jitam, anto navamam ahar navame 'hani navamasyāhno rūpam 7 tad u jāgataḥ. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāḥ jagatīṣhu nividam dadhāti 8 mithunāni sūktāni śasyante traisṭubhāni ca jāgatāni ca. mithunam vai paśavaḥ paśavaḥ chandomāḥ, paṣūnām avaruddhyai. pañcapañca sūktāni śasyante. pañcapadā pañktiḥ pāñkto yajñah

pāñktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaru-
ddhyai. tāni dvedhā, pañcānyāni pañcānyāni, daśa sampā-
dyante: sā daṣiṇī virāl. annam virāl annam paṣavaḥ pa-
ṣavaḥ chandomāḥ, paṣūnām avaruddhyai 9 tat savitur
vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya
pratipadanucarau. rāthamtare 'hani navame 'hani navama-
syāhno rūpam 10 dosho āgād iti sāvitram. anto vai ga-
tam, anto navamam ahar navame 'hani navamasyāhno rū-
pam 11 pra vām mahi dyavi abhiti dyāvāprithivīyam,
ṣuci upa praṣastaya iti ṣucivan navame 'hani navama-
syāhno rūpam 12 indra ishe dadātu nas, te no ra-
tnāni dhattanety ārbhavam, trir ā sāptāni sunvata
iti trivan navame 'hani navamasyāhno rūpam 13 babhrur
eko vishuṇaḥ sūnaro yuветi dvipadāḥ ṣaṁsati. dvipād
vai puruṣaḥ catuṣpādāḥ paṣavaḥ paṣavaḥ chandomāḥ, pa-
ṣūnām avaruddhyai. tad yad dvipadāḥ ṣaṁsati, yajamānam
eva tad dvipratishṭham catuṣpātsu paṣuṣhu pratishṭhāpa-
yati 14 ye triṇṣati trayas para iti vaiṣvadevaṁ trivan
navame 'hani navamasyāhno rūpam 15 tāny u gāyatrāṇi.
gāyatrāṇi trayasavāna esha tryaho 16 vaiṣvānaro na ūtaya
ity āgnimārutasya pratipad, ā pra yātu parāvata ity:
anto vai parāvato, 'nto navamam ahar navame 'hani nava-
masyāhno rūpam 17 maruto yasya hi kṣhaya iti māru-
taḥ kṣhetivad antarūpam. kṣhetīva vā antaṁ gatvā, na-
vame 'hani navamasyāhno rūpam 18 jātavedase suna-
vāma somam iti jātavedasyācyutā 19 prāgnaye vācam
īrayeti jātavedasyaṁ samānodarkam navame 'hani nava-
masyāhno rūpam 20 sa naḥ parshad ati dvishāḥ sa
naḥ parshad ati dvishā iti ṣaṁsati. bahu vā etasmin
navarātre kimca-kimca vāraṇam kriyate, śāntyā eva. tad
yat: sa naḥ parshad ati dvishāḥ sa naḥ parshad
ati dvishā iti ṣaṁsati, sarvasmād evaināns tad enasaḥ

pramuñcati 21 tāny u gāyatrāṇi. gāyatratrītiyasavana esha tryahaḥ || 21 || *

1 Prishṭhyah shalaham upayanti. yathā vai mukham evam prishṭhyah shalahas. tad yathāntaram mukhasya jihvā tālu dantā, evam chandomā. atha yenaiva vācam vyākaroti yena svādu cāsvādu ca vijānāti, tad daṣamam ahar 2 yathā vai nāsike evam prishṭhyah shalahas. tad yathāntaram nāsikayor, evam chandomā. atha yenaiva gandhān vijānāti, tad daṣamam ahar 3 yathā vā akshy evam prishṭhyah shalahas. tad yathāntaram akshnaḥ kṛishnam, evam chandomā. atha yaiva kanīnikā yena paśyati, tad daṣamam ahar 4 yathā vai karna evam prishṭhyah shalahas. tad yathāntaram karnasyaivam chandomā. atha yenaiva śṛiṇoti, tad daṣamam ahar 5 śṛīr vai daṣamam ahar, śṛiyam vā eta āgachanti ye daṣamam ahar āgachanti. tasmād daṣamam ahar avivākyam bhavati: mā śṛiyo 'vavādisbmeti, duravavadam hi śreyasas 6 te tataḥ sarpanti 7 te mārjayante 8 te patniṣālām samprapadyante 9 teshām ya etām āhutim vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 10 iha rameha ramadhvam, iha dhṛitir iha svadhṛitir, Agne vāt, svāhā vā! iti 11 sa yad iha ramety āhāsminn evaināns tal loke ramayatīha ramadhvam iti yad āha, prajām evaisbu tad ramayatīha dhṛitir iha svadhṛitir iti yad āha, prajām caiva tad vācam ca yajamāneshu dadhāty. Agne vā! iti ratham-taram, svāhā vā! iti bṛihad 12 devānām vā etan mithunam yad bṛihadrathamtare, devānām eva tan mithunena mithunam avarundhate, devānām mithunena mithunam prajāyante prajātyai 13 prajāyate prajāyā paṣubhir ya evam veda 14 te tataḥ sarpanti, te mārjayante, ta āgnīdhram samprapadyante. teshām ya etām āhutim vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 15 upasṛijan

dharuṇam mātaraṃ dharuṇo dhayan | rāyas po-
sham isham ūrjam asmāsu didharat svāheti 16 rā-
yas posham isham ūrjam avarunddha ātmane ca yaja-
mānebhyas ca yatraivam vidvān etām āhutiṃ juhōti
|| 22 || 3 ||

1 Te tataḥ sarpanti, te sadāḥ samprapadyante. yathā-
yatham anya ritvijo vyantsarpanti, samsarpanty udgūtāras,
te Sarparājñyā ṛikṣu stuvata 2 iyaṃ vai Sarparājñiyam
hi sarpato rājñiyam vā alomikevāgra āsīt. sāitam mantram
apaśyad: āyam gauḥ priṣṇir akramīd iti. tām ayam
priṣṇir varṇa āviśan nūnārūpo, yaṃ-yaṃ kāmam akāma-
yata yad idaṃ kimcaushadhayo vanaspatayah sārvaṇi rū-
pāni 3 priṣṇir euam varṇa āviśati nūnārūpo, yaṃ-yaṃ kā-
mam kāmāyate ya evaṃ veda 4 manasā prastauti manaso-
dgāyati manasā pratiharati, vācā śaṁsati 5 vāk ca vai ma-
naś ca devānām mithunam. devānām eva tan mithunena
mithunam avarundhate, devānām mithunena mithunam pra-
jāyante prajātyai. prajāyate prajāyā paṣubhir ya evaṃ
vedāḥtha caturhotrīn hotā vyācashte, tad eva tat stutam
anuśaṁsati 7 devānām vā etad yajñiyam guhyam nāma yac
caturhotāras. tad yac caturhotrīn hotā vyācashte, devānām
eva tad yajñiyam guhyam nāma prakāśam gamayati, tad
enam prakāśam gatam prakāśam gamayati. 8 gachati pra-
kāśam ya evaṃ veda 9 yaṃ brāhmaṇam anūcānam yaśo
narched, iti ha smābhāraṇyam paretya darbhasatambhān udgra-
thya dakṣhiṇato brahmāṇam upaveśya caturhotrīn vyāca-
kṣhīta 10 devānām vā etad yajñiyam guhyam nāma yac
caturhotāras. tad yac caturhotrīn vyācakṣhīta, devānām
eva tad yajñiyam guhyam nāma prakāśam gamayati, tad
enam prakāśam gatam prakāśam gamayati. gachati pra-
kāśam ya evaṃ veda || 23 || 4 ||

1 Athaudumbarīm samanvārabhanta 2 isham ūrjam

anvārabha ity 3 ūrg vā annādyam udumbaro 4 yad vai tad devā isham ūrjam vyabhajanta, tata udumbaraḥ sambhavat. tasmāt sa triḥ samvatsarasya pacyate 5 tad yad audumbarīm samanvārabhanta, isham eva tad ūrjam annādyam samanvārabhante 6 vācam yachanti. vāg vai yajño, yajñam eva tad yachanty 7 ahar niyachanty. ahar vai svargo lokah, svargam eva tal lokam niyachanti 8 na divā vācam visṛijeran. yad divā vācam visṛijerann, ahar bhrātrivṛyāya pariśiṅshyur 9 na naktam vācam visṛijeran. yan naktam vācam visṛijeran, rātrīm bhrātrivṛyāya pariśiṅshyuh 10 samayāvishitah sūryah syād, atha vācam visṛijeraṅs. tāvantam eva tad dvishate lokam pariśiṅshanty 11 atho khalv astamita eva vācam visṛijeraṅs, tamobhūjam eva tad dvishantam bhrātrivṛyam kurvanty 12 āhavanīyam parītya vācam visṛijeran. yajño vā āhavanīyah svargo loka āhavanīyo, yajñenaiva tat svargena lokena svargam lokam yanti 13 yad ihonam akarma yad atyarīricāma | Prajāpatim tat pitaram apyetv iti vācam visṛijante 14 Prajāpatim vai prajā anuprajāyante, Prajāpatir ūnātiriktaḥ pratishṭhā, nainān ūnam nātiriktaḥ hinasti 15 Prajāpatim evonātiriktaṅy abhyatyarjanti ya evam vidvāṅsa etena vācam visṛijante 16 tasmād evam vidvāṅsa etenaiva vācam visṛijeran || 24 || * ||

1 Adhvaryo ity āhvayate caturhotṛishu vadishyamāṇas, tad āhāvasya rūpam 2 oḃ hotas tathā hotar ity adhvaryuh pratigriṇāty avasite-vasite daṣasu padeshu 3 teshām cittiḥ srug āsi3t | 4 cittam ājyam āsi3t | 5 vāg vedir āsi3t | 6 ādhitam barbir āsi3t | 7 keto Agnir āsi3t | 8 vijñātam agnīd āsi3t | 9 prāṇo havir āsi3t | 10 sāmādhvaryur āsi3t | 11 Vācaspatir hotāsi3t | 12 mana upavaktāsi3t | 13 te vā etaḃ graham agrihṇata: Vācaspate vidhe nāman | vidhema te nāma | vidhes tvam asmākaḃ nāmnā dyām

gacha | yām devāḥ prajāpatigṛihapataya ṛiddhim
arādhnuvaṁs tām ṛiddhim rātsyāmo 14 'tha Prajā-
pates tanūr anudravati brahmodyam cālṣnuūdā cānna-
patnī cānnādā tad Agnir, annapatnī tad Ādityo 16 bha-
drā ca kalyāṇī ca. bhadra tat Somah, kalyāṇī tat pa-
śavo 17 'nilayā cāpabhaya cānilayā tad Vāyur, na hy
esha kadā canelayaty. apabhaya tan mṛityuḥ, sarvaṁ hy
etasmād bībhāyā 18 nāptā cānāpyā cānāptā tat pṛithivy,
anāpyā tad dyaur 19 anādhrishyā cāpratidhrishyā
cānādhrishyā tad Agnir, apratidhrishyā tad Ādityo 20 'pū-
rvā cābhrātrivyā cāpūrvā tan mano, 'bhrātrivyā tat
samvatsara 21 etā vāva dvādaśa Prajāpates tanva, esha
kṛitsnaḥ Prajāpatis. tat kṛitsnam Prajāpatim āpnoti daśa-
mam ahar 22 atha brahmodyam vadanty. Agnir gṛihapatir
iti haika āhuḥ, so 'sya lokasya gṛihapatir. Vāyur gṛiha-
patir iti haika āhuḥ, so 'ntarikshalokasya gṛihapatir. asau
vai gṛihapatir yo 'sau tapaty. esha patir, ṛitavo gṛihā.
yeshām vai gṛihapatim devam vidvān gṛihapatir bha-
vati, rādhnoti sa gṛihapati, rādhnuvanti te yajamānā.
yeshām vā apahatapāpmānam devam vidvān gṛihapa-
tir bhavaty, apa sa gṛihapatih pāpmānam hate, 'pa te
yajamānāḥ pāpmānam ghnate. 'dhvāryo arātsmūrātsma
|| 25 || • ||

Iti pañcamapañcikaṣyam caturtho 'dhyāyah.

Iti caturviṁśadhyāye śaṣṭhah khaṇḍah.

1 Uddharābhavanīyam ity aparāhṇa āha. yad evāhuā
sādhu karoti, tad eva tat prāṇ uddhṛitya tadabhaye ni-
dhatta 2 uddharābhavanīyam iti prātar āha. yad eva rātryā
sādhu karoti, tad eva tat prāṇ uddhṛitya tadabhaye ni-
dhatte 3 yajño vā ābhavanīyah, svargo loka ābhavanīyo 4 ya-
jña eva tat svarge loke svargam lokam nidhatte ya evam
veda 5 yo vā agnihotram vaiśvadevam shoḷaṣakalam paśu-

shu pratishṭhitam veda, vaiṣvadevenāgnibotreṇa shoḷaṣaka-
lena paśuṣhu pratishṭhitena rādhnoti 6 raudraṃ gavi sad,
vāyavyam upāvasriṣṭam, āsvinaṃ duhyamānam, saumyam
dugdham, vāruṇam adhiṣṭitam, paushṇam samudantam,
mārutam vishyandamānam, vaiṣvadevam binduman, mai-
tram sarogrihitam, dyāvāprithiviyam udvāsitam, sāvitrām
prakrāntam, vaiṣṇavam hrīyamānam, bārhaspatyam upa-
sannam, Agneḥ pārvāhutib, Prajāpater uttaraindraṃ hu-
tam 7 etad vā agnihotraṃ vaiṣvadevam shoḷaṣakalam
paśuṣhu pratishṭhitam 8 vaiṣvadevenāgnibotreṇa shoḷaṣa-
kalena paśuṣhu pratishṭhitena rādhnoti ya evaṃ veda
|| 26 || १ ||

1 Yasyāgnihotry upāvasriṣṭā duhyamānopaviṣet, kā
tatra prāyaścittir iti. tām abhimantrayeta 2 yasmād bhī-
shā nishīdasi tato no abhayam kṛidhi | paśūn naḥ
sarvān gopāya namo rudrāya mīlhusa iti 3 tām
utthāpayed 4 ud asthād devy aditir āyur yajñapatāv
adhāt | indrāya kṛiṇvati bhāgam mitrāya varu-
ṇaya cety 5 athāsya udapātram ūdhasi ca mukhe copa-
grihṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāya-
ścittir 6 yasyāgnihotry upāvasriṣṭā duhyamānā vāṣyeta,
kā tatra prāyaścittir ity. aśanāyām ha vā eshā yajamā-
nasya pratikhyāya vāṣyate. tām annam apy ādayec chā-
ntyai, śāntir vā annam. sūyavasād bhagavati hi
bhūyā iti. sā tatra prāyaścittir 7 yasyāgnihotry upāvasri-
ṣṭā duhyamānā syandeta, kā tatra prāyaścittir iti. sā yat
tatra skandayet, tad abhimriṣya japed 8 yad adya du-
gdham prithivīm asṛipta yad oshadhīr atyasṛipad
yad āpaḥ | payo griḃeshu payo aglūnyāyām payo
vatseshu payo astu tan mayīti. 9 tatra yat pa-
riṣiṣṭam syāt, tena juḥnyād yad alaṃ homāya syād
10 yady u vai sarvaṃ siktam syād, athānyām āhūya

tām dugdhvā tena juhuyād, ā tv eva śraddhāyai hota-
vyam. sā tatra prāyaścittih 11 sarvam vā asya barhiṣhyam
sarvam parigrihitam ya evam vidvān agnihotram juhoti
|| 27 || * ||

1 Asau vā asyādityo yūpaḥ, prithivī vedit, ośadhayo
barhir, vanaspataya idhmā, āpaḥ prokṣhanyo, diṣaḥ pari-
dhayo 2 yad dha vā asya kimca naṣyati yan mriyate yad
apājanti, sarvam haivainam tad amuṣmīṇī loke yathā ba-
rhiṣhi dattam āgached evam āgachati ya evam vidvān agni-
hotram juhoty 3 ubhayān vā esha devamaṇuṣhyān viparyā-
sam dakṣiṇā nayati sarvam cedam yad idam kimca 4 manu-
shyān vā esha sāyamāhutyā devebhyo dakṣiṇā nayati sa-
rvam cedam yad idam kimca. ta ete pralinā nyokasa iva śere
manuṣyā devebhyo dakṣiṇā nītā 5 devān vā esha prāta-
rāhutyā manuṣyebhyo dakṣiṇā nayati sarvam cedam yad
idam kimca. ta ete vividānā ivotpatanty: ado 'haṃ kari-
shye, 'do haṃ gamishyāmīti vadanto 6 yāvantaṃ ha vai
sarvam idam dattvā lokam jayati, tāvantaṃ ha lokam ja-
yati ya evam vidvān agnihotram juhoty 7 Agnaye vā esha
sāyamāhutyāṣvinam upākaroti, tad vāk pratigriṇāti: vāg-
vāg ity 8 Agninā hāsyā rātryāṣvinam śastam bhavati ya
evam vidvān agnihotram juhoty 9 Ādityāya vā esha prāta-
rāhutyā mahāvratam upākaroti, tat prāṇaḥ pratigriṇāty:
annam-annam ity. Ādityena hāsyāhnā mahāvratam śa-
stam bhavati ya evam vidvān agnihotram juhoti 10 tasya
vā etasyāgnihotrasya sapta ca śatāni viṇṣatiḥ ca samvatsare
sāyamāhutayaḥ, sapta co eva śatāni viṇṣatiḥ ca samvatsare
prātārāhutayas. tāvatyo 'gner yajushmatya iṣṭakāḥ 11 sam-
vatsarena hāsyāgninā cityeṇesṭam bhavati ya evam vidvān
agnihotram juhoti || 28 || * ||

1 Vṛiṣhaṣuṣmo ha Vātāvata uvāca Jātūkarnyo: vaktā
smo vā idam devebhyo, yad vai tad agnihotram ubhaye-

dyur abūyatānyedur vāva tad etarhi hūyata ity 2 etad u
 haivovāca kumārī gandharvagṛihītā: vaktā smo vā idam
 pitribhyo, yad vai tad agnihotram ubhayedyur abūyatān-
 yedur vāva tad etarhi hūyata ity 3 etad vā agnihotram
 anyedyur hūyate, yad astamite sāyaṃ juhoty anudite prā-
 tar. athaitad agnihotram ubhayedyur hūyate, yad astamite
 sāyaṃ juhoty udite prātas 4 tasmād udite hotavyaṃ 5 ca-
 turviṃṣe ha vai saṃvatsare 'nuditaḥomī gāyatrīlokaṃ āpnoti
 dvādaśa uditahomī. sa yadā dvan saṃvatsarāv anudite ju-
 hoty atha hāsyaike huto bhavaty, atha ya udite juhoti
 saṃvatsareṇaiva saṃvatsaram āpnoti ya evaṃ vidvān udite
 juhoti. tasmād udite hotavyaṃ 6 esha ha vā ahorātrayos
 tejasi juhoti yo 'stamite sāyaṃ juhoty udite prātar. Agninā
 vai tejasā rātris tejasvaty, Ādityena tejasāhas tejasvad
 7 ahorātrayor hāsyā tejasi hutam bhavati ya evaṃ vidvān
 udite juhoti 8 tasmād udite hotavyaṃ || 29 || 4 ||

1 Ete ha vai saṃvatsarasya cakre yad ahorātre, tā-
 bhyām eva tat saṃvatsaram eti. sa yo 'nudite juhoti, ya-
 thaikataṣcakraṇa yāyāt tādṛik tad. atha ya udite juhoti,
 yathobhayataṣcakraṇa yān kshipram adhvānaṃ samaṣṇuvīta
 tādṛik tat 2 tad eshābhi yajñagāthū gīyate 3

bṛihadrathamtarābhyām idam eti yuktam

yad bhūtam bhaviṣhyac cāpi sarvaṃ |

tābhyām iyād agnīn ādhāya dhīro

divaivānyaj juhuyān naktam anyad

iti 4 rāthamtarā vai rātry, ahar bārhatam. Agnir vai ra-
 thamtarām Ādityo bṛihad, ete ha vā enam devate bradhna-
 sya viṣṭapam svargam lokam gamayato ya evaṃ vidvān
 udite juhoti. tasmād udite hotavyaṃ 5 tad eshābhi yajña-
 gāthā gīyate 6

yathā ha vā sthūriṇaikena yāyād

akṛitvānyad upayojanāya |

evam yanti te bahavo janāsaḥ
purodayāj juhvati ye 'gnihotram

iti 7 tām vā etām devatām prayatīm sarvam idam anu-
praiti yad idam kimcāitasyai hīdam devatāyā anucaram
sarvam yad idam kimca, saishānucaravati devatā 8 vindate
ha vā anucaram, bhavaty asyānucaro ya evam veda 9 sa
vā esha ekātithih, sa esha juhvatsu vasati 10 tad yad ado
gāthā bhavaty 11

anenasam enasā so 'bhiṣastād
enasvato vāpabarād enaḥ |
ekātithim apa sāyam ruṇaddhi
bisāni steno apa so jahārety

12 esha ha vai sa ekātithih, sa esha juhvatsu vasaty. etām
vāva sa devatām aparunaddhi, yo 'lam agnihotrāya san
nāgnihotram juhōti. tam eshā devatāparuddhāparunaddhy
asmāc ca lokād amushmāc cobhābhyām, yo 'lam agniho-
trāya san nāgnihotram juhōti 13 tasmād yo 'lam agniho-
trāya syāj juhuyāt 14 tasmād āhur: na sāyam atithir apa-
rudhya ity 15 etad dha sma vai tad vidvān Nagari Jānaṣru-
teya uditahominam Aikādaśākṣam Mānutantavyam uvāca:
prajāyām enam vijñātā smo yadi vidvān vā juhōty avi-
dvān veti. tasyo haikādaśākṣhe rāshṭram iva prajā ba-
bhūva. rāshṭram iva ha vā asya prajā bhavati ya evam
vidvān udite juhōti. tasmād udite hotavyam || 30 || 5 ||

1 Udyann u khalu vā Āditya āhavanīyena raṣmīn
samdadhāti. sa yo 'nudite juhōti, yathā kumārāya vā va-
tsāya vājātāya stanam pratidadhyāt tādṛik tad. atha ya
udite juhōti, yathā kumārāya vā vatsāya vā jātāya stanam
pratidadhyāt tādṛik tat. tam asmai pratidhiyamānam ubha-
yor lokayor annādyam anu pratidhiyate 'smāc ca lokād
amushmāc cobhābhyām 2 sa yo 'nudite juhōti, yathā puru-
shāya vā hastine vāprayate hasta ādadhyāt tādṛik tad.

atha ya udite juhōti, yathā puruṣhāya vā hastine vā prāyate hasta ādadhyaāt tādrīk tat. tam esha ctenaiva haste-nordhvam hṛitvā svarge loka ādadhāti ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 3 udyann u khalu vā Ādityaḥ sarvāṇi bhūtāni praṇayati, tasmād enam prāṇa ity ācakshate. prāṇe hāsyā samprati hutam bhavati ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 4 esha ha vai satyam vadan satye juhōti, yo 'stamite sāyam juhōty udite prātar. bhūr bhuvaḥ svar o3m Agnir jyotir jyotir Agnir iti sāyam juhōti, bhūr bhuvaḥ svar o3m Sūryo jyotir jyotiḥ Sūrya iti prātaḥ. satyam hāsyā vadataḥ satye hutam bhavati ya evaṃ vidvān udite juhōti. tasmād udite hotavyam 5 tad eshābhi yajñagāthā gīyate 6

prātaḥ-prātar anṛitam te vadanti
purodayāj jubvati ye 'gnihotram |
divā kīrtiyam adivā kīrtayantaḥ
Sūryo jyotir na tadā jyotir eshām

iti || 31 || • ||

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti. sa tapo 'tapyata, sa tapas taptveināṅl lokān asṛijata: pṛithivīm antarikṣhaṃ divaṃ. tāṅl lokān abhyatapat, tebhyo 'bhitaptebhyaḥ trīṇi jyotīnshy ajāyantāgnir eva pṛithivyā ajāyata, Vāyur antarikṣhād, Ādityo divas. tāni jyotīnshy abhyatapat, tebhyo 'bhitaptebhyaḥ trayo vedā ajāyanta: rīgveda evāgner ajāyata, yajurvedo Vāyoḥ, sāmaveda Ādityāt. tān vedān abhyatapat, tebhyo 'bhitaptebhyaḥ trīṇi ṣukrāṇy ajāyanta: bhūr ity eva rīgvedād ajāyata, bhuva iti yajurvedāt, svar iti sāmavedāt 2 tāni ṣukrāṇy abhyatapat, tebhyo 'bhitaptebhyaḥ trayo varṇā ajāyantākāra ukāro makāra iti. tān ekadhā samabharat, tad etad o3m iti. tasmād om-om iti praṇauty. om iti vai svargo loka, om ity asau yo 'sau tapati 3 sa Prajāpatir yajñam atanuta, tam

āharat, tenāyajata. sa ṛicaiva hautram akarod, yajushādhvaryavam, sāmnodgītham. yad etat trayyai vidyāyai sukram, tena brahmatvam akarot 4 sa Prajāpatir yajñam devebhyah samprāyachat, te devā yajñam atavata, tam āharanta, tenāyajanta. ta ṛicaiva hautram akurvan, yajushādhvaryavam, sāmnodgītham. yad evaitat trayyai vidyāyai sukram, tena brahmatvam akurvaṁs 5 te devā abruvan Prajāpatim: yadi no yajña rikta ārtiḥ syād yadi yajueṣṭo yadi sāmato yady avijñātā sarvavyāpad vā, kā prāyaścittir iti. sa Prajāpatir abravīd devān: yadi vo yajña rikta ārtir bhavati, bhūr iti gārbapatye juhavātha; yadi yajueṣṭo, bhūva ity āgnīdhriye 'nvābāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhūvaḥ svar iti sarvā anudrutya āhavanīya eva juhavāthety 6 etāni ha vai vedānām antaḥśleshaṇāni yad etā vyāhṛitayas. tad yathātmanātmānam saṁdadbyād, yathā parvaṇā parva yathā śleshmaṇā carmanyam vānyad vā viśliṣṭam saṁśleshayed: evam evaitābhīr yajñasya viśliṣṭam saṁdadhāti. saishā sarvaprayaścittir yad etā vyāhṛitayas, tasmād eshaiva yajñe prāyaścittir kartavyā || 32 || ॥

1 Tad āhur mahāvadā3ḥ | yad ṛicaiva hautram kriyate yajushādhvaryavam sāmnodgītham, vyārabdhā trayī vidyā bhavaty: atha kena brahmatvam kriyata iti. trayyā vidyayeti brūyād 2 ayam vai yajño yo 'yam pavate. tasya vāk ca manas ca vartanyau, vācā ca hi manasā ca yajño vartata. iyam vai vāg ado manas, tad vācā trayyā vidyayaikam pakṣam saṁskurvanti, manasaiva brahmā saṁskaroti 3 te haike brahmāṇa upākṛite prātaranuvāke stoma bhāgāṁ japitvā bhāṣamāṇā upāsate. tad dhaitad uvāca brāhmaṇa upākṛite prātaranuvāke brahmāṇam bhāṣamānam drisṭvārdham asya yajñasyāntaragur iti. tad yathai-

kapāt purusho yann ekatascakro vā ratho vartamāno bbresham nyety, evam eva sa yajño bhresham nyeti, yajñasya bhresham anu yajamāno bhresham nyeti 4 tasmād brahmo-pākṛite prātaranuvāke vācamyamah syād opāṁsvantaryāmayor homād, upākṛiteshu pavamāneshv odrico. 'tha yāni stotrāni saṣaṣtrāṇy, ā teshām vashatkārād vācamyama eva syāt. tad yathobhayatahpāt purusho yann ubhayatascakro vā ratho vartamāno na rishyaty, evam eva sa yajño na rishyati, yajñasyārishṭim anu yajamāno na rishyati || 33 || s ||

1 Tad āhur: yad grahān me 'grabīt prācūrīn ma āhutiṁ me 'haushīd ity adhvaryave dakṣiṇā niyanta, udagāsīn ma ity udgātre, 'nvavocan me 'śaṁsīn me 'yāksbīn ma iti hotre: kim svid eva cakrushe brahmaṇe dakṣiṇā niyante, 'kṛitvāho svid eva haratā iti 2 yajñasya haisha bhiṣhag yad brahmā, yajñāyaiva tad bhiṣhajam kṛitvā haraty 3 atho yad bhūyishṭheṇaiva brahmaṇā chandasām rasenārtvijyam karoti yad brahmā, tasmād brahmā, rdhabhāg gha vā esha itareshām ṛitvijām agra āsa yad brahmā, rdham eva brahmaṇa āsārdham itareshām ṛitvijām 4 tasmād yadi yajña ṛikta ārtiḥ syād yadi yajushto yadi sāmato yady avijñātā sarvavyāpad vā, brahmaṇa eva nivedayante. tasmād yadi yajña ṛikta ārtir bhavati, bhūr iti brahmā gā-rhapatye juhuyād; yadi yajushto, bhuva ity āgnīdhriye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvaḥ svar iti sarvā anudrutyāhavanīya eva juhuyāt 5 sa prastotopākṛite stotra āha: brahman stoshyāmaḥ praśāstar iti. sa bhūr iti brahmā prātaḥsavane brūyād, indravantaḥ studhvam iti; bhuva ity mādhyaṁdine savane brūyād, indravantaḥ studhvam iti; svar ity tṛitīyasavane brūyād, indravantaḥ studhvam iti; bhūr bhuvaḥ svar ity ukthe vātirātre vā brūyād, indravantaḥ

studhvam iti Ōsa yad āhendravantaḥ studhvam ity,
 aindro vai yajña, Indro yajñasya devatā. sendram eva
 tad udgīthaṃ karotīndrān mā gād, indravantaḥ studhvam
 ity evaināns tad āha tad āha || 34 || ° ||

Iti pañcamapañcikṣyam pañcamo 'dhyāyah.

Iti pañcaviṃśadhyāye navamaḥ khaṇḍaḥ.

1 Devā ha vai sarvacarau satraṃ nisheduḥ, te ha pāpmānaṃ nāpajaghnire. tān hovūcārbudaḥ Kādraveyaḥ sa-rpaṛiṣhir mantrakṛid: ekā vai vo hotrākṛitā, tām vo 'haṃ karavāny, atha pāpmānaṃ apahanishyadhva iti. te ha tathety ūcus. teshāṃ ha sma sa madhyamā-dine-madhyamā-dina evopodāsarpad, grāvṇo 'bhishtānti 2 tasmān madhyamā-dine-madhyamā-dina eva grāvṇo 'bhishtuvanti tadanukṛiti 3 sa ha sma yenopodāsarpat, tad dhāpy etarhy Arbudodāsarpanī nāma prapad asti 4 tān ha rājā madayām cakāra, te hocur: āśviṣho vai no rājānaṃ avekshate, hantāsyoshnīshe-nākshyāv apinahyāmeti. tatheti. tasya hoshnīshenākshyāv apinahyus, tasmād ushnīsham eva paryasya grāvṇo 'bhishtuvanti tadanukṛiti 5 tān ha rājā madayām eva cakāra, te hocuḥ: svena vai no mantrena grāvṇo 'bhishtautiti, hantāsyānyābhir ṛigbhir mantram āpriṇacāmeti. tatheti. tasya hānyābhir ṛigbhir mantram āpapricus, tato hainān na madayām cakāra. tad yad asyānyābhir ṛigbhir mantram āpriṇcanti, śāntyā eva 6 te ha pāpmānaṃ apajaghnire. teshāṃ anv apahatiṃ sarpāḥ pāpmānaṃ apajaghnire, ta ete 'pahatapāpmāno hitvā pūrvām jīrṇām tvacaṃ navayaiva prayanty. 7 apa pāpmānaṃ hate ya evaṃ veda || 1 ||

1 'Tad āhuḥ: kiyatibhir abhishtuyād iti. śatenety āhuḥ. śatāyur vai puruṣaḥ śatavīryaḥ śatendriya, āyushy evainam tad vīrya indriye dadhāti 2 trayastriṃśatyā vety āhuḥ. trayastriṃśato vai sa devānāṃ pūpmāno 'pāhaṃs, trayastriṃśad vai tasya devā ity 3 aparimitābhir abhishtuyād. aparimito vai Prajāpatiḥ. Prajāpater vā eshā hotrā yad grāvastotrīyā, tasyām sarve kāmā avarudhyante. sa yad apa-

rimitābhir abhishtauti, sarveshām kāmānām avaruddhyai
 4 sarvān kāmān avarunddhe ya evaṃ veda 5 tasmād apa-
 rimitābhir evābhishtuyāt 6 tad āhuḥ: katham abhishtuyād
 ity. aksharaṣāḥ | caturaksharaṣāḥ | pacchāḥ | ardharca-
 ṣāḥ | ṛikṣāḥ iti | tad yad ṛikṣo na tad avakalpate, 'tha
 yat paccho no eva tad avakalpate, 'tha yad aksharaṣaḥ
 caturaksharaṣo vi tathā chandānsi lupyeran bahūni tathā-
 ksharāni hīyerann. ardharcaṣa evābhishtuyāt, pratishthāyā
 eva 7 dvipratishtho vai puruṣaḥ catuspādāḥ paśavo, ya-
 jamānam eva tad dvipratishtham catuspātsu paśuṣu pra-
 tishthāpayati. tasmād ardharcaṣa evābhishtuyāt 8 tad āhur:
 yan madhyamdine-madhyamdina eva grāvno 'bhishtauti,
 katham asyetarayoh savanayor abhishtutam bhavatiti. yad
 eva gāyatrībhir abhishtauti, gāyatram vai prātaḥsavanam,
 tena prātaḥsavane; 'tha ya jagatībhir abhishtauti, jāgataṃ
 vai tritīyasavanam, tena tritīyasavana 9 eva a hāsya ma-
 dhyamdine-madhyamdina eva grāvno 'bhishtuvataḥ sarve-
 shu savaneshv abhishtutaṃ bhavati ya evaṃ veda 10 tad
 āhur: yad adhvaryur evānyāu ṛitvijah sampreshyaty, atha
 kasmād esha etām asampreshitaḥ pratipadyata iti. mano
 vai grāvastotriyāsampreshitaṃ vā idam manas, tasmād esha
 etām asampreshitaḥ pratipadyate || 2 || 2 ||

1 Vāg vai subrahmanyā, tasyai somo rājā vatsah.
 some rājani kṛite subrahmanyām āhvayanti yathā dhenum
 upahvayet, tena vatsena yajamānāya sarvān kāmān duhe
 2 sarvān hāsmāi kāmān vāg duhe ya evaṃ veda 3 tad
 āhuḥ: kim subrahmanyāyai subrahmanyātvam iti. vāg eveti
 brūyāt, vāg vai brahma ca subrahma ceti 4 tad āhur: atha
 kasmād enam pumānsam santaṃ strīm ivācakshata iti. vāg
 ghi subrahmanyeti brūyāt, teneti 5 tad āhur: yad antarve-
 dītara ṛitvija ārtvijyam kurvanti bahirvedi subrahmanyā,
 katham asyāntarvedy ārtvijyam kṛitam bhavatiti. veder

vā utkaram utkiranti; yad evotkare tishṭhann āhvayātīti
brūyāt, teneti 6 tad ābur: atha kasmād utkare tishṭhan su-
brahmanyām āhvayātīty. ṛishayo vai satram āsata. tesām
yo varshishṭha āsit tam abruvan: subrahmanyām āhvaya,
tvam no nedishṭhād devān hvayishyasīti. varshishṭham
evainam tat kurvanti, atho vedim eva tat sarvām prīṇāti
7 tad ābuh: kasmād asmā ṛishabham dakṣhiṇām abhyāja-
ntīti. vṛishā vā ṛishabho yoshā subrahmanyā tan mithu-
nam, tasya mithunasya prajātyā ity 8 upāṅsu pātnivatasya-
gnidhro yajati. reto vai pātnivata, upāṅsv iva vai retasaḥ
siktir 9 nānuvasatkaroti. samsthā vā eshā yad anuvasha-
tkāro: ned retasḥ samsthāpayānīty. asamsthitam vai reta-
saḥ samriddham. tasmān nānuvasatkaroti 10 neshtur upa-
stha āsīno bhakshayati. patnibhājanam vai neshtāgniḥ pa-
tnīshu reto dadhāti prajātyā, Agninaiva tat patnīshu reto
dadhāti prajātyai 11 prajāyate prajāyā paṣubhiḥ ya evam
veda 12 dakṣhiṇā anu subrahmanyā samtishṭhate. vāg vai
subrahmanyānnam dakṣhiṇānnādya eva tad vāci yajñam
antataḥ pratishṭhāpayanti pratishṭhāpayanti || 3 || ॥

Iti shashṭhapañcikaśyām prathamō 'dhyāyāḥ.

Iti shadvīṇādhyāye tṛitīyāḥ khaṇḍaḥ.

1 Devā vai yajñam atanvata, tāns tanvānān asurā
abhyāyan: yajñavesasam eshām karishyāma iti. tām da-
kṣhiṇata upāyan, yata eshām yajñasya tanishṭham ama-
nyanta. te devāḥ pratibudhya Mitrāvaruṇan dakṣhiṇataḥ
paryanhanis, te Mitrāvaruṇābhyām eva dakṣhiṇataḥ prātaḥ-
savane 'surarakṣhāṅsy apāghnata. tathavaitad yajamānā
Mitrāvaruṇābhyām eva dakṣhiṇataḥ prātaḥsavane 'surara-
kṣhāṅsy apaghnate. tasmān maitrāvaruṇam maitrāvaruṇaḥ
prātaḥsavane śānsati, Mitrāvaruṇābhyām hi devā dakṣhiṇa-
taḥ prātaḥsavane 'surarakṣhāṅsy apāghnata 2 te vai dakṣhi-
nato 'pahatā asurā madhyato yajñam prāvīṣāns. te devāḥ

pratibudhyendram madhyato 'dadhus, ta Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṅsy apaghnate. tasmād aindram brāhmaṇācchaṅsi prātaḥsavane śaṁsatīndreṇa hi devā madhyataḥ prātaḥsavane 'surarakshāṅsy apāghnata 3 te vai madhyato 'pataḥ asurā uttarato yajñam prāviṣaṁs. te devāḥ pratibudhyendrāgni uttarataḥ paryauhaṁs, ta Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṅsy apaghnate. tasmād aindrāgnum acbūvakaḥ prātaḥsavane śaṁsatīndrāgnibhyām hi devā uttarataḥ prātaḥsavane 'surarakshāṅsy apāghnata 4 te vā uttarato 'pataḥ asurāḥ purastāt paryadravan samanikatas. te devāḥ pratibudhyāgnim purastāt prātaḥsavane paryauhaṁs, te 'gninaiva purastāt prātaḥsavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Agninaiva purastāt prātaḥsavane 'surarakshāṅsy apaghnate. tasmād āgneyam prātaḥsavanam 5 apa pāpmānam hate ya evaṁ veda 6 te vai purastād apataḥ asurāḥ paścāt paritya prāviṣaṁs. te devāḥ pratibudhya Viṣvān devān ātmānam paścāt tṛtīyasavane paryauhaṁs, te Viṣvair eva devair ātmabhiḥ paścāt tṛtīyasavane 'surarakshāṅsy apāghnata. tathaivaitad yajamānā Viṣvair eva devair ātmabhiḥ paścāt tṛtīyasavane 'surarakshāṅsy apaghnate. tasmād vaiṣvadevam tṛtīyasavanam 7 apa pāpmānam hate ya evaṁ veda 8 te vai devā asurān evaṁ apāghnata sarvasmād eva yajñāt. tato vai devā abhavan, parāsurā 9 bhavaty ātmanā, parāsyā dvishan pāpmā bhrātrivyo bhavati, ya evaṁ veda 10 te devā evaṁ kṛiptena yajñenāpāsurān pāpmānam aghnatājayan svargam lokam 11 apa ha vai dvishantam pāpmānam bhrātrivyaṁ hate, jayati svar-

gam lokam ya evam veda yaś caivam vidvān savanāni ka-
lpayati || 4 || 1 ||

1 Stotriyam stotriyasyānurūpaṃ kurvanti prātaḥsavane,
'har eva tad ahno 'nurūpaṃ kurvanty, avareṇaiva tad ahnā
param ahar abhyārabhante 2 'tha tathā na madhyamdine.
śrīr vai prishthāni, tāni tasmai na tatsthānāni yat sto-
triyam stotriyasyānurūpaṃ kuryus 3 tayaiva vibhaktyā
trītyasavane na stotriyam stotriyasyānurūpaṃ kurvanti
|| 5 || 2 ||

1 Athāta ārambhānīyā eva 2 ṛijunīti no varuṇa iti
maitrāvaruṇasya, mitro nayatu vidvān iti. praṇetā vā
esha hotrakāṇām yaṃ maitrāvaruṇas, tasmād eshā praṇetri-
matī bhavati 3 ndraṃ vo viśvatas parīti brāhmaṇāccha-
nsino, havāmhe janebhya itīndraṃ evaitayāhar-ahar
nihvayante 4 na haishām vihave 'nya Indraṃ vṛiṅkte ya-
traivam vidvān brāhmaṇācchaṅsy etām ahar-ahar śaṅsati
5 yat soma ā sute nara ity achāvākasyendrāgni ajo-
havur itīndrāgni evaitayāhar-ahar nihvayante. na haishām
vihave 'nya indrāgni vṛiṅkte yatraivam vidvān achāvāka
etām ahar-ahar śaṅsati 6 tū vā etāḥ svargasya lokasya
nāvah sampāriṇyah, svargam evaitābhir lokam abhisam-
taranti || 6 || 3 ||

1 Athātaḥ paridhānīyā eva 2 te syāma deva varu-
ṇeti maitrāvaruṇasyeṣhaṃ svaś ca dhīmahiṭy. ayam vai
loka ishaṃ ity asau lokaḥ svar ity, ubhāv evaitayā lokāḥ
ārabhante 3 vy antarikshaṃ atirad iti brāhmaṇāccha-
nsino, vivatṛicaṃ svargam evaibhya etayā lokam vivṛiṇoti
4 made somasya rocanā | indro yad abhinad valam
iti 5 sishūsavo vā etc yad dikshitās, tasmād eshā valavatī
bhavaty 6 ud gā ājad āngirobhya āviśh kṛiṇvan
gubā satīḥ | arvāṅcam nunnde valam iti, sanim evai-
bhya etayāvarundha 7 indreṇa rocanā diva iti, svargo

vai loka indreṇa rocanā divo 8 dṛiḥhāni dṛiḥhitāni ca |
sthiraṇi na parāṇuda iti 9 svarga evaitayā loka 'har-
ahaḥ pratishṭhanto yanty 10 āham sarasvatīvator ity
achāvākasya. vāg vai Sarasvatī, vāgvator iti haitad āhe-
ndrāgnyor avo vṛiṇa ity. etad dha vā Indrāgnyoḥ pri-
yam dhāma yad vāg iti, priyeṇaivainan tad dhāmnā sa-
mardhayati 11 priyeṇa dhāmnā samṛidhyate ya evaṁ veda
|| 7 || 4 ||

1 Ubhayaḥ paridhāniyā bhavanti hotrakāṇām prātaḥ-
savane ca mādhyandine cāhīnāḥ caikāhikāḥ ca 2 tata aikā-
hikābhir eva maitrāvaruṇo paridadhāti, tenūsmāl lokān na
pracyavate 3 'bīnābhir achāvākāḥ, svargasya lokasyāptyā
4 ubhayibhir brāhmaṇecchaṁsi. teno sa ubhau vyanvāra-
bhamāna etimam cāmum ca lokam, atho maitrāvaruṇam
cāchāvākam cātho ahīnam caikāham cātho samvatsaram
cāgnishṭomam caivam u sa ubhau vyanvārabhamāna ety
5 atha tata aikāhikā eva tṛitīyasavane hotrakāṇām pari-
dhāniyā bhavanti. pratishṭhā vā ekāhaḥ, pratishṭhāyām
eva tad yajūnam antataḥ pratishṭhāpayanty 6 anavānam
prātaḥsavane yajed 7 ekām dve na stomam atiṣaṁset. tad
yathābhiheshate pipāsate kshipram prayachet, tādṛik tad.
atho kshipram devebhyo 'nnādyam somapītham prayachā-
nīti. kshipram hāsmiṇi loka pratishṭhātaty 8 aparimitābhir
uttarayoh savanayor. aparimito vai svargo lokāḥ, svarga-
sya lokasyāptyai 9 kāmam tad dhotā ṣaṁsed yad dhotra-
kāḥ pūrvedyuh ṣaṁseyur, yad vā hotā tad dhotrakāḥ.
prāṇo vai hotāṅgāni hotrakāḥ, samāno vā ayam prāṇo
'ṅgāny anusamcarati. tasmāt tat kāmam hotā ṣaṁsed yad
dhotrakāḥ pūrvedyuh ṣaṁseyur, yad vā hotā tad dhotra-
kāḥ 10 sūktāntair hotā paridadhad ety, atha samānya eva
tṛitīyasavane hotrakāṇām paridhāniyā bhavanti. ātmā vai
hotāṅgāni hotrakāḥ. samānā vā ime 'ṅgānam antas, tasmāt

samānya eva tṛtīyasavane hotrakāṇām paridhāṇīyā bhavanti bhavanti || 8 || 5 ||

Iti aśaṣṭhapuṣṭikāyām dvitīyo 'dhyāyāḥ.

Iti saptaviṃśadhyāye pañcamah khaṇḍah.

1 Ā tvā vahantu haraya iti prātaḥsavane unnīyamānebhya 'nvāha vṛṣhaṇvatīḥ pītavatīḥ sutavatīḥ madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajño 3 gāyatrīr anvāha, gāyatram vai prātaḥsavanam 4 nava nyūnāḥ prātaḥsavane 'nvāha, nyūne vai retaḥ sicyate 5 daśa madhyamādine 'nvāha, nyūne vai retaḥ siktam madhyani striyai prāpya sthaviṣṭham bhavati 6 nava nyūnās tṛtīyasavane 'nvāha, nyūnād vai prajāḥ prajāyante 7 tad yad etāni kevalasūktāny anvāha, yajamānam eva tad garbham bhūtam prajanayati yajñād devayonyai 8 te haiko sapta-saptānvāhuḥ sapta prātaḥsavane sapta mādhyamdine sapta tṛtīyasavane: yāvatyo vai puroṇuvākyās tāvatyo yājyāḥ, sapta vai prāṇco yajanti sapta vashaṭkurvanti, tāsām etāḥ puroṇuvākyā iti vadantas 9 tat tathā na kuryād. yajamānasya ha te reto vilumpanty atho yajamānam eva, yajamāno hi sūktam 10 navabhir vā etam maitrāvaruṇo 'smāl lokād antarikshalokam abhi pravahati, daśabhir antarikshalokād amam lokam abhy — antarikshaloko hi jyeshṭho — navabhir amuṣmāl lokāt svargam lokam abhi 11 na ha vai te yajamānam svargam lokam abhi voḥum arhanti ye sapta-saptānvāhuḥ 12 tasmāt kovalasa eva sūktāny anubrūyāt || 9 || 1 ||

1 Athāha: yad aindro vai yajño, 'tha kasmād dvāv eva prātaḥsavane prasthītānām pratyakṣhād aindrībhyām yajato hotā cāiva brāhmaṇācchaṇsī ce, daśa te somyam madhv iti hotā yajati, ndra tvā vṛṣhabham vayam iti brāhmaṇācchaṇsī, nānādevatyābhir itare: katham teshām aindryo bhavanti 2 mitram vayam havāmaha iti mai-

trāvaruṇo yajati, varuṇaṃ somapītaya iti. yad vai
 kimca pītavat padaṃ tad aindraṃ rūpaṃ, tenendram pri-
 ṇāti 3 maruto yasya hi kshaya iti potā yajati, sa su-
 gopātamo jana itīndro vai gopās, tad aindraṃ rūpaṃ,
 tenendram priṇāty 4 agne patnīr ihā vaheti neshṭā ya-
 jati, tvashṭāraṃ somapītaya itīndro vai Tvasṭā, tad
 aindraṃ rūpaṃ, tenendram priṇāty 5 ukshānnāya vaśā-
 nnāyety āgnidbro yajati, somapriṣṭhāya vedhasa
 itīndro vai vedhās, tad aindraṃ rūpaṃ, tenendram priṇāti
 6 prātaryāvabhir ā gataṃ devebhir jenyāvasū | in-
 drāgni somapītaya iti svayaṃ samriddhāchāvākāsyai-
 7vam u haitā aindryo bhavanti 8 yan nānādevatyās, tenā-
 nyā devatāḥ priṇāti 9 yad u gāyatriyas, tenāgneyya 10 etad
 u haitābhis trayam upāpnoti || 10 || * ||

1 Asāvi devaṃ gorijīkam andha iti madhyamdina
 unniyamānebhya 'nvāha vṛshanvatīḥ pītavatīḥ sutavatīr
 madvatī rūpasamriddhā 2 aindrīr anvāhaindro vai yajñas.
 trishṭubho 'nvāha, trishṭubham vai mādhyamdinaṃ sava-
 naṃ 3 tad āhur: yat tṛtīyasavanasyaiva rūpaṃ madvad,
 atha kasmān madhyamdine madvatīr anu cāha yajanti cū-
 bhir iti 4 mādhyantīva vai madhyamdine devatāḥ, sam eva
 tṛtīyasavane mādayantē. tasmān madhyamdine madvatīr
 anu cāha yajanti cābhis 5 te vai khalu sarva eva mādhyam-
 dine prasthitānām pratyakshād aindrībhir yajanty 6 abhi-
 trīṇnavatībhir eke 7 pibā somam abhi yam ugra tarda
 iti hotā yajati 8 sa im pāhi ya rījishī tarutra iti mai-
 trāvaruṇo yajaty 9 evā pāhi pratnathā mandatu tveti
 brāhmaṇācchaṇsī yajaty 10 arvāṇ ehi somakāmaṃ
 tvāhur iti potā yajati 11 tavāyaṃ somas tvam chy
 arvāṇ iti neshṭā yajati 12 ndrāya somāḥ pradivo vidānā
 ity achāvāko yajaty 13 āpūrṇo asya kalaṣaḥ svāhety
 āgnidhro yajati 14 tāsām etā abhitriṇnavatyō bhavantīndro

vai prātaḥsavane na vyajayata, sa etābhir eva mādhyam-
dinam savanam abhyatṛiṇat. yad abhyatṛiṇat, tasmād etā
abhitṛiṇṇavatyo bhavanti || 11 ||³ ||

1 Ithopa yāta śavaso napāta iti tṛtīyasavana uno-
yamānebbyo 'nvāha vṛishanvatīḥ pītavatīḥ sutavatīḥ madvatī
rūpasamṛiddhās. tā aindrārbbhavyo bhavanti 2 tad āhur:
yan nārbbhavīṣhu stuvate, 'tha kasmād ārbbhavaḥ pavamāna
ity ācakshata iti 3 Prajāpatir vai pita Rībhūn martyān
sato 'martyān kṛtvā tṛtīyasavana ābhajat, tasmān nārbbha-
vīṣhu stuvate, 'thārbbhavaḥ pavamāna ity ācakshate 4 'thāha:
yad yathāchandasaṁ pūrvayoh savanayor anvāha gāyatrīḥ
prātaḥsavane trisṭubho mādhyamdine, 'tha kasmāj jāgate
sati tṛtīyasavane trisṭubho 'nvāheti 5 dhītarasam vai tṛ-
tīyasavanam, athaitad adhītarasam śukriyam chando yat
trisṭop savanasya sarasatāyā iti brūyād, atho Indram
evaitat savane 'nvābhajatīty 6 athāha: yad aindrārbbhavam
vai tṛtīyasavanam, atha kasmād esha eva tṛtīyasavane
prasthitānām pratyakshād aindrārbbhavyā yajati, ndra rī-
bbhubhir vājavadbhiḥ samukshitam iti hotaiva, nānā-
devatyābhir itare, katham teshām aindrārbbhavyo bhavanti-
ti 7 ndrāvaruṇā sutapāv imam sutam iti maitrāvaruṇo
yajati, yuvo ratho adhvaram devavītaya iti bahūni
vāha. tad Rībhūṇām rūpam 8 indraḥ ca somam piba-
tam bṛihaspata iti brāhmaṇācchaṁsi yajaty, ā vām vi-
śantv indavaḥ svābhuva iti bahūni vāha. tad Rībhū-
ṇām rūpam 9 ā vo vahantu saptayo raghuśhyada
iti potā yajati, raghupatvānaḥ pra jigāta bāhubhir
iti bahūni vāha. tad Rībhūṇām rūpam 10 ameva naḥ su-
hava ā hi gantaneti neshṭā yajati, gantaneti bahūni
vāha. tad Rībhūṇām rūpam 11 indrāvīṣhṇū pibatam
madhvo asyety achāvāko yajaty, ā vām andhūṁsi ma-
dirāṇy agmann iti bahūni vāha. tad Rībhūṇām rūpam

12imam stomam arhate jātavedasa ity āgnīdho yajati, ratham iva sam mahemā manishayeti bahūni vāha. tad Ribhūnām rūpam 13 evam u haitā aindrārbhavyo bhavanti 14 yan nānādevatyās, tenānyā devatāḥ prīnāti 15 yad u jagatprāsāhā, jāgataṃ vai tṛtīyasavanam, tṛtīyasavanasyaiva samṛiddhyai || 12 || 4 ||

1 Athāha: yād ukthinyo 'nyā hotrā anukthā anyāḥ, katham asyaitā ukthinyāḥ sarvāḥ samāḥ samṛiddhā bhavanti 2 yad evaināḥ sampragīrya hotrā ity ācakshate, tena samā 3 yad ukthinyo 'nyā hotrā anukthā anyās, teno viśhamā 4 evam u hāsyaitā ukthinyāḥ sarvāḥ samāḥ samṛiddhā bhavanti 5 athāha: śaṁsanti prātahsavane śaṁsanti mādhyamdine hotrakāḥ, katham eśhām tṛtīyasavane śastam bhavanti 6 yad eva mādhyamdine dve-dve sūkte śaṁsanti brūyāt, tenety 7 athāha: yad dvyuktho hotā, katham hotrakā dvyukthā bhavanti 8 yad eva dvidevatyābhir yajanti brūyāt, teneti || 13 || 5 ||

1 Athāha: yad etās tisa ukthinyo hotrāḥ, katham itarā ukthinyo bhavanti 2 ājyam evāgnīdhriyāyā uktham, marutvatīyam potriyāyāi, vaiśvadevam neshtriyaḥ. tā vā etā hotrā evamnyāḥ eva bhavanti 3 athāha: yad ekapraishā anye hotrakā, atha kasmād dvipraishāḥ potā dvipraisho neshṭeti 4 yatrādo gāyatrī suparno bhūtvā somam āharat, tad etāsām hotrāṇām Indra ukthāni parilupya hotre pradadau: yūyam mābhyahvayadhvam yūyam asyāvedishṭeti. te hocur devā: vāceme hotre prabhāvayāmeti, tasmāt te dvipraisho bhavata. rīcāgnīdhriyām prabhāvayām cakrus, tasmāt tasyaikayareṇ bhūyasyo yājyā bhavanti 5 athāha: yad dhotā yakshad dhotā yakshad iti maitrāvaruṇo hotre preshyaty, atha kasmād ahotribhyaḥ sadbhyo hotrāśaṁsi bhyo hotā yakshad dhotā yakshad iti preshyati 6 prāṇo vai hotā prāṇaḥ sarva ritvijāḥ, prāṇo yakshat prāṇo ya-

kshad ity eva tad āhā7thābāsty udgāṭṭrīnām praishā3h |
nā3ū iti | astīti brūyād. yad evaitat praśūstā japam japi-
tvā studhvam ity āha, sa eshām praisho 8 'thābāsty achā-
vākasya pravara3h | nā3ū iti | astīti brūyād. yad evainam
adhvaryur āhāchāvāka vadasva yat te vādyam ity, esho
'sya pravaro 9 'thāha: yad aindrāvaruṇam maitrāvaruṇas
trītiyasavane śaṁsaty, atha kasmād asyāgneyau stotriyānu-
rūpau bhavata ity. Agnīnā vai mukhena devā asurān
ukthebhyo nirjaghnus, tasmād asyāgneyau stotriyānurūpau
bhavato 10 'thāha: yad aindrābārhaspatyam brāhmaṇācchā-
nī trītiyasavane śaṁsaty aindrāvaishṇavam achāvākah, ka-
tham enayor aindrāḥ stotriyānurūpā bhavantīti, ndro ha sma
vā asurān ukthebhyah prajigāya, so 'bravit: kaṣ cāham
cety. aham cāham ceti ha sma devatā anvavayanti. sa
yad Indrah pūrvaḥ prajigāya, tasmād enayor aindrāḥ sto-
triyanurūpā bhavanti. yad v aham cāham ceti ha sma de-
vatā anvavayus, tasmān nānādevatyāni śaṁsataḥ || 14 ||

1 Athāha: yad vaiṣvadevam vai trītiyasavanam, atha
kasmād etāny aindrāṇi jāgatāni sūktāni trītiyasavana āra-
mbhaṇīyāni śasyanta itī, ndram evaitair ārabhya yantīti
brūyād. atho yaj jāgatam vai trītiyasavanam, taj jagatkā-
myaiva. tad yat kiṁcāta ūrdhvaṁ chandaḥ śasyate, tad
dha sarvaṁ jāgatam bhavaty etāni ced aindrāṇi jāgatāni
sūktāni trītiyasavana ārambhaṇīyāni śasyante 2 'tha trai-
shṭubham achāvāko 'ntataḥ śaṁsati: sam vām karmaṇeti.
yad eva pañāyyam karma, tad ctad abbivadati 3 sam
ishety. annam vā isho, 'nnādyasyāvaruddhyā 4 arishṭair
naḥ pathibhiḥ pārayanteti, svastitāyā evaitad ahar-
abhaḥ śaṁsaty 5 athāha: yaj jāgatam vai trītiyasavanam,
atha kasmād eshām trishṭubhaḥ paridhāniyā bhavantīti.
vīryam vai trishṭub, vīrya eva tad antataḥ pratitishṭhanto
śantū6yam indram varuṇam aśṭa me gīr iti maitrā-

varuṇasya, bṛihaspatir naḥ pari pātu paścād iti brāhmaṇācchānsina, ubhā jigyaṭhur ity achāvākasyo 7 bhau hi tau jigyatur 8 na parā jayethe na parā jigya iti 9 na hi tayoh kataras cana parājigya 10 indras ca viśṇo yad apaspridhethām tredhā sahasram vi tad airayethām itī 11 indras ca ha vai Viśṇus cāsnurair yuyudhāte, tān ha sma jitvocatuh: kalpāmahā iti. te ha tathety asurā ūcuḥ. so 'bravīd Indro: yāvad evāyaṁ Viśṇus trir vikramate, tāvad asmākam, atha yushmākam itarad iti. sa imāñi lokān vicakrame 'tho vedān atho vācam. tad āhuḥ: kim tat sahasram iti, me lokā ime vedā atho vāg iti brūyād 12 airayethām-airayethām ity achāvāka ukthye 'bhyasyati, sa hi tatrāntyo bhavaty 13 agnishtome hotātirātre ca, sa hi tatrāntyo bhavaty 14 abhyasyet shoḷaṣiñi 15 | nābhyasye 3t iti | abhyasyed, ity āhuḥ, katham anyeshv ahasv abhyasyati katham atra nābhyasyed iti. tasmād abhyasyet || 15 || * ||

1 Athāha: yan nārāsaṁsam vai tṛitīyasavanam, atha kasmād achāvāko 'ntataḥ śilpeshv anārāsaṁsīḥ saṁsatīti 2 vikṛitir vai nārāsaṁsam. kim iva ca vai kim iva ca reto vikriyate, tat tadā vikṛitam prajātam bhavaty. athaitan mṛidv iva chandah śithiram yan nārāsaṁsam. athaisho 'ntyo yad achāvākas: tad dṛiḥhatāyai dṛiḥhe pratishṭhāsyāma iti 3 tasmād achāvāko 'ntataḥ śilpeshv anārāsaṁsīḥ saṁsati: dṛiḥhatāyai dṛiḥhe pratishṭhāsyāma iti dṛiḥhe pratishṭhāsyāma iti || 16 || * ||

Iti shashṭhapañcīkāyaṁ tṛitīyo 'dhyayah.

Ity aṣṭāvīṣṭādhyāye 'ṣṭamaḥ khaṇḍah.

1 Yaḥ śvabṣtotriyas, tam anurūpaṁ kurvanti prātahsavane 'hinasamtatyai 2 yathā vā ekāhaḥ suta, evam ahinas. tad yathāikāhasya sutasya savanāni saṁtishṭhamānāni yanti, evam evāhinasyāhāni saṁtishṭhamānāni yanti. tad

yac chvaḥstotriyam anurūpaṃ kurvanti prātaḥsavane 'hina-
samtatyā, ahīnam eva tat samtanvanti 3 te vai devāḥ ca
ṛishayaḥ cādriyanta: samānena yajñam samtanavāmeti, ta
etat samānam yajñasyāpaṣyan: samānān pragāthān samā-
nīḥ pratipadaḥ samānāni sūktāny 4 okaḥsūri vā Indro. ya-
tra vā Indrah pūrvam gachaty, aiva tatrūparam gachati,
yajñasyaiva sendratāyai || 17 || :

1 Tān vā etān sampātān Viṣvāmitraḥ prathamam apa-
syat, tān Viṣvāmitrena dṛiṣṭtān Vāmadevo 'srijatai, va tvām
indra vajrinn atra, yan na indro jujushe yac ca
vasṣṭi, kathā mahām avṛidhat kasya hotur iti, tān
kshipraṃ samapatat. yat kshipraṃ samapatat; tat sampā-
tūnām sampātātvaṃ 2 sa hekshām cakre Viṣvāmitro: yān
vā ahaṃ sampātān apasyam tān Vāmadevo 'sṛiṣṭa, kāni
nv abam sūktāni sampātāns tatpratimāu sṛijeyeti. sa etāni
sūktāni sampātāns tatpratimān asrijata: sadyo ha jāto
vṛishabhaḥ kaṇīna, indrah pūrbhid ātirad dāsam
arkair, imām ū shu prabhṛitim sātaye dhā, icha-
nti tvā somyāsaḥ sakhāyaḥ, ṣṣasad vahnir duhitur
naptyam gād, abhi tasṣṭeva dīdhayā manishām
iti 3 ya eka id dhavyaḥ carshaṇīnām iti Bharadvājo;
yas tigmaṣṛiṅgo vṛishabho na bhīma, ud u bra-
hmāṇy airata ṣṛavasyeti Vasishṭho, 'smā id u pra-
tavase turāyeti Nodhās 4 ta etc prātaḥsavane śaḥaḥ-
stotriyāṃ chastvā mādhyandine 'hinasūktāni ṣaṇsanti 5 tāny
etāny ahinasūktāny: ā satyo yātu maghavāṃ ṛijishīti
satyavan māitrāvaruṇo; 'smā id u pra tavase turāye,
ndrāya brahmāṇi rātataṃ | indra brahmāṇi go-
tamāso akraun iti brahmaṇvad brāhmaṇēcchaṇsi; ṣṣasad
vahnir — janayanta vahnim iti vahnivad achāvākas
6 tad āluḥ: kasmād achāvāko vahnivad etat sūktam ubha-
yatra ṣaṇsati parāṇciṣhu caivāhasev abhyāvartishu ceti

7 vīryavān vā eśha bahvrico, vahnivad etat sūktam. vahati ha vai vahnir dhuro yāsu yujyate. tasmād achāvāko vahnivad etat sūktam ubhayatra śaṁsati parāñcishu caivāhassv abhyāvartishu ca 8 tāni pañcasv ahassu bhavanti: caturviṁṣe 'bhijiti vishuvati viśvajiti mahāvrata. 'hināni ha vā etāny ahāni, na hy eśhu kim cana hīyate. parāñcīni ha vā etāny ahāny anabhyāvartīni, tasmād enāny eteshv ahassu śaṁsanti 9 yad enāni śaṁsanty: ahīnān svargāṅl lokān sarvarūpān sarvasampriddhān avāpnavūmeti 10 yad evaināni śaṁsantīndram evaitair nihvayante, yatha śiśubhām vāṣitāyāi 11 yad v evaināni śaṁsanty, ahīnasya śaṁtatyā, ahīnam eva tat śaṁtanvanti || 18 || 2 ||

1 Tato vā etāni trīn sampātān maitrāvaruṇo viparyāsam ekaikam ahar-ahañ śaṁsaty 2 evā tvām indra vajrīn atreti prathame 'hani, yaṁ na indro jujushe yac ca vashṭīti dvitiye, kathā mahām avridhat kasya hotur iti tṛtiye 3 trīn eva sampātān brāhmaṇēcchānśi viparyāsam ekaikam ahar-ahañ śaṁsati, ndrah pūrbhid ātirad dāsam arkair iti prathame 'hani, ya eka id dhavyaṣ carshaṇīnām iti dvitiye, yas tigmaṣṛiṅgo vṛishabho na bhīma iti tṛtiye 4 trīn eva sampātān achāvāko viparyāsam ekaikam ahar-ahañ śaṁsati, mām ūshu prabhṛitiṁ sūtaye dhā iti prathame 'hani, chanti tvā somyāsaḥ sakhāya iti dvitiye, śūśad vahnir duhitur nāptyam gād iti tṛtiye 5 tāni vā etāni nava 6 trīni cāharahāṣasyāni 7 tāni dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpatiḥ, Prajāpatir yajñas. tat samvatsaram Prajāpatiṁ yajñam āpnuvanti, tat samvatsare Prajāpatau yajñe 'har-ahañ pratishṭhanto yanti 8 tāny antareṇāvāpam āvaperann 9 anyūkhyā virājo vaimadiṣ caturthe 'hani, paṅktiḥ pañcane, pārucchepiḥ śaṣṭhe 10 'tha yāny ahāni mahāsto-

māni syuḥ: ko adya naryo devakāma iti maitrāvaruṇa āvapeta, vane na vā yo ny adhāyi cākann iti brāhmaṇācchaṇsy, ā yāhy arvāṇ upa vandhureshṭhā ity achāvāka 11 etāni vā āvapanūny. etair vā āvapanair devāḥ svargaṃ lokam ajayann etair ṛishayas. tathaivaitad yajamānā etair āvapanaiḥ svargaṃ lokam jayanti || 19 || * ||

1 Sadyo ha jāto vṛishabhaḥ kanīna iti maitrāvaruṇaḥ purastāt sūktānām ahar-abah ṣaṇsati 2 tad etat sūktam svargyam. etena vai sūktena devāḥ svargaṃ lokam ajayann etena ṛishayas. tathaivaitad yajamānā etena sūktena svargaṃ lokam jayanti 3 tad u vaiśvāmitram. viśvasya ha vai mitram Viśvāmitra āsa 4 viśvam hāsmāi mitram bhavati ya evaṃ veda yeshāṃ caivaṃ vidvān etan maitrāvaruṇaḥ purastāt sūktānām ahar-abah ṣaṇsati 5 tad ṛishabhavat paśumad bhavati, paśūnām avaruddhyai 6 tat pañcarcam bhavati. pañcapadā pañktiḥ, pañktir vā annam, annādyasyāvaruddhyā 7 ud u brahmāṇy airata śravasyeti brāhmaṇācchaṇsi brahmaṇvat samṛiddham sūktam ahar-abah ṣaṇsati 8 tad etat sūktam svargyam. etena vai sūktena devāḥ svargaṃ lokam ajayann etena ṛishayas. tathaivaitad yajamānā etena sūktena svargaṃ lokam jayanti 9 tad u vāsishṭham. etena vai Vasishṭha Indrasya priyam dhāmopāgachāt, sa paramam lokam ajayad 10 upendrasya priyam lokam gachati, jayati paramam lokam ya evaṃ veda 11 tad vai shaṭricam. shaḍ vā ṛitava, ṛitūnām āptyai 12 tad upariśṭtāt sampātānām ṣaṇsaty. āptvaiva tat svargaṃ lokam yajamānā asmiṇ loka pratitishṭhanty 13 abhi tashṭeva dīdhayā manishām ity achāvāko ahar-abah ṣaṇsaty abhivat tatyai rūpam 14 abhi priyāni marmṛiṣat parāṇīti. yāny eva parāṇy ahāni tāni priyāni, tāny eva tad abbimarmṛiṣato yanty abhyārabbamāṇāḥ. paro vā asmāi lokāt svargo lokas, tam eva tad abhivadati 15 ka-

viñr ichāmi samdriṣe sumedhā iti 16 ye vai te na ri-
shayaḥ pūrve pretās te vai kavayas, tām eva tad abhyati-
vadati 17 tad u vaiṣvamitraṃ. viṣvasya ha vai mitraṃ Vi-
śvāmitra āsa. viṣvaṃ hāsmāi mitraṃ bhavati ya evaṃ
veda 18 tad aniruktam prajāpatyaṃ śaṁsaty. anirukto vai
Prajāpatiḥ, Prajāpater āptyai 19 sakrid Indraṃ nirāha, te-
naindrād rūpāu na pracyavate 20 tad vai daśarcam. daśa-
ksharā virāl, annaṃ virāl, annādyasyāvaruddhyai 21 yad
eva daśarcāṣm | daśa vai prānāḥ, prānān eva tad āpuva-
nti, prānān ātman dadhate 22 tad upariśṭāt sampātānām
śaṁsaty. āptaiva tat svargam lokam yajamānā asmiñ loke
pratitishṭhanti || 20 || 4 ||

1 Kas tam indra tvāvasuṃ, kan navyo atasī-
nām, kad ū nv asyūkrītam iti kadvantaḥ pragāthā
ārambhaṇīyā ahar-abah śasyante 2 ko vai Prajāpatiḥ, Pra-
jāpater āptyai 3 yad eva kadvantāḥ | annaṃ vai kam,
annādyasyāvaruddhyai 4 yad v eva kadvantāḥ | ahar-ahar
vā ete śāntāny ahīnasūktāny upayujjānā yanti, tāni ka-
dvadbhiḥ pragāthaiḥ śamayanti. tāny ebhyaḥ śāntāni kam
bhavanti, tāny enāḥ chāntāni svargam lokam abhi vahanti
5 trishṭubhaḥ sūktapratipadaḥ śaṁseyus 6 tā haika purastāt
pragāthānām śaṁsanti dhāyyā iti vadantas 7 tat tathā na
kuryāt 8 kshatraṃ vai hotā viṣo hotraśaṁsinah, kshatrū-
yaiva tad viṣam pratyudyāminiṃ kuryuḥ, pāpavasyasaṃ
9 trishṭubho ma imāḥ sūktapratipada ity eva vidyāt 10 tad
yathā samudram praplayeranu, evaṃ haiva te praplavante
ye samvatsaram vā dvādaśāhaṃ vāsate. tad yathā sairā-
vatīm nāvam parakāmāḥ samāroheyur, evaṃ evaitās tri-
shṭubhaḥ samārohanti 11 na ha vā etac chando gamayitvā
svargam lokam upāvartate, vīryavattamaṃ hi 12 tābhyo
na vyāhvayīta, samānam hi chando, 'tho ned dhāyyāḥ ka-
ravāṇīti 13 yad enāḥ śaṁsanti: prajāātābhiḥ sūktapratipa-

dbhiḥ sūktāni samārohāmeti 14 yad evaināḥ śaṁsantīndram
evaitābhir nihvayante, yatha ṛishabhaṁ vāṣitāyai. yad v
evaināḥ śaṁsanty, ahīnasya śaṁtatyā, ahīnam eva tat sam-
tanvanti || 21 || * ||

1 Apa prāca indra viśvāṇ amitrān iti maitrāva-
raṇaḥ purastāt sūktānām ahar-ahāḥ śaṁsaty 2 apāpāco
abhibhūte nudasva | apodico apa śūrādharāca urau
yathā tava śarman mademety 3 abhayasya rūpam,
abhayam iva hi yann ichati 4 brahmaṇā te brahma-
yujā yunajmīti brāhmaṇacchaṁsy ahar-ahāḥ śaṁsati.
yunajmīti yuktavati, yukta iva hy ahīno, 'hīnasya rūpam
5 uruṁ no lokam anu neshi vidvān ity achāvāko 'har-
ahāḥ śaṁsaty. anu neshīty, etīva hy ahīno, 'hīnasya rū-
pam 6 neshīti satrāyaṇarūpam 7 tā vā etā abar-ahāḥ śa-
syante 8 samānibhiḥ paridadhyur 9 okaḥsārī haishām Indro
yajūam bhavati3n | yatha ṛishabho vāṣitāṁ yathā vā gauḥ
prajñātāṁ goshtāṁ, evaṁ haishām Indro yajūam aiva
gachati 10 na śunambuvīyayāhīnasya paridadhyūt. ksha-
triyo ha rūshtrūc cyavate, yo haiva paro bhavati, tam
abhibhvayati || 22 || * ||

1 Athāto 'hīnasya yuktiḥ ca vimuktiḥ ca 2 vy antari-
ksham atirad ity ahīnam yuṅkta, eved indram iti vi-
muṅcaty 3 āham sarasvatīvator, nūnam sā ta ity ahī-
nam yuṅkte 4 te syāma deva varuṇa, nū shṭuta iti
vinuṅcaty 5 esha ha vā ahīnam tantum arhati ya enam
yoktum ca vimoktum ca veda 6 tad yac caturviṁśe 'han
yujyante sā yuktir, atha yat purastāt ndayanīyasyātirā-
trasya vimucyante sū vimuktis 7 tad yac caturviṁśe 'hann
aikāhikābhiḥ paridadhyur, atrāhaiva yajūam samsthāpa-
yeyur, nāhīnakarma kuryur. atha yad ahīnaparidbhānyā-
bhiḥ paridadhyur, yathā śrānto 'vimucyamāna utkrītyetai-
vaṁ yajamānā utkrītyeraun. ubhayibhiḥ paridadhyus 8 tad

yathā dirghādhva upavimokam yāyāt, tādrik tat 9 samtato
haishām yajño bhavati3ū | vy ū muñcanta 10 ekām dve na
dvayoh savanayoh stomam atisañsed 11 dirghāranyāni ha
vai bhavanti yatra bahvibhiḥ stomo 'tiṣasyate 12 'parimitū-
bhiḥ tṛtīyasavane. 'parimito vai svargo lokah, svargasya
lokasyāptyai 13 samtato hūsyābhyārabdho 'visrasto 'hīno
bhavati ya evaṃ vidvān ahīnam tanute || 23 || 7 ||

1 Devā vai vale gūḥ paryapaśyañs, tā yajñenaive-
psañs, tāḥ shashthēnālināpnuvañs. te prātaḥsavane Nabhū-
kena valam anabhayañs. tam yad anabhaya3ū | aśratha-
yann evainam tat. ta u tṛtīyasavane vajreṇa vālakhilyā-
bhir vācaḥ kūṭenaikapadayaḥ valam virujya gā ndājañs
2 tathaivaitad yajamānāḥ prātaḥsavane Nabhūkena valam
nabhayanti. tam yau nabhayanti3ū | śrathayanty evainam
tat. tasmād dhotrakūḥ prātaḥsavane nābhūkāñs tricāḥ cha-
ñsanti 3 yaḥ kakubho nidhāraya iti maitrāvaruṇaḥ,
pūrvīś ṭa indropamātaya iti brāhmaṇācehañsī, tā hi
madhyam bharaṇām ity achāvākas 4 ta u tṛtīyasavane
vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayaḥ valam viru-
jya gā āpnuvanti 5 paccāḥ prathamam shad vālakhilyā-
nām sūktāni viharaty, ardhareaso dvitīyam, rikṣas tṛtīyam.
sa paccā viharan pragāthe-pragātha evaikapadām dadhyāt,
sa vācaḥ kūṭas 6 tā etāḥ pañcaikapadāḥ. catasro daśamād
abna, ekā mahāvratād 7 athāśtākṣharāṇi mātānāmanāni
padāni. tesāṃ yāvadbhiḥ sampadyeta tāvanti sañsen, ne-
tarāṇy ādriyetā8thārdhareaso viharāñs tāḥ caivaikapadāḥ
sañset tāni caivāśtākṣharāṇi mātānāmanāni padāny 9 atha
rikṣo viharāñs tāḥ caivaikapadāḥ sañset tāni caivāśtāk-
ṣharāṇi mātānāmanāni padāni 10 sa yat prathamam shad
vālakhilyānām sūktāni viharati, prāṇam ca tad vācam ca
viharati. yad dvitīyam, cakṣuḥ ca tan manaḥ ca viharati.
yat tṛtīyam, śrotram ca tad ātmānam ca viharati. tad

upāpto vibhūre kāma, upāpto vajre vālakbilyāsūpāpto vācaḥ
 kūṭa ekapadāyām, upāptaḥ prānakṣiptyām 11 avihṛitān eva
 caturtham pragāthbān chaṁsati. paśavo vai pragāthbāḥ, pa-
 śūnām avaruddhyai 12 nātraikapadām vyavadadhyād 13 yad
 atraikapadām vyavadadhyād, vācaḥ kūṭena yajamānāt pa-
 śūn nirhanyād. ya enam tatra brūyād: vācaḥ kūṭena ya-
 jamānāt paśūn niravadbīr, apaśum enam akar iti, śaśvat
 tatbā syāt 14 tasmāt tatraikapadām na vyavadadhyād 15 vy-
 evottame sūkte paryasyati, sa eva tayor vibhūras 16 tad etat
 Saubalāya Sarpir Vātsiḥ śaśaṁsa. sa hovāca: bhūyishṭhān
 ahaṁ yajamāne paśūn paryagrahaisham, akanishṭhā u mām
 āgamishyanti. tasmai ha yathū mahadbhya ritvigbhya
 evam nināya. tad etat paśavyam ca svargyam ca śastram,
 tasmād etac chaṁsati || 24 || * ||

1 Dūrohaṇam rohati, tasyoktam brāhmaṇam 2 aindre
 paśukāmasya rohed, aindrā vai paśavas 3 taj jāgataṁ syāj,
 jāgatā vai paśavas 4 tau mahāsūktam syād, bhūyishṭheshv
 eva tat paśuḥ yajamānam pratishṭhāpayati 5 Baraṇ rohet,
 tau mahāsūktam ca jāgataṁ ca 6 aindrāvaruṇe pratishṭhākā-
 masya rohed. etaddevatā vā eshā hotraitatpratishṭhā yad
 aindrāvaruṇā, tad enat svāyām eva pratishṭhāyām antataḥ
 pratishṭhāpayati 7 yad evaindrāvaruṇā 8 | eshā ha vā atra
 nivin, nividū vai kāmā āpyante. sa yady aindrāvaruṇe
 rohet, sauparṇe rohet. tad upāpta aindrāvaruṇe kāma,
 upāptaḥ sauparṇe || 25 || * ||

1 Tad āhuḥ: samśaṁset shashṭhe 'hā3n | na samśaṁset
 iti | 2 samśaṁsed ity āhuḥ 3 katham anyeshv ahassu sam-
 śaṁsati, katham atra na samśaṁsed ity 4 atho khalv āhur:
 naiva samśaṁset 5 svargo vai lokāḥ shashṭham abar, asa-
 māyī vai svargo lokāḥ, kaścid vai svarge loka sameti. sa
 yat samśaṁset, samānam tat kuryād. atha yau na sam-
 śaṁsati3n | tat svargasya lokasya rūpam. tasmān na sam-

ṣaṁsed. yad eva na saṁṣaṁsati3ū | 6 ātmā vai stotriyāḥ
 prāṇā vālakhilyāḥ. sa yat saṁṣaṁsed, etābhyām devatā-
 bhyām yajamānasya prāṇān viyūd. ya enaṁ tatra brūyād:
 etābhyām devatābhyām yajamānasya prāṇān vyagāt, prāṇa
 enaṁ hūsyatīti, ṣaṣvat tathā syāt. tasmān na saṁṣaṁset
 7 sa yad ikṣhetāsaṁsisham vālakhilyā hanta purastād dūro-
 haṇasya saṁṣaṁsānīti, no eva tasyāṁsām iyāt 8 tam yadi
 darpa eva vinded, upariśtād dūrohaṇasyāpi bahūni śatāni
 ṣaṁsed. yasyo tat kāmāya tathā kuryūd, atraiva tad upāptam
 9 aindryo vālakhilyās, tāsām dvādaśāksharāṇi padāni, tatra
 sa kāma upāpto ya aindre jūgate. 'thedaṁ aindrāvaruṇam
 sūktam, aindrāvaruṇi paridhāniyā. tasmān na saṁṣaṁset
 10 tad āhur: yathā vāva stotram evaṁ ṣastram. vihrītā
 vālakhilyāḥ śasyante, vihrītām stotrā3m | avihrītā3m iti |
 11 vihrītām iti brūyād, aṣṭākshareṇa dvādaśāksharam iti
 12 tad āhur: yathā vāva ṣastram evaṁ yājyā. tisro deva-
 tāḥ śasyante 'gnir Indro Varuṇa ity athaindrāvaruṇyā ya-
 jati, katham Agnir anantarita iti 13 yo vā Agniḥ sa Varu-
 ṇas. tad apy etad ṛishiṇoktam: tvam agne varuṇo jā-
 yase yad iti. tad yad evaindrāvaruṇyā yajati, tenāgnir
 anantarito 'nantaritaḥ || 26 || 10 ||

Iti śhaṣṭhapañcikaṇyaṁ caturtho 'dhyāyāḥ.

Ity ekonatriṅśādhyāye daśamaḥ khaṇḍaḥ.

1 Śilpāni ṣaṁsanti 2 devaśilpāny, cteśhām vai śilpānām
 anukṛitīha śilpam adhigamyate. hasti kaṁso vāso hira-
 nyam aṣvatarirathaḥ śilpam 3 śilpam hūsmiṇ adhigamyate
 ya evaṁ veda 4 yad eva śilpāni3ū | 5 ātmasaṁskṛitir vāva
 śilpāni, chandomayaṁ vā etair yajamāna ātmānam saṁ-
 skurute 6 nābhānediśtṭham ṣaṁsati 7 reto vai Nābhānedi-
 śtṭho, retas tat siñcati 8 tam aniruktaṁ ṣaṁsaty. aniruktaṁ
 vai reto gubā yonyām sicyate 9 sa retomiṣro bhavati:
 kṣhmayā retāḥ saṁjagmāno ni shiñcad iti, retāḥ-

samṛiddhyā eva 10 tam sanārṣaṁsam ṣaṁsati. prajā vai naro vāk ṣaṁsaḥ, prajāsv eva tad vācam dadhāti. tasmād imāḥ prajā vadatyō jñyante 11 tam haṁke purastāc chaṁsanti: purastādāyatanā vāg iti vadanta 12 upariśtād eka: upariśtādāyatanā vāg iti vadanto 13 madhya eva ṣaṁsen. madhyāyatanā vā iyaṁ vāg 14 upariśtānnedīyasivopariśtān nedīyasiva vā iyaṁ vāk 4 tam hotā retobhūtam siktva maitrāvaruṇāya samprayaçaty: etasya tvam prāṇān kalpayeti || 27 ||

1 Vākhilyāḥ ṣaṁsati. prāṇā vai vākhilyāḥ, prāṇān evāsyā tat kalpayati 2 tā vihrītāḥ ṣaṁsati. vihrītā vā ime prāṇāḥ: prāṇenāpāno, 'pāṇena vyānaḥ 3 sa pacchaḥ prathame sūkte viharaty, ardharcaso dvitīye, rikṣas tṛtīye 4 sa yat prathame sūkte viharati, prāṇam ca tad vācam ca viharati. yad dvitīye, cakṣuṣ ca tan manaṣ ca viharati. yat tṛtīye, śrotram ca tad ātmānam ca viharati 5 te haṁke saha bṛihatyaḥ saha satobṛihatyaḥ viharanti. tad upāpto vibhāre kāmo, net tu pragāthāḥ kalpante 6 'timarṣam eva vihareṭ, tathā vai pragāthāḥ kalpante. pragāthā vai vākhilyāḥ, tasmād atimarṣam eva vihareḍ. yad evātimarṣā3m | 7 ātmā vai bṛihatī, prāṇāḥ satobṛihatī. sa bṛihatīm aṣaṁsīt, sa ātmātha satobṛihatīm, te prāṇā; atha bṛihatīm atha satobṛihatīm, tad ātmānam prāṇaiḥ paribṛihann eti. tasmād atimarṣam eva vihareḍ 8 yad v evātimarṣā3m | ātmā vai bṛihatī, paṣavaḥ satobṛihatī. sa bṛihatīm aṣaṁsīt, sa ātmātha satobṛihatīm, te paṣavo; 'tha bṛihatīm atha satobṛihatīm, tad ātmānam paṣubhiḥ paribṛihann eti. tasmād atimarṣam eva vihareḍ 9 vy evottame sūkte paryasyati, sa eva taylor vibhāras 10 tasya maitrāvaruṇaḥ prāṇān kalpayitvā brāhmaṇācchaṁsine samprayaçaty: etam tvam prajānāyeti || 28 ||

1 Sukīrtim ṣaṁsati. devayonir vai Sukīrtis, tad yajñād

devayonyai yajamānam prajanayati 2 Vṛishākapiṇi śaṁsaty. ātmā vai Vṛishākapir, ātmānam evāśya tat kalpayati 3 taṁ nyūṅkhaty. annaṁ vai nyūṅkhas, tad asmai jātāyānnādyam pratidadhāti yathā kumārāya stanam 4 sa pāṅkto bhavati. pāṅkto 'yam puruṣaḥ pañcadhā vilīto: lomāni tvaṁ māṁsam asthi majjā. sa yāvān eva puruṣas, tūva-
ntam yajamānam saṁskaroti 5 tam brāhmaṇācchaṁsī jana-
yitvāchāvākāya samprayachaty: etasya tvam pratishṭhām
kalpayeti || 29 || ३ ||

1 Evayāmarutaṁ śaṁsati. pratishṭhā vā evayāmarut,
pratishṭhām evāśya tat kalpayati 2 taṁ nyūṅkhaty. annaṁ
vai nyūṅkho, 'unnādyam evāsmiṁs tad dadhāti 3 sa jāgato
vātijāgato vā. sarvaṁ vā idaṁ jāgataṁ vātijāgataṁ vā
4 sa u māruta. āpo vai Māruta āpo 'nnaṁ, abhipūrvam
evāsmiṁs tad annādyam dadhāti 5 tāny etāni sabacarā-
ṇīty ācakṣate: nābhānedishṭhām vālakhilyā vṛishākapiṇi
evayāmarutaṁ. tāni saba vā śaṁset saba vā na śaṁsed
6 yad enāni nānā śaṁsed, yathā puruṣaṁ vā reto vā vi-
chindyāt tādrik tat. tasmād enāni saba vā śaṁset saba vā
na śaṁset 7 sa ha Būlila Āṣvataṛa Āṣvir vaiṣvajito hotā
sann ikṣhām cakṛa: eṣhām vā eṣhām śilpūnām viṣvajiti
sāmyatsarike dve madhyamdinam abhi pratyector hantāham
ittham evayāmarutaṁ śaṁsayānīti. tad dha tathā śaṁsayāni
cakāra 8 tad dha tathā śasyamāne Gauṣṭa ājagāma, sa ho-
vāca: hotaḥ kathā te śastraṇ vicakram plavata iti 9 kiṁ
hi abhūd ity 10 evayāmarut ayam uttarataḥ śasyata iti
sa hovācaindro vai madhyamdinah, kathendram madhyam-
dinān niniṣhasati 11 nendram madhyamdinān niniṣhāmīti
hovāca 12 chandas tv idaṁ amadhyamdināsācy. ayam jā-
gato vātijāgato vā. sarvaṁ vā idaṁ jāgataṁ vātijāgataṁ
vā. sa u māruto. maiva śaṁsisṭheti 13 sa hovācāramāchā-
vakety. atha hāsmiṁn anuśāsanam iṣhe 14 sa hovācaindraṁ

esha viṣṇunyaṅgaṃ śaṁsatv, atha tvam etaṃ hotar upari-
 śhṭād raudryai dhāyyāyai purastān mārutasyāpyasyāthā
 iti 15 tad dha tathā śaṁsayāṃ cakāra. tad idam apy eta-
 rhi tathaiva śasyate || 30 || 4 ||

1 Tad āhur: yad asmin viṣvajity atirātra evaṃ shashṭhe
 'hani kalpate yajñah kalpate yajamānasya prajātiḥ, katham
 atrāṣasta eva Nābhānedishṭho bhavaty atha maitrāvaruṇo
 vālakhilyāḥ śaṁsati, te prāṇā — reto vā agre 'tha prāṇā
 — evaṃ brāhmaṇācchansy: aṣasta eva Nābhūnedishṭho bha-
 vaty atha Vṛishākapiṃ śaṁsati, sa ātmā — reto vā agre
 'thātumā — katham atra yajamānasya prajātiḥ, katham
 prāṇā aviklīptā bhavantīti 2 yajamānaṃ ha vā etena sa-
 rveṇa yajñakratunā saṃskurvanti. sa yathā garbho yonyāṃ
 antar, evaṃ sambhavaṃ chete. na vai sakṛid evāgre sarvaḥ
 sambhavaty, ekaikaṃ vā aṅgaṃ sambhavataḥ sambhavatīti
 3 sarvāṇi cet samāne 'han kriyeran, kalpata eva yajñah
 kalpate yajamānasya prajātir. atbaitaṃ hotaivayāmarutaṃ
 tṛtīyasavane śaṁsati, tad yāsyā pratishṭhā tasyāṃ evainaṃ
 tad antataḥ pratishṭhāpayati || 31 || 5 ||

1 Chandasām vai shashṭhenāhnāptānām raso 'tyanedat.
 sa Prajāpatir abibhiet: parāṇ ayaṃ chandasām raso lokān
 atyeshyatīti. tam parastāc chandobliḥ paryagriḥṇān: nā-
 rūśaṁsyā gāyatrīā, raibhyā trishṭubhaḥ, pārikshityā jaga-
 tyāḥ, kūravayānushṭubhas. tat punaḥ chandassu rasam
 adadhāt 2 sarasair hāsyā chandobliḥ ishṭam bhavati, sara-
 saḥ chandobliḥ yajñam tanute ya evaṃ veda 3 nārūśaṁsīḥ
 śaṁsati. prajā vai naro vāk śaṁsah, prajāsv eva tad vācam
 dadhāti. tasmād imāḥ prajā vadatyō jāyante. ya evaṃ
 veda yad eva nārūśaṁsīḥ | 4 śaṁsanto vai devāḥ ca ṛisha-
 yaḥ ca svargam lokam āyaṁ, tathaivaitad yajamānāḥ śa-
 ṁsanta eva svargam lokam yanti 5 tāḥ pragrāham śaṁsati
 yathā Vṛishākapiṃ, vārshākapaṃ hi, Vṛishākapes tan nyā-

yam eti 6 tāsū na nyūṅkhayen, nī vīva nardet, sa hi tāsām
 nyūṅkho 7 raibhīḥ śaṁsati 8 rebhanto vai devāḥ ca ṛishā-
 yaḥ ca svargam lokam āyaṁs, tathaivaitad yajamānā re-
 bhanta eva svargam lokam yanti 9 tāḥ pragrāham śaṁsati
 yathā Vṛishākapiṁ, vārshākapaṁ hi, Vṛishākapes tan
 nyāyam eti. tāsū na nyūṅkhayen, nī vīva nardet, sa hi tā-
 sām nyūṅkhaḥ 10 pārikshitīḥ śaṁsaty 11 Aguir vai pari-
 kshid, Agnir hīmaḥ prajāḥ parikshety, Agniṁ hīmaḥ pra-
 jāḥ parikshiyanty 12 Agner eva sāyujyam sarūpatām salo-
 katām aṣṇute ya evaṁ veda 13 yad eva pārikshitīḥ |
 14 samvatsaro vai parikshit, samvatsaro hīmaḥ prajāḥ pari-
 ksheti, samvatsaram hīmaḥ prajāḥ parikshiyanti 15 sam-
 vatsarasyaiva sāyujyam sarūpatām salokatām aṣṇute ya
 evaṁ veda. tāḥ pragrāham śaṁsati yathā Vṛishākapiṁ,
 vārshākapaṁ hi, Vṛishākapes tan nyāyam eti. tāsū na
 nyūṅkhayen, nī vīva nardet, sa hi tāsām nyūṅkhaḥ 16 kā-
 ravyāḥ śaṁsati 17 devā vai yat kiṁca kalyāṇam karmāku-
 rvaṁs tat kāravyābhir āpnuvaṁs, tatthaivaitad yajamānā
 yat kiṁca kalyāṇam karma kurvanti tat kāravyābhir āpnu-
 vanti 18 tāḥ pragrāham śaṁsati yathā Vṛishākapiṁ, vār-
 shākapaṁ hi, Vṛishākapes tan nyāyam eti. tāsū na nyū-
 űkhayet, nī vīva nardet, sa hi tāsām nyūṅkho 19 diṣām
 klīptīḥ śaṁsati. diṣa eva tat kalpayati 20 tāḥ pañca śa-
 ṁsati. pañca vā imā diṣaḥ, catasras tiraṣeya, ekordhvā
 21 tāsū na nyūṅkhayen naivaiva ca ninarden: ned imā
 diṣo nyūṅkhayānīti 22 tā ardharcaṣaḥ śaṁsati, pratishṭhāyā
 eva 23 janakalpāḥ śaṁsati. prajā vai janakalpā, diṣa eva
 tat kalpayitvā tāsū prajāḥ pratishṭhāpayati 24 tāsū na
 nyūṅkhayen naivaiva ca ninarden: ned imāḥ prajā nyū-
 űkhayānīti. tā ardharcaṣaḥ śaṁsati, pratishṭhāyā eve 25 indra-
 gāthāḥ śaṁsatīndragāthābhir vai devā asurān abhigāyāthai-
 nān atyāyaṁs, tathaivaitad yajamānā indragāthābhir evā-

priyam bhrātrivyaṃ abhigāyāthainam atiyanti 26 tā ardha-
rcaṣaḥ śaṁsati, pratishṭhāyā eva || 32 || c ||

1 Aitaṣapralāpaṃ śaṁsaty 2 Aitaṣo ha vai munir agner
āyur dadarṣa, yajñasyāyātayāmam iti haika āhuh. so 'bra-
vīt putrān: putrakā agner āyur adarṣam, tad abhilapi-
shyāmi, yat kimca vadāmi tan me mā parigāteti. sa pra-
tyapadyatai, tā aśvā ā plavante pratipam prātisatva-
nam iti 3 tasyābhyagnir Aitaṣāyana etyākāle 'bhīhūya mu-
kham apyagrīhṇād: adripan naḥ piteti 4 tam hovācāpehy,
alaso 'bhūr yo me vācam avadhīh. śatāyuraṃ gāṃ akari-
shyam sahasrāyuraṃ puruṣam, pāpishṭhām te prajāṃ ka-
romi yo mettām asakthā iti 5 tasmād ābur: Abhyagnaya
Aitaṣāyanā Aurvāṇām pāpishṭhā iti 6 tam haika bhūyānsam
śaṁsanti 7 sa na nishedhed, yāvatkāmaṃ śaṁsaty eva brā-
yād. āyur vā aitaṣapralāpa 8 āyur eva tad yajamānasya
pratārayati ya evaṃ veda 9 yad evaitaṣapralāpāḥ | 10 cha-
ndasām haisha raso yad aitaṣapralāpaḥ, chandassv eva tad
rasam dadhāti 11 sarasair hāsyā chandobhir ishtam bha-
vati, sarasaiḥ chandobhir yajñam tanute yā evaṃ veda
12 yad v evaitaṣapralāpāḥ | 13 ayātayāmā vā akṣhitir ai-
taṣapralāpo, 'yātayāmā me yajñe 'sad akṣhitir me yajñe
'sad iti 14 tam vā etam aitaṣapralāpaṃ śaṁsati padāvagrā-
ham yathā nividam 15 tasyottamena padena praṇauti yathā
nividam 16 pravalbikāḥ śaṁsati. pravalbikābhir vai devā
asurān pravallyāthainān atyāyaṃs, tathaivaitad yajamānāḥ
pravalbikābhir evāpriyam bhrātrivyaṃ pravallyāthainam
atiyanti 17 tā ardharcaṣaḥ śaṁsati, pratishṭhāyā eva 18 ji-
jñāsanyāḥ śaṁsaty. ājijñāsanyābhir vai devā asurān ājñā-
yāthainān atyāyaṃs, tathaivaitad yajamānā ājijñāsanyābhir
evāpriyam bhrātrivyaṃ ājñāyāthainam atiyanti. tā ardha-
rcaṣaḥ śaṁsati, pratishṭhāyā eva 19 pratirādhām śaṁsati.
pratirādhena vai devā asurān pratirādhyāthainān atyāyaṃs,

tathaivaitad yajamānāḥ pratirādhenaiṣāpriyam bhrātrīvyam
pratirādhyāthainam atiyanty 20 ativādam śaṁsaty. ativā-
dena vai devā asurān atyudyāthainān atyāyaṁs, tathaivai-
tad yajamānāḥ ativādenaiṣāpriyam bhrātrīvyam atyudyā-
thainam atiyanti. tam ardharcasāḥ śaṁsati, pratishṭhāyā
eva || 33 || ८ ||

1 Devanītham śaṁsaty 2 Ādityāḥ ca ha vā Aṅgirasas
ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam
iti. te hāṅgirasas pūrve śvaḥsutyām svargasya lokasya
dadṛṣus, te 'gnim prajighyur — Aṅgirasām vā eko 'gnih
— parohy, Ādityebhyaḥ śvaḥsutyām svargasya lokasya
prabrūhiti. te hādityā Agnim eva dṛishṭvā sadyaḥsutyām
svargasya lokasya dadṛṣus. tān etyābravīc: chvaḥsutyām
vaḥ svargasya lokasya prabrūma iti. te hocur: atha vayam
tubhyam sadyaḥsutyām svargasya lokasya prabrūmas, tva-
yaiva vayam hotrā svargam lokam eshyāma iti. sa ta-
thety ukṭvā pratyuktaḥ punar ājagāma 3 te hocuḥ: prāvo-
cāḥ iti | prāvocam iti hovācātho mo pratiprāvocann iti.
no hi na pratyajñāsthāḥ iti | prati vā ajñāsam iti hovāca
4 yaśasā vā esho 'bhyaiti ya ārtvijyena, tam yaḥ pratiru-
ndhet yaśas sa pratirundhet, tasmān na pratyarautsiti
5 yadi tv asmād apojjigāṁsed, yajñenāsmād apodiyāt | yadi
tv ayājyaḥ, svayam apoditam tasmāt || 34 || ९ ||

1 Te hādityān Aṅgirasas 'yājayaṁs, tebhya yājyadbhya
imām pṛithivīm pūrṇām dakṣiṇānām adadus. tān iyam
pratigrihītāpat, tām nyavṛiṇjan, sā sinhi bhūtvā vijṛi-
mbhanti janāu acarat. tasyāḥ śocatyā ime pradarāḥ prā-
diryanta ye 'syā ime pradarāḥ, sameva haiva tataḥ purā
2 tasmād āhur: na nivṛittadakṣiṇām pratigrihṇīyān: nen
mā sucā viddhā śucā vidhyād iti 3 yadi tv enām pratigri-
hṇīyād, apriyāyainām bhrātrīvyāya dadyāt, parā haiva
bhavaty 4 atha yo 'san tapatiḥ | esho 'śvaḥ sveto rūpam
kṛitvāśvābhidhānyapihitenātmanā praticakrama. imam vo

nayāma iti, sa esha devanītho 'nūcyata 5 ādityā ha jaritar aṅgirobhṛyo dakṣhiṇām anayan | 6 tām ha jaritar na praty āyann iti. na hi ta imām pratyāyaṁs 7 tām u ha jaritaḥ praty āyann iti. prati hi te 'mum āyaṁs 8 tām ha jaritar na praty agribhṇann iti. na hi ta imām pratyagribhṇaṁs 9 tām u ha jaritaḥ praty agribhṇann iti. prati hi te 'mum agribhṇann 10 abā neta sann avicetanānīty. esha ha vā ahnām vicetayitā 11 jajñā neta sann apurogavāsa iti. dakṣhiṇā vai yajñānām purogavī. yathā ha vā idam ano 'purogavaṁ rishyaty, evaṁ haiva yajño 'dakṣhiṇo rishyati. tasmād āhur: dātavyaiva yajñe dakṣhiṇā bhavaty apy alpikāpy 12 uta śveta āsupatvā | 13 uto padyābhir javi-
 shthāḥ | 14 utem āsu mānam pipartī | 15 ādityā ru-
 drā vasavas tvelate | 16 idam rādhaḥ prati grī-
 bhṇīhy aṅgira iti. pratigrahaṁ eva tad rādhasa aichann
 17 idam rādho bṛihat prithu | 18 devā dadatv ā va-
 ram | 19 tad vo astu sucetanam | 20 yushme astu
 dive-dive | 21 praty eva grībhāyateti. praty evainam
 tad ajagrabhaisham 22 tam vā etaṁ devanītham śaṁsati
 padāvagrāham yathā nividam. tasyottamena padena pra-
 nauti yathā nividāḥ || 35 || • ||

1 Bhūtechadaḥ śaṁsati 2 bhūtechadbhir vai devā asu-
 rān upāsacautoteva yuddhonoteva māyayā. tesām vai devā
 asurāṇām bhūtechadbhir eva bhūtaṁ chādayitvāthainān
 atyāyaṁs, tatbaivaitad yajamānā bhūtechadbhir evāpriyasya
 bhrātrivasya bhūtaṁ chādayitvāthainam atiyanti 3 tā
 ardbaracaṣaḥ śaṁsati, pratishthāyā evā 4 hanasyāḥ śaṁsati
 5 āhanasyād vai retaḥ sicyate, retasaḥ prajāḥ prajāyante,
 prajātim eva tad dadhāti 6 tā daśa śaṁsati. daśākṣharā
 virāl, annam virāl, annād retaḥ sicyate, retasaḥ prajāḥ
 prajāyante, prajātim eva tad dadhāti 7 tā nyūṅkhayaty.
 annam vai nyūṅkho, 'nnād retaḥ sicyate, retasaḥ prajāḥ

prajāyante, prajātim eva tad dadhāti 8 dadhikrāvno akārisham iti dādhikrīm śaṁsati. devapavitram vai dadhikrā idam vā idam vyāhanasyām vācam avādīt, tad devapavitreṇa vācam punīte 9 sānushtubh bhavati. vāg vā anushtubh, tat svena chandasā vācam punīte 10 sutāso madhumattamā iti pāvamāniḥ śaṁsati 11 devapavitram vai pāvamānya. idam vā idam vyāhanasyām vācam avādīt, tad devapavitreṇaiva vācam punīte. tā anushtubho bhavanti. vāg vā anushtubh, tat svenaiva chandasā vācam punīte 12 'va drapso aṅsumatīm atishṭhad ity aindrābārhaspatyam tricam śaṁsati 13 viṣo adevir abhy ācarantīr brīhaspatinā yujendraḥ sasāha ity 14 asuraviṣam ha vai devān abhy udācārya āsīt, sa Indro Brīhaspatinaiva yujāsuryam varṇam abhidāsantam apāhaṁs. tathaivaitad yajamānū Indrābrīhaspatibhyām eva yujāsuryam varṇam abhidāsantam apaghnate 15 tad āluḥ: samśaṁset shashṭhe 'hā3n | na samśaṁse3t iti | samśaṁsed ity āluḥ. katham anyeshv ahassu samśaṁsati, katham atra na samśaṁsed ity. atho khalv āhur: naiva samśaṁset. svargo vai lokāḥ shashṭham ahar, asamāyī vai svargo lokāḥ, kaṣcid vai svarge loke sametīti. sa yat samśaṁset, samānam tat kuryād. atha yan na samśaṁsati3n | tat svargasya lokasya rūpam. tasmān na samśaṁsed. yad eva na samśaṁsati3n | 16 etāni vā atrokthāni: nābhānedishṭho vālakhilyā vṛishākapiṛ evayāmarut. sa yat samśaṁsed, apaiva sa eteshu kāmam rādhnuyād 17 aindro vṛishākapiḥ, sarvāni chandāṁsy aitasapralāpas. tatra sa kāma upāpto ya aindre jāgate. 'thedaṁ aindrābarhaspatyam sūktam, aindrābārhaspatyā paridhāniyā. tasmān na samśaṁsen na samśaṁset || 36 || 10 ||

Iti shashṭhapañcikaḥ pañcamo 'dhyāyāḥ.

Iti trīṁśadhyāye daśamaḥ khaṇḍaḥ.

1 Athātuh paṣor vibhaktis, tasya vibhāgaṃ vakshyāmo
 2 hanū sajiḥve prastotuh, syenaṃ vaksha udgātuh, kaṇṭhaḥ
 kākndraḥ pratihartur, dakṣiṇā ṣṇiṇir hotuh, savyā bra-
 hmaṇo, dakṣiṇaṃ sakthi maitrāvaruṇasya, savyam brā-
 hmaṇācebaṇsino, dakṣiṇam pārṣvam sūnsam adhvaryoḥ,
 savyam upagātriṇām, savyo 'nsaḥ pratiprasthātur, dakṣi-
 ṇaṃ dor neshtuh, savyam potur, dakṣiṇa ūrur achiāvāka-
 sya, savya āgnīdhṛasya, dakṣiṇo bāhur ātreyaśya, savyaḥ
 sadasyasya, sadam cānūkam ca gṛihapater, dakṣiṇau pā-
 dau gṛihapater vratapradasya, savyau pādau gṛihapater
 bhāryāyai vratapradasyau, shṭha enayoh sādḥāraṇo bhavati,
 taṃ gṛihapatir eva praśiṇśhyāj. jāghanīm patnībhyo hara-
 nti, tām brāhmaṇāya dadyuh. skandhyāś ca maṇikās ti-
 sraś ca kikasā grāvastutas, tisraś caiva kikasā ardham ca
 vaikartasyonnetur, ardham caiva vaikartasya klomā ca ṣa-
 mitus. tad brāhmaṇāya dadyād, yady abrahmaṇaḥ syāc.
 chirah subrahmaṇyāyai, yaḥ śvaḥsutyām prāha tasyājinaṃ,
 ilā sarveshām hotur vā 3 tā vā etāḥ śaṭtriṇṣatam ekapadā
 yajñam vahanti. śaṭtriṇṣadaksharā vai bṛihatī, bārhatāḥ
 svargā lokāḥ. prāṇāṇś caiva tat svargāṇś ca lokān āpnu-
 vanti, prāṇeshu caiva tat svargeshu ca lokeshu pratiti-
 shṭhanto yanti 4 sa esha svargyaḥ paṣur ya evam evam
 vibhajanty 5 atha ye 'to 'nyathā, tad yathā selagā vā pā-
 pakṛito vā paṣuṃ vimathuṇraṇs tādṛik tat 6 tām vā etām
 paṣor vibhaktim Śrautarishir Devabhāgo vidām cakāra,
 tām u hāprocyavāsmāl lokād uccakṛānat 7 tām u ha

Girijāya Bābhavyāyāmanushyaḥ provāca. tato lainām
etadarvāṇ manushyā adhiyate 'dhiyate || 1 || :

Iti saptamapañcīkāyām prathamō 'dhyāyaḥ.

Ity ekatrināḍdhyāye prathamāḥ khaṇḍaḥ.

1 Tad āhur: ya āhitāgnir upavasathe mriyeta, katham
asya yajñāḥ syād iti. nainam yājayed, ity āhur, anabhi-
prāpto hi yajñam bhavatīti 2 tad āhur: ya āhitāgnir adhi-
ṣṭe 'gnihotre sāmnyāye vā havishshu vā mriyeta, kā tatra
prāyaścittir ity. atraivaināny anuparyādadhyād yathā sa-
rvāṇi samdahyeran. sā tatra prāyaścittis 3 tad āhur: ya
āhitāgnir āsanneshu havishshu mriyeta, kā tatra prāyaśc-
ittir iti. yābhya eva tāni devatābhyo havīṁshi grīhitāni
bhavanti, tābhyaḥ svāhetṛy evaināny āhavanīye sarvahanti
juhuyāt. sā tatra prāyaścittis 4 tad āhur: ya āhitāgniḥ
pravasan mriyeta, katham asyāgnihotraṁ syād ity. abhi-
vānyavatsāyāḥ payasā juhuyād. anyad ivaitat payo yad
abhivānyavatsāyā, anyad ivaitad agnihotraṁ yat preta-
syāṅpi vā yata eva kutaśca payasā juhuyur 6 athāpy
āhur: evam evainān ājārān ājuhvata indhīrann ā śarīrā-
ṇām āhartor iti 7 yadi śarīrāṇi na vidyeran, parṇaśarab-
śashtis trīṇi ca śatāny āhṛitya teshām puruṣharūpakam
iva kṛitvā tasmins tām āvṛitaṁ kuryur, athaināṁ charīrair
āhṛitaiḥ samsparsyodvāsayeyur 8 adhyardhaśataṁ kāye,
sakthiṁ dvipaṇcāṣe ca viṁṣe co, rū dvipaṇcaviṁṣe, śeṣam
tu śirasy upari dadhyāt 9 sā tatra prāyaścittih || 2 || :

1 Tad āhur: yasyāgnihotry upāvasiṣṭā duhyamānopa-
viṣet, kā tatra prāyaścittir iti. tām abhimantrayeta 2 yasmeād
bhīṣhā nishīdasi tato no abhayaṁ kṛidhi | paśūn
naḥ sarvān gopāya namo rudrāya mīlhusa iti. tām
ntthāpayed: ud asthād devy aditir āyur yajñapatāv
adbāt | indrāya kṛiṇvatī bhāgam mitrāya varu-
ṇaya cety. athāsya udapātram ūdhasi ca mukhe copa-

gribhīyād, athainām brāhmaṇāya dadyāt. sã tatra prāya-
ścittis 3 tad āhur: yasyāgnihotry upāvasṛishṭā duhyamānā
vāsyeta, kã tatra prāyaścittir ity. aśanāyām ha vā eshã ya-
jamānasya pratikhyāya vāsyate. tām annam apy ādayee chā-
ntyai, śāntir vā annam. sūyavasūd bhagavatī hi bhūyā
iti. sã tatra prāyaścittis 4 tad āhur: yasyāgnihotry upāvasṛi-
shṭā duhyamānā syandeta, kã tatra prāyaścittir iti. sū yat
tatra skandayet, tad abhinriṣya japed: yad adya du-
gdham pṛithivīm asṛipta yad oshadhīr atyasṛipad
yad āpah | payo gṛiheshu payo aglhyāyām payo
vatseshu payo astu tan mayīti. tatra yat pari-
śiṣṭam syāt, tena juhuyād yady alam homāya syūd.
yady u vai sarvam siktam syād, athānyām āhūya tām
dugdhvā tena juhuyād, ā tv eva śraddhāyai hotavyam.
sã tatra prāyaścittiḥ || 3 || *

1 Tad āhur: yasya sāyamdugdham sāmñāyyam du-
shyed vāpahared vā, kã tatra prāyaścittir iti. prātard-
gdham dvaidham kṛtvā tasyānyatarām bhaktim ātacya
tena yajeta: sã tatra prāyaścittis 2 tad āhur: yasya prātar-
dugdham sāmñāyyam dushyed vāpahared vā, kã tatra prā-
yaścittir ity. aindram vā mähendram vā puroḷāṣam tasya
sthāne nirupya tena yajeta. sã tatra prāyaścittis 3 tad
āhur: yasya sarvam eva sāmñāyyam dushyed vāpahared
vā, kã tatra prāyaścittir ity. aindram vā mähendram veti
samānam. sã tatra prāyaścittis 4 tad āhur: yasya sarvaṇy
eva haviṇshi dushyeyur vāpahareyur vā, kã tatra prāya-
ścittir ity. ājyasyaināni yathādevatam parikalpya tayājya-
haviṣheshtyā yajetāto 'nyām isṭim anulbanām tanvita. ya-
jño yajñasya prāyaścittiḥ || 4 || *

1 Tad āhur: yasyāgnihotram adhiṣṛitam amedhyam
āpadyeta, kã tatra prāyaścittir iti. sarvam evainat srucy
abhiparyāsicya prāñ udetyāhavanīye baitām samidham

abhyādadhāt, athottarata āhavanīyasyoshaṇam bhasma nirūhya juhuyān manasā vā prajāpatyayā varcā. tad dhutam cāhutam ca. sa yady ekasminn unnite yadi dvayor, esha eva kalpas. tac ced vyapanayitum śaknuyān, nishshicyaitad dushtam adushtam abbiparyāsicya tasya yathonnitī syāt tathā juhuyāt. sā tatra prāyaścittis 2 tad āhur: yasyāgni-hotram adhiṣṛitam skandati vā vishyandate vā, kā tatra prāyaścittir iti. tad adbhīr upaninayec chāntyai, śāntir vā āpo. 'thainad dakṣiṇena pāṇinābhīmṛṣya japati 3 divaṃ tritīyaṃ devān yajño 'gāt tato mā draviṇam āśtāntarikṣaṃ tritīyaṃ pitṛin yajño 'gāt tato mā draviṇam āśṭa, pṛithivīm tritīyaṃ manuṣhyān yajño 'gāt tato mā draviṇam āśṭa 4 yayor ojasā skabhitā rajāṁsīti vaiṣṇuvārūṇin ricam japati. Viṣṇur vai yajñasya durishṭam pāti Varuṇaḥ svisṭam, tayor ubhayor eva śāntyai 5 sā tatra prāyaścittis 6 tad āhur: yasyāgni-hotram adhiṣṛitam prāṇ udāyan skhalate vāpi vā bhraṇṣate, kā tatra prāyaścittir iti. sa yady upanivartayet, svargāl lokād yajamānam āvartayed. atraivāsmā upaviśṭāyaitam agni-hotrapariṣeṣam āhareyus, tasya yathonnitī syāt tathā juhuyāt. sā tatra prāyaścittis 7 tad āhur: atha yadi srug bhidyeta, kā tatra prāyaścittir ity. anyāṃ srucaṃ ābrītya juhuyād, athaitāṃ srucaṃ bhinnāṃ āhavanīye 'bhyādadhāt prāgdandām pratyakpushkarām. sā tatra prāyaścittis 8 tad āhur: yasyāhavanīye lāgnir vidyetātha gārhapatya upaśāmyet, kā tatra prāyaścittir iti. sa yadi prāñcam uddharet prāyatanāc cyaveta, yat pratyāñcam asuravad yajñam tanvīta, yan manthed bhrāṭṛivyaṃ yajamānasya janayed, yad anugamayet prāño yajamānam jahyāt. sarvaṃ evainaṃ sahabhaṣmānam samopya gārhapatyāyātane nidhāyātha prāñcam āhavanīyam uddharet. sā tatra prāyaścittih || 5 || • ||

1 Tad āhur: yasyāgnāv agnim uddhareyuh, kā tatra prāyaścittir iti. sa yady anupaśyed, ndūhya pūrvam aparaṃ nidadhyād. yady u nānupaśyet, so 'gnaye. 'gnivate 'śtākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: agnināgniḥ sam idhyate, tvam hy agne agninety. āhutim vāhavaniye juhuyād: agnaye 'gnivate svāheti. sā tatra prāyaścittis 2 tad āhur: yasya gārhapatyāvahavānīyau mithaḥ samsrījyeyūtām, kā tatra prāyaścittir iti. so 'gnaye vītaye 'śtākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: agna ā yāhi vītaye, yo agnim devavītaya ity. āhutim vāhavaniye juhuyād: agnaye vītaye svāheti. sā tatra prāyaścittis 3 tad āhur: yasya sarva evāgnayo mithaḥ samsrījyeran, kā tatra prāyaścittir iti. so 'gnaye vivicaye 'śtākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: svar na vastor ushasām aroci, tvām agne mānushīr ilate viṣa ity. āhutim vāhavaniye juhuyād: agnaye vivicaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyāgnayo anyair agnibhiḥ samsrījyeran, kā tatra prāyaścittir iti. so 'gnaye kshāmavate 'śtākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: akrandad agni stanayann iva dyaus, adhā yathā naḥ pitarāḥ parāsa ity. āhutim vāhavaniye juhuyād: agnaye kshāmavate svāheti. sā tatra prāyaścittih || 6 || ॥

1 Tad āhur: yasyāgnayo grāmyeṇāgninā sandahyeran, kā tatra prāyaścittir iti. so 'gnaye samvargāyāśtākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: knvit su no gaviśtāye, mā no asmin mābādhana ity. āhutim vāhavaniye juhuyād: agnaye samvargāya svāheti. sā tatra prāyaścittis 2 tad āhur: yasyāgnayo divyeṇāgninā samsrījyeran, kā tatra prāyaścittir iti. so 'gnaye 'psumate 'śtākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: apsv agne sadbīṣṭaḥ ṭava, mayo dadhe medhiraḥ pū-

tadaksha ity. āhutīm vāhavanīye juhuyād: agnaye 'psumate svāheti. sā tatra prāyaścittis 3 tad āhur: ya-syāgnayaḥ śavāgninā samsrijyeran, kā tatra prāyaścittir iti. so 'gnaye śucaye 'śtākāpālam purolāṣaṃ nirvapet. tasya yājyānuvākye: agniḥ śucivratatama, ud agne śucayas tavety. āhutīm vāhavanīye juhuyād: agnaye śucaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyā-gnaya āraṇyenāgninā samdabyeran, kā tatra prāyaścittir iti. sam evāropayed araṇī volmukaṃ vā mokṣayed yady āhavanīyād yadi gārhapatyād. yadi na śaknuyāt, so 'gnaye samvargāyāśtākāpālam purolāṣaṃ nirvapet. tasyokte yā-jyānuvākye. āhutīm vāhavanīye juhuyād: agnaye sam-vargāya svāheti. sā tatra prāyaścittih || 7 || ° ||

1 Tad āhur: ya āhitāgnir upavasathe 'śru kurvīta, kā tatra prāyaścittir iti. so 'gnaye vratabhṛite 'śtākāpālam purolāṣaṃ nirvapet. tasya yājyānuvākye: tvam agne vratabhṛic ebucir, vratāni bibhrad vratapā ada-bdha ity. āhutīm vāhavanīye juhuyād: agnaye vrata-bhṛite svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhi-tāgnir upavasathe 'vratyam āpadyeta, kā tatra prāyaścittir iti. so 'gnaye vratapataye 'śtākāpālam purolāṣaṃ nirva-pet. tasya yājyānuvākye: tvam agne vratapā asi, yad vo vayam pramināma vratānity. āhutīm vāhavanīye juhuyād: agnaye vratapataye svāheti. sā tatra prā-yaścittis 3 tad āhur: ya āhitāgnir amāvāsyām pauraṃamā-sīm vātiyāt, kā tatra prāyaścittir iti. so 'gnaye pathikṛite 'śtākāpālam purolāṣaṃ nirvapet. tasya yājyānuvākye: vetthā hi vedho 'dhvana, ā devānām api panthām aganmety. āhutīm vāhavanīye juhuyād: agnaye pathi-kṛite svāheti. sā tatra prāyaścittis 4 tad āhur: yasya sarva evāgnaya upasāmyeran, kā tatra prāyaścittir iti. so 'gnaye tapasvate janadvate pāvaka-vate 'śtākāpālam pu-

roḷāṣaṃ nirvāpet. tasya yājyānuvākye: ā yāhi tapasā janeshv, ā no yāhi tapasā janeshv ity. āhutim vāhavanīye juhuyād: agnaye tapasvate janadvate pāvā-kavate svāheti. sā tatra prāyaścittih || 8 || :

1 Tad āhur: ya āhitāgnir āgrayanenānīṣṭvā navānnam prāśnīyāt, kā tatra prāyaścittir iti. so 'gnaye vaiṣvānarāya dvādaśakapālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: vaiṣvānaro ajjanat, priṣṭho divi priṣṭho agniḥ priṭhivyām ity. āhutim vāhavanīye juhuyād: agnaye vaiṣvānarāya svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhitāgnir yadi kapālam naśyet, kā tatra prāyaścittir iti. so 'svibhyām dvikapālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: aśvinā vartir asmad ā gomatā nāsa-tyā rathenety. āhutim vāhavanīye juhuyād: aśvibhyām svāheti. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir yadi pavitraṃ naśyet, kā tatra prāyaścittir iti. so 'gnaye pavitravate 'śtākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: pavitraṃ te vitatam brahmaṇas pate, tapoṣh pavitraṃ vitatam divas pada ity. āhutim vāhavanīye juhuyād: agnaye pavitravate svāheti. sā ta-tatra prāyaścittis 4 tad āhur: ya āhitāgnir yadi hiranyam naśyet, kā tatra prāyaścittir iti. so 'gnaye hiranyavate 'śtākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: hiranyakeṣo rajaso viśāra, ā te suparṇā aminantañ evair ity. āhutim vāhavanīye juhuyād: agnaye hira-nyavate svāheti. sā tatra prāyaścittis 5 tad āhur: ya āhitāgnir yadi prātar asnāto 'gnihotraṃ juhuyāt, kā tatra prāyaścittir iti. so 'gnaye Varuṇāyāśtākāpālam puroḷāṣaṃ nirvāpet. tasya yājyānuvākye: tvam no agne varuṇa-sya vidvān, sa tvam no agne 'vamo bhavotīty. āhu-tim vāhavanīye juhuyād: agnaye varuṇāya svāheti. sā tatra prāyaścittis 6 tad āhur: ya āhitāgnir yadi sūtākā-

nnam prāṣṇiyāt, kā tatra prāyaścittir iti. so 'gnaye tantumate 'śhṭākapālam puroḷāṣam nirvāpet. tasya yājyānuvākye: tantum tanvan rajaso bhānum anv ihy, akshānahō nahyatanota somyā ity. āhutiṃ vāhavanīye juhuyād: agnaye tantumate svāheti. sā tatra prāyaścittis 7 tad āhur: ya āhitāgnir jīve mṛitaśabdāṃ śrutvā, kā tatra prāyaścittir iti. so 'gnaye surabhimate 'śhṭākapālam puroḷāṣam nirvāpet. tasya yājyānuvākye: agnir hotā ny asidad yajīyān, sādhvīm akar devavitim no adyety. āhutiṃ vāhavanīye juhuyād: agnaye surabhimate svāheti. sā tatra prāyaścittis 8 tad āhur: ya āhitāgnir yasya bhāryā gaur vā yamau janayet, kā tatra prāyaścittir iti. so 'gnaye marutvate trayodaśakapālam puroḷāṣam nirvāpet. tasya yājyānuvākye: maruto yasya hi kshaye, 'rā ived acaramā ahevety. āhutiṃ vāhavanīye juhuyād: agnaye marutvate svāheti. sā tatra prāyaścittis 9 tad āhur: apatniko 'py agnihotram āhare3t | nāhare3t iti | 10 āhared ity āhur 11 yadi nāhared, anaddhāpurushaḥ 12 ko 'naddhāpurusha iti. na devān na pitṛīn na manushyān iti 13 tasmād apatniko 'py agnihotram āharet 14 tad eshābhi yajñagāthā gīyate 15

yajet sautrāmanyām apatniko 'py asomapaḥ |

mātāpitṛibhyām anṛiṇārthād yajeti vacanāc chrutir

iti 16 tasmāt saumyam yājayet || 9 || * ||

(1 Tad āhur: vācāpatniko 'gnihotram katham eva juhōti 2 nivishṭe mṛitā patnī nashtā vāgnihotram katham agnihotram juhōti 3 putrān pauṭrān napṭṛīn ity āhur: asmiṇṣ ca loke 'mushmiṇṣ cāsmiṇl loke 'yam svargo 'svargena svargam lokam ārurohety. amushyaiva lokasya saṃtatim dhūrayati yasyaishām patnīm naichet. tasmād apatnika-syādhānam kurvanti 4 apatniko 'gnihotram katham agnihotram juhōti. śraddhā patnī satyam yajamānaḥ. śraddhā

satyam tad ity uttamam mithunam, śraddhayā satyena mithunena svargāṇi lokāṇi jayatīti || 10 || 9 ||)

(1 tad āhur: yad darṣapūrṇamāsayor upavasati, na ha vā avratasya devā havir aśnanti. tasmād upavasaty: uta me devā havir aśniyur iti 2 pūrvām paurṇamāsim upavasati iti Paiṇgyam, uttarām iti Kaushītakam. yā pūrvā paurṇamāsi sānumatir, yottarā sā Rākā 3 yā pūrvāmāvāsyā sā Sinivāli, yottarā sā Kulūr 4 yām paryastamiyād abhyudiyād iti sā titliḥ 5 pūrvām paurṇamāsim upavasati. anirjñāya purastād amāvāsyāyām candramasam yad upaiti yad yajate, tena somam kriṇanti tenottarām. uttarām upavasati. uttarāṇi ha vai somo yajate somam anu daivatam. etad vai devasonam yac candramās, tasmād uttarām upavasati || 11 || 10 ||)

1 Tad āhur: yasyāgnim anuddhṛitam Ādityo 'bhyudiyād vābhyastamiyād vā praṇīto vā prāg ghomād upaśmyet, kā tatra prāyaścittir iti 2 hiranyam puraskṛitya sāyam uddharej. jyotir vai śukram hiraṇyam, jyotiḥ śukram asau; tad eva taj jyotiḥ śukram paśyann uddharati. rajatam antardhāya prātar uddhared, etad rūtrirūpam. purā sambhedāc chāyānām āhavanīyam uddharen. mṛityur vai tamaḥ chāyā, tenaiva taj jyotiḥ mṛityum tamaḥ chāyām tarati. sā tatra prāyaścittis 3 tad āhur: yasya gārhapatyāhavanīyāv antareṇāno vā ratho vāṣvā vā pratipadyeta, kā tatra prāyaścittir iti. nainan manasi kuryād, ity āhur, ātmany asya hitā bhavantīti. tac cen manasi kurvīta, gārhapatyād avichinnām udakadhārām haret, tantum tanvan rajaso bhānum anv ibity āhavanīyāt. sā tatra prāyaścittis 4 tad āhur: katham agnīm anvādadhāno 'nvābhāryapacanam āhārayeṣt | nābhārayeṣt iti | 5 āhārayed ity āhur. prāṇān vā esho 'bhyātmanam dhatte yo 'gnīm ādhatte. teshām esho 'nnādatamo bhavati yad anvābhāryapacanas.

tasminn etām āhutiṃ juhoty: agnaye 'nnādāyānna-
pataye svābety 6 annādo hānnapatir bhavaty, aṣṇute
prajayānnādyam ya evaṃ vedāntareṇa gārhapatyūbhava-
niyau hoshyan saṃcaretāitena ha vā enaṃ saṃcaramāṇam
agnayo vidur: ayam asmāsu hoshyatīty. etena ha vā asya
saṃcaramāṇasya gārhapatyūbhavāniyau pāpmānam apaba-
taḥ, so 'pahatapāpmordhvaḥ svargam lokam etīti vai brā-
hmanam udāharanti 8 tad āhuḥ: katham agnīn pravatsyann
upatishṭheta, proshya vā pratyetyāhar-abar veti. tūshṇīm
ity āhus. tūshṇīm vai śreyasa ākāṅkṣhante. 'thāpy āhur:
abar-abar vā ete yajamānasyāṣradddhayodvāsanāt praplā-
vanād bibhyati. tān upatishṭhetaivābhayam vo 'bha-
yam me 'stv ity. abhayam haivāsmāi bhavaty abhayam
haivāsmāi bhavati || 12 || ॥

Iti saptamapañcīkayam dvitīyo 'dhyāyaḥ.

Iti dvātriṃśadhyāya ekādaśaḥ khaṇḍaḥ.

1 Hariṣcandro ha Vaidhasa Aikshvāko rājāputra āsa.
tasya ha śataṃ jāyā babbhūvus, tāsu putram na lebhe. ta-
sya ha Parvatanāradau grīha ūshatuḥ, sa ha Nāradaṃ pa-
pracha 2

yam nv imam putram ichanti ye vijānanti ye ca na |
kim svit putreṇa vindate tan ma ācakshva Nāradeti
3 sa ekayū priṣṭo daśabhiḥ pratyuvāca 4

ṛinam asmiṇ saṃnayaty amṛitatvam ca gachati |
pitā putrasya jātasya paśyec cej jīvato mukham ||

5 yāvantaḥ prithivyām bhogā yāvanto jātavedasi |
yāvanto apsu prāṇinām bhūyān putre pitus tataḥ ||

6 śaṣvat putreṇa pitaro 'tyāyan bahulam tamaḥ |
ātmā hi jajña ātmanah sa irāvaty atitūrīṇī ||

7 kim nu malam kim ajinam kim u śmaśrūṇi kim tapaḥ |
putram brahmāna ichadhvam sa vai loko 'vadāvadaḥ ||

8 annam ha prāṇaḥ śaraṇam ha vāso

rūpaṃ hiraṇyama paśavo vivābhāḥ |
sakhā ha jāyā kṛipāṇaṃ ha duhitā
jyotir ha putraḥ parame vyoman ||

9 patir jāyāṃ praviṣati garbho bhūtvā sa mātaram |
tasyāṃ punar navo bhūtvā daṣame māsi jāyate ||

10 taj jāyā jāyā bhavati yad asyaṃ jāyate punaḥ |
ābhūtir eshābhūtir bījam etan nidhīyate ||

11 devāḥ caitāṃ ṛishayaḥ ca tejaḥ samabharan mahat |
devā mauushyān abruvan eshā vo janāni punaḥ ||

12 nāputrasya loko 'stīti tat sarve paśavo viduḥ |
tasmāt tu putro mātaram svasūram cādhirohati ||

13 esha panthā urugāyaḥ suśevo
yam putriṇa ākramante viśokāḥ |
tam paśyanti paśavo vayānsi ca
tasmāt te mātṛāpi mithunibhavanti 14ti

ha smā ākhyāya || 13 ||

1 Athainam uvāca: Varuṇaṃ rājānam upadhāva: putro me jāyatām, tena tvā yajā iti 2 tatheti. sa Varuṇaṃ rājānam upasasūra: putro me jāyatām, tena tvā yajā iti. tatheti. tasya ha putro jajñe Rohito nāma 3 taṃ hovācā-jani vai te putro, yajasva māneneti. sa hovāca: yadā vai paśor nirdaśo bhavaty, atha sa medhyo bhavati. nirdaśo nv astv, atha tvā yajā iti. tatheti 4 sa ha nirdaśa āsa. taṃ hovāca: nirdaśo nv abhūd, yajasva māneneti. sa hovāca: yadā vai paśor dantā jāyante, 'tha sa medhyo bhavati. dantā nv asya jāyantām, atha tvā yajā iti. tatheti 5 tasya ha dantā jajñire. taṃ hovācājñata vā asya dantā, yajasva māneneti. sa hovāca: yadā vai paśor dantāḥ padyante, 'tha sa medhyo bhavati. dantā nv asya padyantām, atha tvā yajā iti. tatheti 6 tasya ha dantāḥ pedire. taṃ hovācāpatsata vā asya dantā, yajasva māneneti. sa hovāca: yadā vai paśor dantāḥ punar jāyante, 'tha sa me-

dhyo bhavati. dantā nv asya punar jāyantām, atha tvā yajā iti. tatheti 7 tasya ha dantāḥ punar jajñire. taṃ hovācājñata vā asya punar dantā, yajasva māneneti. sa hovāca: yadā vai kshatriyaḥ sāmāhuko bhavaty, atha sa medhyo bhavati. sāmāham nu prāpnōtv, atha tvā yajā iti. tatheti 8 sa ha sāmāham prāpat. taṃ hovāca: sāmāham nu prāpnōd, yajasva māneneti. sa tathety uktvā putram āmantrayām āsa: tatāyam vai mahyam tvām adādā, dhanta tvayāham imam yajā iti 9 sa ha nety uktvā dhanur ādāyāranyam apātasthan, sa samvatsaram aranye cacāra || 14 || 2 ||

1 Atha haikshvākam Varuṇo jagrāha, tasya hodaram jajñe. tad u ha Rohitaḥ suśrāva, so 'ranyād grāmam eyāya. tam Indraḥ purusharūpeṇa paryetyovāca:

nānā śrāntāya śrīr astīti Rohita suśrūma |

pāpo nṛishadvaro jana Indra ic carataḥ sakḥā ||
caraiveti 2 caraiveti vai mā brāhmaṇo 'vocad, iti ha dvitīyam samvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

pushpinyau carato jaṅghe bhūshṇur ātmā phalagrahiḥ |
sere 'sya sarve pāpmānaḥ śramena prapathe hatūḥ ||

caraiveti 3 caraiveti vai mā brāhmaṇo 'vocad, iti ha tṛtīyam samvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam Indraḥ purusharūpeṇa paryetyovāca:

āste bhaga āsīnasyordhvas tishṭhati tishṭhataḥ |

śete nipadyamānasya carāti carato bhagaḥ ||
caraiveti 4 caraiveti vai mā brāhmaṇo 'vocad, iti ha caturtham samvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam indraḥ purusharūpeṇa paryetyovāca:

Kaliḥ śayāno bhavati samjibhānas tu Dvāparaḥ |

uttishṭhans Tretā bhavati Kṛitam sampadyate caranḥ ||
caraiveti 5 caraiveti vai mā brāhmaṇo 'vocad, iti ha pañca-

maṃ samvatsaram aranye cacāra. so 'raṇyād grāmam
eyāya, tam Indrah puruṣharūpeṇa paryetyovāca:

caran vai madhu vindati caran svādum ndumbaram |
sūryasya paśya śremāṇam yo na tandrayate carauḥ ||
caraiveti 6 caraiveti vai mā hrāhmaṇo 'voca, iti ha sha-
shṭham samvatsaram aranye cacāra. so 'jīgartaṃ Sauyava-
sim ṛishim aśanayāparītam aranya upeyāya 7 tasya ha
trayaḥ putrā ūsuh: Sunahpuchah Śunahṣepah Suuolāṅgūla
iti. taṃ hovāca: ṛiṣhe 'haṃ te śataṃ dadāmy, aham eśhām
ekenātmānam nishkrīṇā iti. sa jyeshṭham putraṃ nigri-
hṇāna uvāca: na nv imam iti, no evemaṃ iti kanishṭham
mātā. tau ha madhyame sampādayām cakratuḥ Sunahṣepe.
tasya ha śataṃ dattvā sa tam ādāya so 'raṇyād grāmam
eyāya 8 sa pitaram etyovāca: tata hantāham anenātmānam
nishkrīṇā iti. sa Varuṇam rājānam upasasārānena tvā
yajā iti. tatheti, bhūyān vai brāhmaṇaḥ kshatriyād iti
Varuṇa uvāca. tasmā etaṃ rājasūyam yajñakratum pro-
vāca. tam etaṃ abhishecanoḽye puruṣham paśum ālebhe
|| 15 || * ||

1 Tasya ha Viṣvāmitro hotāstī, Jamadagnir adhvaryur,
Vasishṭho brahmāyāsyā udgātā. tasmā upākṛitāya niyo-
ktāram na vividuḥ. sa hovācājīgartaḥ Sauyavasir: mahyam
aparaṃ śataṃ dattāham enaṃ nyokshyāmīti. tasmā apa-
raṃ śataṃ dadus, taṃ sa niniyoja 2 tasmā upākṛitāya ni-
yuktāyāprītāyū paryagnikṛitāya viśasitāram na vividuḥ. sa
hovācājīgartaḥ Sanyavasir: mahyam aparaṃ śataṃ dattā-
ham enaṃ viśasishyāmīti. tasmā aparaṃ śataṃ daduḥ, so
'sim niḥṣāna eyāya 3 tha ha Sunahṣepa Ikshām cakre: 'mā-
nusham iva vai mā viśasishyanti, hantāham devatā upa-
dhāvāmīti. sa Prajāpatim eva prathamam devatānām upa-
sasāra: kasya nūnam katamasyāmṛitānām ity etaya-
rcā 4 tam Prajāpatir uvācāgnir vai devānām nedishṭhas,

tam evopadhāveti. so 'gnim upasasārāgner vayam prathamasyāmṛitānām ity etayarcā 5 tam Agnir uvāca: Savitā vai prasavānām iṣe, tam evopadhāveti. sa Savitāram upasasārābhi tvā deva savitar ity etena tricenā 6 tam Savitovāca: Varuṇāya vai rājñe niyukto 'si, tam evopadhāveti. sa Varuṇam rājānam upasasārāta uttarābhir ekatriṁsatā 7 tam Varuṇa uvācāgnir vai devānām mukham suhṛdayatamas, tam nu stuhy atha tvotsrakshyāma iti. so 'gnim tushṭāvāta uttarābhir dvāviṁsatyā 8 tam Agnir uvāca: Viṣvān nu devān stuhy, atha tvotsrakshyāma iti. sa Viṣvān devāns tushṭāva: namo mahadbhṛyo namo arbhakebhya ity etayarcā 9 tam Viṣve devā ūcur: Indro vai devānām ojishṭho balishṭhaḥ sahisṭhaḥ sattamaḥ pārayishṇutamas, tam nu stuhy, atha tvotsrakshyāma iti. sa Indram tushṭāva: yac cid dhi satya somapā iti caitena sūktenottarasya ca pañcadaśabhis 10 tasmā Indrah stūyamānaḥ prīto manasā hiranyaratham dadau. tam etayā pratiyāya: sasvad indra iti 11 tam Indra uvācāśvinau nu stuhy, atha tvotsrakshyāma iti. so 'śvinau tushṭāvāta uttareṇa tricenā 12 tam Aśvinā ūcatur: Ushasam nu stuhy, atha tvotsrakshyāma iti. sa Ushasam tushṭāvāta uttareṇa tricenā 13 tasya ha smarey-riey uktāyām vi pāso mumuce, kanyā Aikshvākasyodaram bhavaty; uttamasyām evarey uktāyām vi pāso mumuce, 'gada Aikshvāka āsa | 16 || 4 ||

1 Tam ṛitvija ūcus: tvam eva no 'syāhnaḥ samsthām adhigachety. atha baitam Śunahṣepo 'ājāḥsavam dadarṣa, tam etābhiḥ catasṛibhir abhisushāva: yac cid dhi tvam grihe-griha ity. athainam dropakalaṣam abhyavanināyoc chishṭam camvor bharety etayarcātha hāsminn anvārabdhe pūrvābhiḥ catasṛibhiḥ sasvābhakārābhir juhavām cakārāthainam avabhṛitham abhyavanināya: tvam no agne varuṇasya vidvān ity etābhyām. athainam ata ūrdhvam

agninī āhavanīyam upasthāpayām cakāra: śunaṣ cic che-
pam niditam sahasrād ity 2 atha ha Śunaṣepo Viṣvā-
mitrasyāñkam āśāsāda. sa hovācājigartaḥ Sauyavasir: rishe
punar me putram dehīti. neti hovāca Viṣvāmitro, devā vā
imam mahyam arāsateti. sa ha Devarāto Vaiṣvāmitra āsa.
tasyaite Kāpileyabābhṛavāḥ 3 sa hovācājigartaḥ Sauyava-
sis: tvam vehi vibhayaivahā iti. sa hovācājigartaḥ Sau-
yavasir:

Āṅgirasō janmanāsy Ājigartiḥ śrutaḥ kavīḥ |
rishe paitāmahāt tantor māpagāḥ punar ehi mām ||

iti. sa hovāca Śunaṣepo:

'darṣas tvā śāsahastām na yac chūdreshv alapsata |
gavām trīṇi śatāni tvam avṛiṇībhā mad Aṅgira

iti 4 sa hovācājigartaḥ Sauyavasis:

tad vai mā tāta tapati pāpam karma mayā kṛitam |
tad aham nihnave tubhyam pratiyantu śatā gavām ||

iti. sa hovāca Śunaṣepo:

yaḥ sakṛit pāpakam kuryāt kuryād enat tato 'param |
nāpāgāḥ śaudrān nyāyūd asaṃdheyam tvayā kṛitam ||

ity 5 asaṃdheyam iti ha Viṣvāmitra upapapāda. sa hovāca
Viṣvāmitro:

bhīma eva Sauyavasīḥ śāsena viṣiṣāsishuh |
asthān, maitasya putro bhūr mamaivopehi putratām ||

iti 6 sa hovāca Śunaṣepaḥ:

sa vai yathā no jñāpayā rājaputra tathā vada |
yathaivāṅgirasah sannu upeyām tava putratām ||

iti. sa hovāca Viṣvāmitro:

jyeshtho me tvam putrāṇām syās tava śṛeshthā prajā syāt |
upeyā daivam me dāyam tena vai tvopamantraya

iti 7 sa hovāca Śunaṣepaḥ:

saṃjñānāneshu vai brūyāt sauhṛdyāya me śriyai |
yathāham bharataṛishabhopeyām tava putratām ||

ity. atha ha Viṣvāmitraḥ putrān āmantrayām āsa:

Madhuchandāḥ śṛiṇotana Rishabho Renur Ashtakah |
ye keca bhrātaraḥ sthanāsmāi jyaishṭhyāya kalpadhvam ||
iti || 17 || * ||

1 Tasya ha Viṣvāmitrasyaikaśatam putrā āsuh pañcā-
śad eva jyāyāṁso Madhuchandasah pañcāśat kanīyāṁsas
2 tad ye jyāyāṁso, na te kuṣalam menire. tām anuvyāja-
hārāntām vaḥ prajā bhakshishṭeti. ta ete 'ndhrāḥ Puṇḍrāḥ
Śabarāḥ Pulindā Mūtibā ity udantyā bahavo bhavanti Vai-
svāmitrā dasyūnām bhūyishṭhāḥ 3 sa hovāca Madhuchandūḥ
pañcāśatā sārḍham:

yan naḥ pitā samjānīte tasmiṁs tishṭhāmahe vayan |
puras tvā sarve kurmahe tvām anvañco vayan smasi-
ty 4 atha ha Viṣvāmitraḥ pratītaḥ putrāns tushṭāva 5
te vai putrāḥ paṣumanto vīravanto bhavishyatha |
ye mānam me 'nugriḥṇanto vīravantam akarta mā ||
6 puraetrā vīravanto Devarātena Gāthināḥ |
sarve rādhyāḥ stha putrā, esha vaḥ sadvivācanam ||
7 esha vaḥ Kuṣikā vīro Devarātas, tam anvita |
yushmāṁś ca dāyam ma upetā vidyāṁ yām u ca vidmasi ||
8 te saumyañco Vaiṣvāmitrāḥ sarve sākam sarūtayaḥ |
Devarātūya tasthire dhṛityai śraishṭhyāya Gāthināḥ ||
9 adbhīyata Devarāto rikthayor ubhayor rishih |
Jahnūnām cādhipatye daive vede ca Gāthinām ||

10 tad etat pararikṣatagātham ṣaunaḥsepam ākhyānam 11 tad
dhotā rājñe 'bhishiktāyācashte 12 hiraṇyakasipāv āsina āca-
śhte, hiraṇyakasipāv āsināḥ pratigriṇāti. yaśo vai hira-
ṇyam, yaśasaivainam tat samardhayaty 13 om ity ṛicah
pratigara, evam tattheti gāthāyā. om iti vai daivam, ta-
theti mānusham. daivena caivainam tan mānushena ca pā-
pād enasah pramuñcati 14 tasnād yo rājā vijitī syād, apy
ayaJamāna ākhyāpayetaivaitac chaunaḥsepam ākhyānam,

na hāsminn alpaṃ canainaḥ pariśiṣhyate 16 sahasram
ākhyātre dadyāc chatam pratigaritra etc caivāsane, śvetas
cāsvatariratho hotuḥ 16 putrakāmā hāpy ākhyāpayerañl,
labhante ha putrāñl labhante ha putrān || 18 || c ||

Iti saptamapañcikaṣṭam tṛtīyo 'dhyāyāḥ.

Iti trayastriṅśādhyāye śhaṣṭhaḥ khaṇḍaḥ.

1 Prajāpatir yajñam asṛijata, yajñam sṛiṣṭam anu bra-
hmakṣatre asṛijyetām. brahmakṣatre anu dvayyaḥ prajā
asṛijyanta hutādaḥ cāhutādaḥ ca, brahmaivānu hutādaḥ
kṣatram anv ahutāda. etā vai prajā hutādo yad brā-
hmaṇā, athaitā ahutādo yad rājanyo vaiśyaḥ śūdras 2 tā-
bhyo yajña udakrāmat, tam brahmakṣatre anvaitām. yāny
eva brahmaṇa āyudhāni tair brahmānvaid, yāni kṣatra-
sya taiḥ kṣatram. etāni vai brahmaṇa āyudhāni yad ya-
jñāyudhāny, athaitāni kṣatrasyāyudhāni yad aśvarathaḥ
kavaca ishudhanva 3 tam kṣatram ananvāpya nyavarta-
tā, yudhebbhyo ha smāsyā vijamānaḥ parāñ evaity. athainam
brahmānvait, tam āpnot, tam āptvā parastān nirudhyāti-
śṭhat. sa āptaḥ parastān niruddhas tiṣṭhañ jñātvā svāny
āyudhāni brahmopāvartata. tasmād dhāpy etarhi yajño
brahmaṇy eva brāhmaṇeshu pratishṭhito 4 'thainat kṣa-
tram anvāgachat, tad abravīd: upa māsmin yajñe hvaya-
sveti. tat tathety abravīt, tad vai nidhāya svāny āyudhāni
brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā
yajñam upāvartasveti. tatheti. tat kṣatram nidhāya svāny
āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma
bhūtvā yajñam upāvartata. tasmād dhāpy etarhi kṣatriyo
yajamāno nidhāyaiva svāny āyudhāni brahmaṇa evāyu-
dhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartate
|| 19 || 1 ||

1 Athāto devayajanasyaiva yācñyas. tad āhur: yad
brāhmaṇo rājanyo vaiśyo dikshishyamānaḥ kṣatriyam

devayajanam yācati, kam kshatriyo yāced iti 2 daivam kshatram yāced, ity āhur. Ādityo vai daivam kshatram, Āditya eshām bhūtānām adhipatiḥ 3 sa yad ahar dikshishyamāno bhavati, tad abah pūrvāhna evodyantam Ādityam upatishṭhete, daṁ śreshtḥam jyotishām jyotir uttamam | deva savitar devayajanam me dehi deva-yajyāyā iti devayajanam yācati 4 sa yat tatra yācita uttarām sarpaty, om tathā dadāmihi haiva tad āha 5 tasya ha na kā cana rishtir bhavati devena Savitrā prasūtasyo-ttarottariṣṭm ha śriyam aśnute, 'śnute ha prajñūm aiśvaryaṁ ādhipatyam, ya evam upasthāya yācitvā devayajanam adhyavasāya dikshate kshatriyaḥ san || 20 || २ ||

1 Athāta ishṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya. sa purastād dikshāyā āhutiṁ juhuyāc caturgrīhitam ājyam āhavaniya ishṭāpūrtasyāparijyānyai 2 punar na indro maghavā dadātu | brahma punar ishṭam pūrtam dāt svāhety 3 athānūbandhyāyai samishṭayajushām uparishṭāt: punar no agnir jātavedā dadātu | kshatram punar ishṭam pūrtam svāheti 4 saisheshṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya yad etc āhuti, ta-smād ete hotavye || 21 || ३ ||

1 Tad u ha smāha Saujāta Ārāḥbir: ajitapunarvanyam vā etad yad etc āhutiḥ iti. yathā ha kāmayeta tathaite kuryād, ya ito 'nuśāsanam kuryād itime tv eva juhuyād 2 brahma prapadye brahma mā kshatrād gopāyatu brahmaṇe svāheti 3 tat-tad iti 3ā | 4 brahma vā esha prapadyate, yo yajñam prapadyate. brahma vai yajño; yajñād u ha vā esha punar jāyate yo dikshate. tam brahma prapannam kshatram na parijināti. brahma mā kshatrād gopāyatv ity āha, yathainam brahma kshatrād gopāyed. brahmaṇe svāheti, tad enat prīṇāti. tad enat prītam kshatrād gopāyaty 5 athānūbandhyāyai samishṭayajushām

uparishṭāt 6 kshatram prapadye kshatram mā brahmaṇo gopāyatu kshatrāya svāheti. tat-tad itīṣi | kshatram vā esha prapadyate, yo rāshṭram prapadyate. kshatram hi rāshṭram. tam kshatram prapannam brahma na parijināti. kshatram mā brahmaṇo gopāyatv ity āha, yathainam kshatram brahmaṇo gopāyet. kshatrāya svāheti, tad enat prīṇāti. tad enat prītam brahmaṇo gopāyati 7 saisheshṭāpūrtasyaivāparijyāniḥ kshatriyasya yajamānasya yad ete āhuti, tasmād ete eva hotavyo || 22 || + ||

1 Athaindro vai devatayā kshatriyo bhavati, trishṭubhaḥ chandasā, pañcadaśaḥ stomena, somo rājyena, rājanyo bandhunā. sa ha dīkshamāna eva brāhmaṇatām abhyupaiti yat kṛishṇājinam adhyūbhati, yad dīkshitavratam carati, yad enam brāhmaṇā abhisamgachante. tasya ha dīkshamānasyendra evendriyam ādatte, trishṭub vīryam, pañcadaśaḥ stoma āyuh, somo rājyam, pitaro yaśas kīrtim: anyo vā ayam asmad bhavati, brahma vā ayam bhavati, brahma vā ayam upāvartata iti vadantaḥ 2 sa purastād dīkshāyā āhutiṃ hutvābhavanīyam upatishṭheta 3 nendra devatāyā emi, na trishṭubhaḥ chandaso, na pañcadaśāt stomān, na somād rājño, na pitryād bandhor. mā ma Indra indriyam ādita, mā trishṭub vīryam, mā pañcadaśaḥ stoma āyur, mā somo rājyam, mā pitaro yaśas kīrtim. sahendriyena vīryeṇāyushā rājyena yaśasā bandhunāgnim upaini gāyatrīm chandas trivṛitam stomam somam rājānam, brahma prapadye brāhmaṇo bhavāmīti 4 tasya ha nendra indriyam ādatte na trishṭub vīryam na pañcadaśaḥ stoma āyur na somo rājyam na pitaro yaśas kīrtim, ya evam etām āhutiṃ hutvābhavanīyam upasthāya dīkshate kshatriyaḥ san || 23 || + ||

1 Athāgneyo vai devatayā kshatriyo dīkshito bhavati,

gūyatraṣ chandasā, trivṛit stomena, brāhmaṇo bandhunā. sa hodavasyann eva kshatriyatām abhyupaiti. tasya hodavasyato 'gnir eva teja ādatte, gūyatrī vīryam, trivṛit stoma āyur, brāhmaṇā brahma yaśas kīrtim: anyo vā ayam asmad bhavati, kshatram vā ayam bhavati, kshatram vā ayam upāvartata iti vadantaḥ 2 so 'nūbandhyāyai samishṭayajushām upariṣṭād dhotvāhutim āhavanīyam upatiṣṭheta 3 nāgner devatāyā emi, na gūyatrīyāṣ chandaso, na trivṛitaḥ stomān, na brahmaṇo bandhor. mā me 'gnis teja ādita, mā gūyatrī vīryam, mā trivṛit stoma āyur, mā brāhmaṇā brahma yaśas kīrtim. saha tejasā vīryeṇāyushā brahmaṇā yaśasā kīrtyendram devatām upaimi trishṭubham chandaḥ pañcadaśam stomam somam rājānam, kshatram prapadye kshatriyo bhavāmi | devāḥ pitaraḥ pitaro devā yo 'smi sa san yaje | svam ma idam iṣṭam svam pūrtam svam śrāntam svam hutam | tasya me 'yam Agnir upadrashtāyam Vāyur upasrotāsāv Ādityo 'nukhyātedam aham ya evāsmi so 'smi 4 tasya ha nāgnis teja ādatte na gūyatrī vīryam na trivṛit stoma āyur na brāhmaṇā brahma yaśas kīrtim, ya evam etām āhutim hutvāhavanīyam upasthāyodavasyati kshatriyaḥ san || 24 || ० ||

1 Athāto dikṣhāyā āvedanasyaiva. tad āhur: yad brāhmaṇasya dikṣhitasya brāhmaṇo 'dikṣhishtēti dikṣhām āvedayanti, katham kshatriyasyāvedayed iti 2 yathāivaitad brāhmaṇasya dikṣhitasya: brāhmaṇo 'dikṣhishtēti dikṣhām āvedayanti, evam evaitat kshatriyasyāvedayet, purohitasyārsheyeneti 3 tat-tad iti 3 || 4 nidhāya vā esha svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartata. tasmāt tasya purohitasyārsheyeṇa dikṣhām āvedayeyn, purohitasyārsheyeṇa pravaram pravṛiṇIran || 25 || १ ||

1 Athāto yajamānabhāgasyaiva. tad āhuḥ: prāṣṇīyāt kshatriyo yajamānabhāgāḥ | na prāṣṇīyāt iti | 2 yat prāṣṇīyād ahutād dhutam prāśya pāpiyān syād; yan na prāṣṇīyād yajñād ātmānam antariyād, yajño vai yajamānabhāgaḥ 3 sa brahmaṇe paribṛityaḥ 4 purohitāyatanam vā etat kshatriyasya yad brahmā, rdhātmo ha vā esha kshatriyasya yat purohita. upāha parokshenaiva prāṣṭitarūpam āpnoti, nāśya pratyakṣam bhakshito bhavati 5 yajña u ha vā esha pratyakṣam yad brahmā. brahmaṇi hi sarvo yajñāḥ pratishṭhito, yajñe yajamāno. yajña eva tad yajñam apyatyarjanti yathāpsv āpo yathāgnāv agniṃ. tad vai nātiricyate, tad enam na linasti. tasmāt sa brahmaṇe paribṛityo 6 'gnau haikē juhvati: prajāpater vibhān nāma lokas, tasmiṃs tvā dadbhāmi saha yajamānena svāheti. tat tathā na kuryād. yajamāno vai yajamānabhāgo, yajamānam ha so 'gnau pravṛiṇakti. ya enam tatra brūyād: yajamānam agnau prāvārkshih, prāśyāgnih prāṇān dhakshyati, marishyati yajamāna iti: śaśvat tatbhā syāt. tasmāt tasyāśām neyād āśām neyāt || 26 || * ||

Iti saptamapañcikāyām caturtho 'dhyāyaḥ.

Iti catuśtriṃśadhyaḥ 'śṣṭamaḥ khaṇḍaḥ.

1 Viśvamtaro ha Sausadmanah Śyāparṇān parica-kshāno viśyāparṇam yajñam ājahre. tad dhānubudhya Śyāparṇās tam yajñam ājagmus, te ha tadantarvedy āśām cakrire. tūn ha dṛiṣṭvovāca: pāpasya vā ime karmaṇaḥ kartāra āsate 'pūtāyai vāco vaditāro yac Chyāparṇā, imān utthāpayateme me 'ntarvedi māsisbateti. tatheti. tān utthāpayām cakrus 2 te hotthāpyamānā ruruvire: ye tebhyo Bhūtavirebhyo 'sitamṛigūḥ Kaśyapānām somapītham abhijigyuh Pārikshitasya Janamejayasya vikaśyape yajñe, tais te tatra viravanta āsuh. kaḥ svit so 'smākāsti vīro, ya imam somapītham abhijeshyati 3 ayam aham asmi vo

vīra, iti hovāca Rāmo Mārgaveyo 4 Rāmo hāsa Mārgaveyo
'nūcānaḥ Śyāparṇīyas. teshāṃ hottishṭhatām uvācāpi nu
rājannu itthaṃvidam veder utthāpayantīti. yas tvaṃ katham
vettha brahmabandhav iti || 27 || 1 ||

1 Yatrendraṃ devatāḥ paryavṛiṇjan: Viṣvarūpaṃ Tvā-
shṭram abhyamaṇṣta, Vṛitraṃ aśṛita, yatīn sālāvṛikebhyah
prādād, arurmaghān avadhīd, Bṛihaspateḥ pratyavadhīd
iti: tatrendraḥ somapīthena vyārdhyatendrasyaṇnu vyṛiddhiṃ
kshatraṃ somapīthena vyārdhyatāpīndraḥ somapithe 'bha-
vat Tvashṭur āmushya somam. tad vyṛiddham evādyāpi
kshatraṃ somapīthena. sa yas tam bhakshaṃ vidyād yah
kshatrasya somapīthena vyṛiddhasya yena kshatraṃ samṛi-
dhyate, katham tam veder utthāpayantīti 2 vettha brāhmaṇa
tvam tam bhakshāṣm | veda hīti. tam vai no brāhmaṇa brū-
hīti. tasmai vai te rājann, iti hovāca || 28 || 2 ||

1 Trayāṇāṃ bhakshāṇāṃ ekam āharishyanti: somam
vā dadhi vāpo vā 2 sa yadi somam, brāhmaṇānām sa bha-
ksho: brāhmaṇāṇs tena bhakshena jinviśhyasi, brāhmaṇa-
kalpas te prajāyām ājanishyata ādāyy āpāyy āvasāyī ya-
thākāmaprayūpyo. yadā vai kshatriyāya pāpam bhavati,
brāhmaṇakalpo 'sya prajāyām ājāyata, īṣvaro hāsmād dvi-
tiyo vā tṛtiyo vā brāhmaṇatām abhyupaitoḥ, sa brahma-
bandhavena jījyūshito 3 'tha yadi dadhi, vaiśyānām sa bha-
ksho: vaiśyāṇs tena bhakshena jinviśhyasi, vaiśyakalpas
te prajāyām ājanishyate 'nyasya balikṛid anyasyādyo ya-
thākāmajyeyo. yadā vai kshatriyāya pāpam bhavati, vai-
śyakalpo 'sya prajāyām ājāyata, īṣvaro hāsmād dviitiyo
vā tṛtiyo vā vaiśyatām abhyupaitoḥ, sa vaiśyatayā jījyū-
shito 4 'tha yady apah, śūdrāṇāṃ sa bhakshaḥ: śūdrāṇs
tena bhakshena jinviśhyasi, śūdrakalpas te prajāyām āja-
nishyate 'nyasya preśhyah kāmottthāpyo yathākāmadhvyo.
yadū vai kshatriyāya pāpam bhavati, śūdrakalpo 'sya pra-

jāyām ājāyata, īṣvaro hāsmād dvitīyo vā tṛitīyo vā śūdra-
tām abhynpaitoḥ, sa śūdratayā jīyūṣhitaḥ || 29 || ३ ||

1 Ete vai te trayo bhakṣhā rājann, iti hovāca, yeshām
āśām noyāt kṣatriyo yajamāno 2 'thūsyaiṣha svo bhakṣho:
nyagrodhasyāvarodhāṣ ca phalāni caudumbarāṇy āśva-
ttāni plākṣhūṇy abhishunuyāt tāni bhakṣhayet, so 'sya
svo bhakṣho 3 yato vā adhi devā yajñeneshtvā svargam
lokam āyaṁs, tatraitāṁś camasān nyubjaṁs, te nyagrodhā
abhavan. nyubjā iti hāpy enān etarhy ācakṣhate Kurukṣhe-
tre. te ha prathamajā nyagrodhānām, tebhyo bānye 'dhi-
jūtās 4 te yan nyañco 'rohaṁs tasmān nyañ rohati nya-
groho, nyagroho vai nāma. tam nyagroham santam nya-
grodha ity ācakṣhate parokṣheṇa, parokṣhapriyā iva hi
devāḥ || 30 || ४ ||

1 Teshām yaṣ camasānām raso 'vān ait te 'varodhā
abhavann, atha ya ūrdhvas tāni phalāṇy 2 eṣha ha vāva
kṣatriyaḥ svād bhakṣhān naiti, yo nyagrodhasyāvarodhāṁś
ca phalāni ca bhakṣhayaty. upāha parokṣheṇaiva somapī-
tham āpnoti, nāsyā pratyakṣham bhakṣhito bhavati. paro-
kṣham iva ha vā eṣha somo rājā yan nyagrodhaḥ, paro-
kṣham ivaṣha brāhmaṇo rūpam upanigachati yat kṣatri-
yaḥ: purodhayaiva dikṣhayaiva pravareṇaiva 3 kṣhatram
vā etad vanaspatnām yan nyagrodhaḥ, kṣhatram rājanyo.
nitata iva bīḥa kṣatriyo rāṣṭre vasan bhavati pratishṭhita
iva, nitata iva nyagrodho 'varodhair bhūmyām pratishṭhita
iva 4 tad yat kṣatriyo yajamāno nyagrodhasyāvarodhāṁś
ca phalāni ca bhakṣhayaty, ātmany eva tat kṣhatram va-
naspatnām pratishṭhāpayati kṣhatra ātmānam 5 kṣhatra
ha vai sa ātmani kṣhatram vanaspatnām pratishṭhāpayati,
nyagrodha ivāvarodhair bhūmyām prati rāṣṭre tishṭhaty,
ugram hūsyā rāṣṭram avyathyam bhavati ya evam etam
bhakṣham bhakṣhayati kṣatriyo yajamānaḥ || 31 || ५ ||

1 Atha yad audumbarāṇy. ūrjo vā esha 'nnādyād vanaspatir ajāyata yad udumbaro, bhaujyaṃ vā etad vanaspatinām; ūrjam evāsmins tad annādyam ca bhaujyaṃ ca vanaspatinām kshatre dadhāty 2 atha yad āśvatthāni. tejaso vā esha vanaspatir ajāyata yad āśvatthaḥ, sāmrajyaṃ vā etad vanaspatinām; teja evāsmins tat sāmrajyaṃ ca vanaspatinām kshatre dadhāty 3 atha yat plākshāni. yaśaso vā esha vanaspatir ajāyata yat plākshaḥ, svārājyaṃ ca ha vā etad vairājaṃ ca vanaspatinām; yaśa evāsmins tat svārājyavairājaṃ ca vanaspatinām kshatre dadhāty 4 etāny asya purastād upakliptāni bhavanti, atha somaṃ rājānaṃ kṛṇanti. te rājā evāvṛitopavasathāt prativesais caranti, athaupavasathyam ahar etāny adhvaryuḥ purastād upakalpayetādhishtavānaṃ cārmādbishavāṇe phalake droṇakalaṣaṃ daśūpavitram adriṇ pūtabhṛitaṃ cūdhavanīyaṃ ca sthālīm udañcanaṃ camasam ca. tad yad etad rājānaṃ prātar abhishuṅvanti, tad enāni dvedhā vigrihṇīyād: abhy anyāni sunuṃyān, mādhyamadinūnyānyāni pariśiṃshyāt || 32 || ॥

1 Tad yatraitāṃś camasān unmayeyus, tad etam yajamānacamasam unayet. tasmin dve darbhataruṇake prāste syātām. tayoṛ vashaṭkṛite 'ntaḥparidhi pūrvam prāsyed: dadhikrāvṇo akūrisham ity etayarcā sasvābhakūrayā, nuvasaṭkṛite 'param: ā dadhikrāḥ śavasā pañca kṛishṭīr iti 2 tad yatraitāṃś camasān āhareyus, tad etam yajamānacamasam āharet. tān yatrodgrihṇīyus, tad enam upodgrihṇīyāt. tad yadelām hotopahvayeta, yadā camasam bhakshayed, athainam etayā bhakshayed 3 yad atra śiṣṭam rasinaḥ sutasya yad indro apibac chaci-bhiḥ | idam tad asya manasā śivena somaṃ rājānam iba bhakshayāmīti 4 śivo ha vā asmā esha vānaspatyaḥ śivena manasā bhakshito bhavaty, ugram hāsyarūshṭram avyathyam bhavati ya evam etam bhaksham bha-

kshayati kshatriyo yajamānaḥ 5 saṃ na edhi hṛide pī-
taḥ pra na āyur jīvase soma tārīr ity ātmanaḥ pra-
tyabhimarṣa 6 īśvaro ha vā esho 'pratyabhimṛiṣṭo manu-
shyasyāyuhḥ pratyavahartor: anarhan mā bhakshayatīti.
tad yad etenātmānam abhimṛiṣaty, āyur eva tat pratirata
7 ā pyāyasva sam etu te, sam te payāṃsi sam u
yantu vūjā iti camasaṃ āpyāyaty abhirūpābhyām. yad
yajñe 'bhirūpaṃ tat samṛiddham || 33 || 1 ||

1 Tad yatraitāṃś camasān sādāyeyus, tad etam yaja-
mānacamasam sādāyet. tām yatra prakampayeyus, tad
enam anuprakampayed. athainam āhṛitam bhakshayen:
narāṣaṃsapītasya deva soma te mativida ūmaiḥ
pitṛibhir bhakshitasya bhakshayāmīti prātaḥsavane
nārāṣaṃso bhaksha, ūrvair iti mādhyamdine, kāvyair iti
trītiyasavana 2 ūmā vai pitarāḥ prātaḥsavana ūrvā mā
dhyamdine kāvyāḥ trītiyasavane, tad etat pitṛīn evāmṛitān
savanabhājāḥ karoti 3 sarvo haiva so 'mṛita, iti ha smāha
Priyavrataḥ Somāpo, yaḥ kaśca savanabhāj ity 4 amṛitā
ha vā asya pitarāḥ savanabhājō bhavanty, ugram hāsya
rāshṭram avyathyam bhavati ya evam etam bhaksham bha-
kshayati kshatriyo yajamānaḥ 5 samāna ātmanaḥ pratyā-
bbhimarṣaḥ, samānam āpyāyanam camasasya 6 prātaḥsava-
nasyaivāmṛitā prātaḥsavane careyur, mādhyamdinasya mā-
dhyamdine, trītiyasavanasya trītiyasavane 7 tam evam etam
bhaksham provāca Rāmo Mārgaveyo Viśvamtārāya Sausa-
dmanāya 8 tasmin hovāca prokte: sahasram u ha brāhmaṇa
tabhyam dadmaḥ, saśyāparṇa u me yajña ity 9 etam u haiva
provāca Turāḥ Kāvasbeyo Janamejayāya Pārikshitāyaitam
u haiva procatuḥ Parvatanāradau Somakāya Sāhadevyāya,
Sahadevāya Sārṅjayāya, Babhrave Daivāvṛidhāya, Bhī-
māya Vaidarbhāya, Nagnajite Gāndhārāyaitam u haiva
provācāgnih Sanaśrutāyārimdamāya, Kratuvide Jānakaya,

etam u haiva provāca Vasishṭhaḥ Sudāse Paijavanāya. te
 ha te sarva eva mahaj jagmur etam bhaksham bhakshayi-
 tvā, sarve haiva mahārājā āsur, Āditya iva ha sma śriyām
 pratishṭhitās tapanti sarvābhyo digbhyo balim āvabhanta
 10 Āditya iva ha vai śriyām pratishṭhitas tapati, sarvābhyo
 digbhyo balim āvabhaty, ugraṃ hāsyā rāshṭram avyathyam
 bhayati ya evam etam bhaksham bhakshayati kshatriyo
 yajamāno yajamānaḥ || 34 || * ||

Iti saptamapañcīkāyām pañcama 'dhyāyah.

Iti pañcatrinśadhyāye 'śṭamaḥ khaṇḍaḥ.

1 Athātah stutaṣastrayor eva²kābikam prātaḥsavanam, aikābikam tritīyasavanam. ete vai śānte kṛipte pratishṭhite savane yad aikāhike, śāntyai kṛiptyai pratishṭhityā apracyutya³ ukto mādhyamdinah pavamāno ya ubhayaśāmnō bṛihatprishṭhasyobbe hi sūmanī kriyete 4 ā tvā ratham yathotaya, idam vaso sutam andha iti rātham⁴tari pratipad rātham⁴taro 'nucarah. pavamānoktham vā etad. yan marutvatīyam. pavamāne vā atra ratham⁴taram kurvanti bṛihat prishṭham, savivadbatāyai. tad idam ratham⁴taram stutam ābhyām pratipadanucarābhyām anuśānsaty⁵ atho brahma vai ratham⁴taram kshatram bṛihad, brahma khalu vai kshatrāt pūrvam: brahmapurastān ma ugram rāshṭram avyathyam asad ity. athānnam⁶ vai ratham⁴taram, annam evāsmāi tat purastāt kalpayaty. atheyam⁷ vai prithivī ratham⁴taram, iyaṁ khalu vai pratishṭhā, pratishṭhām evāsmāi tat purastāt kalpayati 6 samāna indrani-havo 'vibhaktāḥ, so 'hnām. udvān brāhmaṇaspatya ubhayaśāmnō rūpam, ubhe hi sūmanī kriyete 7 samānyo dhū-yyā avibhaktās, tā ahnām 8 aikāhiko marutvatīyah pragā-
thah || 1 || 1 ||

1 Janishṭhā ugrah sahasa turāyeti sūktam ugravat sahasvat, tat kshatrasya rūpam. mandra ojishṭha ity ojasvat, tat kshatrasya rūpam. bahulābhimāna ity abhivad, abhibhūtyai rūpam. tad ekādaśarcam bhavaty, ekādaśāksharā vai trishṭup, trishṭubho vai rājanya, ojo vā indriyam vīryam trishṭub, ojaḥ kshatram vīryam rāja-

nyas; tad enam ojasā kshatreṇa vīryeṇa samardhayati. tad gaurivītam bhavaty. etad vai marutvatīyaṃ samṛiddhaṃ yad gaurivītaṃ, tasyoktaṃ brāhmaṇaṃ 2 tvām id dhi havāmaha iti bṛihatprishṭhaṃ bhavati. kshatraṃ vai bṛihat, kshatreṇaiva tat kshatraṃ samardhayaty. atho kshatraṃ vai bṛihad, ātmā yajamāṇasya nishkevalyaṃ. tad yad bṛihatprishṭhaṃ bhavati, kshatraṃ vai bṛihat, kshatreṇaivainam tat samardhayaty. atho jyaishṭhyaṃ vai bṛihaj, jyaishṭhyenaivainam tat samardhayaty. atho śraishṭhyaṃ vai bṛihac, chraishṭhyenaivainam tat samardhayaty 3 abhi tvā śūra nonuma iti ratham̐taram anurūpaṃ kurvanty. ayaṃ vai loko ratham̐taram, asau loko bṛihad; asya vai lokasyāsau loko 'nurūpo, 'mushya lokasyāyaṃ loko 'nurūpas. tad yad ratham̐taram anurūpaṃ kurvanty, ubhāv eva tal lokau yajamāṇāya sambhogināu kurvanty. atho brahma vai ratham̐taraṃ kshatraṃ bṛihad, brahmaṇi khalu vai kshatraṃ pratishṭhitaṃ kshatre brahmātho sāmna eva sayonitāyai 4 yad vāvāneti dhāyyā, tasyā uktam brāhmaṇaṃ 5 ubhayaṃ śṛiṇavac ca na iti sāmāpragātha ubhayaśāmno rūpaṃ, ubhe hi sāmāni kriyete || 2 || 2 ||

1 Tam u shṭuhi yo abhibhūtyojā iti sūktam abhivād abhibhūtyai rūpaṃ 2 ashāham ugraṃ sahamānam ābhīr ity ugravat sahamānavat, tat kshatrasya rūpaṃ 3 tat pañcadaśarcam bhavaty. ojo vā indriyaṃ vīryaṃ pañcadaśa, ojaḥ kshatraṃ vīryaṃ rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 4 tad bhāradvājaṃ bhavati. bhāradvājaṃ vai bṛihad, ārsheyeṇa salomaiśsha ha vāva kshatriyajñāḥ samṛiddho, yo bṛihatprishṭhas. tasmād yatra kvaca kshatriyo yajeta, bṛihad eva tatra prishṭhaṃ syāt. tat samṛiddhaṃ || 3 || * ||

1 Aikāhikā hotrā. etā vai sūntāḥ kliptāḥ pratishṭhitā hotrā yad aikāhikāḥ, śāntyai kliptyai pratishṭhityā apra-

cyutyai. tāḥ sarvarūpā bhavanti sarvasamṛiddhāḥ, sarva-
rūpatāyai sarvasamṛiddhyai: sarvarūpābhir hotrābhiḥ sa-
rvasamṛiddhābhiḥ sarvān kāmān avāpnavāmeti. tasmād
yatra kvacaikāhā asarvastomā asarvapṛiṣṭhā, aikāhikā
eva tatra hotrāḥ syus. tat samṛiddham 2 ukthya evāyam
pañcadasaḥ syād, ity āhur. ojo vā indriyaṃ vīryam pañca-
daśa, ojaḥ kshatram vīryam rājanyas, tad enam ojasā
kshatreṇa vīryeṇa samardhayati 3 tasya triṇṣat stutaśa-
strāṇi bhavanti. triṇṣadakṣharā vai virāḍ, virāḍ annādyam,
virāḍy evainam tad annādye pratishṭhāpayati. tasmāt tad u-
kthyaḥ pañcadasaḥ syād, ity āhur 4 jyotiṣṭoma evāgni-
ṣṭomah syād 5 brahma vai stomānām trivṛit kshatram pa-
ñcadaśo, brahma khalu vai kshatrāt pūrvam: brahmapura-
stān ma ugram rāṣṭram avyathyam asad iti. viṣaḥ sapta-
daśaḥ ṣaudro varṇa ekaviṇṣo, viṣam caivāśmai tac chau-
dram ca varṇam anuvartmānau kurvanty. atho tejo vai
stomānām trivṛit vīryam pañcadasaḥ prajātiḥ saptadaśaḥ
pratishṭhaikaviṇṣas, tad enam tejasā vīryeṇa prajātyā pra-
tisṭhāyāntataḥ samardhayati. tasmāj jyotiṣṭomah syāt
6 tasya caturviṇṣatiḥ stutaśastrāṇi bhavanti. caturviṇṣatya-
rdhamāso vai samvatsaraḥ, samvatsare kṛitsnam annādyam,
kṛitsna evainam tad annādye pratishṭhāpayati. tasmāj jyo-
tiṣṭoma evāgniṣṭomah syād agniṣṭomah syāt || 4 || *

Ity aṣṭamapañcikaḥ prathamō 'dhyāyaḥ.

Īti śaṭtriṇṣadhyāye caturthaḥ khaṇḍaḥ.

1 Athātaḥ punarabhishekasyaiva 2 śūyate ha vā asya
kshatram, yo dikshate kshatriyaḥ san. sa yadāvabhṛitād
udetyānūbandhyayeshṭvodavasyaty, athainam udavasānīyā-
yām samsthitāyām punar abhisheṇcanti 3 tasyaite pūrastād
eva sambhārā upakṛiptā bhavanty: audumbary āsandī: ta-
syaī prādeśamātrāḥ pādāḥ syur, aratnimātrāṇi śīrṣhaṇyā-
nūcyāni. mauḍjaṃ vivayanam, vyāghracarmāstarāṇam, au-

dumbaraṣ camasa, udumbaraśākhā. tasmīn etasmiṁ ca-
mase 'shṭūtayāni nishutāni bhavanti: dadhi madhu sarpir
ātapavarshyā āpah śaśpāṇi ca tokmāni ca surā dūrvā
4 tad yaishā dakṣiṇā sphāvartanir veder bhavati, tatrai-
tām prācīm āsandīm pratishṭhāpayati. tasyā antarvedi dvau
pādaḥ bhavato bahirvedi dvāv. iyaṁ vai śṛis. tasyā etat
parimitam rūpam yad antarvedy, athaisha bhūmāparimito
yo bahirvedi. tad yad asyā antarvedi dvau pādaḥ bhavato
bahirvedi dvā, ubhayoḥ kāmāyora upāptyai yaṣ cāntarvedi
yaṣ ca bahirvedi || 5 ||

1 Vyāghracarmanāstriṇāty uttaralomnā prācīnagrīveṇa.
kshatram vā etad āraṇyūnām pasūnām yad vyāghrah ksha-
tram rājanyaḥ, kshatreṇaiva tat kshatram samardhayati.
tām paścāt prāṇi upaviśyācya jānu dakṣiṇam abhiman-
trayata ubhābhyām pāṇibhyām ālabhyā 3 gnish tvā gā-
yatriyā sayuk chandasārohatu Savitosṇihā Somo
'nusṭubhā Bṛihaspatir bṛihatyā Mitrāvaruṇa pa-
ñktyendras trishṭubhā Viṣve devā jagatyā. tān
aham anu rājyāya sāmraḥjyāya bhaujyāya svārā-
jyāya vairājyāya pārameshṭhyāya rājyāya mūhū-
rājyāyādhipatyāya svāvaśyāyātishṭhāyārohami 4 ty
etām āsandīm ārohad dakṣiṇeṇāgre jānuṇūtha savyena
5 tat-tad iti 3 | 6 caturuttarair vai devāḥ chandobhiḥ sayug
bhūtvaitām śriyam ārohan yasyām eta etarhi pratishṭhitā:
Agnir gāyatriyā Savitosṇihā Somo 'nusṭubhā Bṛihaspatir
bṛihatyā Mitrāvaruṇa pañktyendras trishṭubhā Viṣve devā
jagatyā 7 te ete abhyanūcyete: agner gāyatri abhavat
sayugveti 8 kalpate ha vā asmai yogakshema, uttarotta-
rinīm ha śriyam aśunte, 'aunte ha prajānām aiśvaryam
ādhipatyam ya evam etā anu devatā etām āsandīm ārohati
kshatriyaḥ sann 9 athainam abhisheksyann apāni śāntim
vācayati 10 śivena mā cakshushā paśyatāpah śivayā

tanvopa sprīṣata tvacam me | sarvāñ agnīñr apsu-
shado huve vo mayi varco balam ojo ni dhatteti
11 naitasyābhishishicānasyāśāntā āpo vīryam nirhaṇann iti
|| 6 || 2 ||

1 Athainam udumbaraśākhām antardbāyābhishīñca-
ti2mā āpaḥ śivatamā imāḥ sarvasya bheshajih |
imā rāshṭrasya vardhanīr imā rāshṭrabhrito 'mṛi-
tāḥ || 3 yābhir indram abhyashiñcat prajāpatiḥ so-
mam rājānam varuṇam yamam manum | tābhir
adbhir abhishīñcāmi tvām aham rājūām tvam adhi-
rājo bhavcha || 4 mahāntam tvā mahīnām samrājām
carshañnām devī janitry ajījanad bhadrā janitry
ajījanad 5 devasya tvā savituh prasave 'śvinor
bāhubhyām pūshṇo hastābhyām agnes tejasā sū-
ryasya varcasendrasyendriyenābhishīñcāmi | ba-
lāya śriyai yaśase 'nnādyāya 6 bhūr iti ya iched
imam eva praty: annam adyād ity, atha ya iched dvipu-
rusham bhūr bhūva ity, atha ya iched tripurusham vā-
pratimam vā bhūr bhūvaḥ svar iti 7 tad dhaika āhuh:
sarvāptir vā eshā yad etā vyābṛitayo, 'tisarveṇa hāsyā pa-
rasmai kṛitam bhavatīti; tam etenābhishīñced: devasya
tvā savituh prasave 'śvinor bāhubhyām pūshṇo
hastābhyām agnes tejasā sūryasya varcasendra-
syendriyenābhishīñcāmi | balāya śriyai yaśase
'nnādyāyeti 8 tad u punaḥ paricakshate: yad asarveṇa
vāco 'bhishikto bhavatiṣvaro ha tu purāyushaḥ praitor, iti
ha smāha Satyakāmo Jābālo, yam etābhir vyābṛitibhir
nābhishīñcantīti 9 ṣvaro ha sarvam āyur aitoḥ, sarvam āpnod
vijayenety u ha smāhoddālaka Ārunīr, yam etābhir vyābṛi-
tibhir abhishīñcantīti. tam etenaivābhishīñced: devasya
tvā savituh prasave 'śvinor bāhubhyām pūshṇo
hastābhyām agnes tejasā sūryasya varcasendra-

syendriyeṇābhishiñcāmi | balāya śriyai yaśaso
'nnādyāya bhūr bhuvah svar ity 10 athaitāni ha vai
kshatriyād ijanād vyutkrāntāni bhavanti: brahmakshatre
ūrg annādyam apām oshadhīnām raso brahmavarcasam irā
pushṭih prajātiḥ. kshatrarūpam tad, atho annasya rasa
oshadhīnām kshatram pratishṭhā. tad yad evāmū purastād
āhuti juhōti, tad asmin brahmakshatre dadhāti || 7 || ॥

1 Atha yad audumbary āsandī bhavaty audumbaraś
camasa udumbaraśākhorg vā annādyam udumbara; ūrjam
evāsmins tad annādyam dadhāty 2 atha yad dadhi madhu
ghṛitam bhavaty, apām sa oshadhīnām raso; 'pām evāsmins
tad oshadhīnām rasam dadhāty 3 atha yad ūtapavarshyā
āpo bhavanti, tejaś ca ha vai brahmavarcasam cātapava-
rshyā āpas; teja evāsmins tad brahmavarcasam ca dadhāty
4 atha yac chashpāni ca tokmāni ca bhavantirāyāi tat pu-
shṭyai rūpam atho prajātyū; irām evāsmins tat pushṭim
dadhāty atho prajātim 5 atha yat surā bhavati, kshatra-
rūpam tad atho annasya rasah; kshatrarūpam evāsmins tad
dadhāty atho annasya rasam 6 atha yad dūrvā bhavati,
kshatram vā etad oshadhīnām yad dūrvā kshatram rāja-
nyo. nitata iva hīha kshatriyo rāshṭre vasan bhavati pra-
tishṭhita iva, nitateva dūrvāvarodhair bhūmyām pratishṭhi-
teva. tad yad dūrvā bhavaty, oshadhīnām evāsmins tat
kshatram dadhāty atho pratishṭhām 7 etāni ha vai yāny
asmād ijanād vyutkrāntāni bhavanti, tāny evāsmins tad
dadhāti, tair evainam tat samardhayaty 8 athāsmāi surā-
kāsam hasta ādadhāti 9 svādisṭhaya madishṭhaya
pavasva soma dhārayā | indrāya pātave suta 10 ity
ādhyāya śāntim vācayati 11 nānā hi vām devahitam
sadas kṛitam mā sam śrikshāthām parame vyo-
mani | surā tvam asi śuśuminisoma esha rājā mai-
nam hīnsishṭam svām yonim āviśantāv iti 12 soma-

pīthasya caishā surāpīthasya ca vyāvrittih 13 pītvā yam
rātim manyeta tasmā enām prayachet, tad dhi mitraya
rūpam. mitra evainām tad antataḥ pratishṭhāpayati, ta-
tthā hi mitre pratitishṭhati 14 pratitishṭhati ya evaṃ veda
|| 8 || 4 ||

1 Athodumbaraśākhām abhi pratyavarohaty. ūrg vā
annādyam udumbara, ūrjam eva tad annādyam abhi pra-
tyavarohaty 2 upary evāsīno bhūmanu pādan pratishṭhāpya
pratyavaroham āha 3 pratitishṭhāmi dyāvāprithivyoh,
pratitishṭhāmi prānāpānayoḥ, pratitishṭhāmy aho-
rātrayoḥ, pratitishṭhāmy annapānayoḥ, prati bra-
hman prati kshatre praty eshu trishu lokeshu ti-
shṭhāmity 4 antataḥ sarveṇātmanā pratitishṭhati. sarva-
smin ha vā etasmin pratitishṭhaty, uttarottarinim ha śriyam
asṇute, 'sṇute ha prajānām aiśvaryam ādhipatyam ya evam
etena punarabhishekenābhishiktaḥ kshatriyaḥ pratyavaro-
haty 5 etena pratyavarohena pratyavarūhyopastham kṛtvā
prān āsīno: namo brahmaṇe namo brahmaṇe namo
brahmaṇa iti trishkṛitvo brahmaṇe namaskṛitya: varam
dadāmi jityā abhijityai vijityai samjityā iti vācam
visrijate 6 sa yan: namo brahmaṇe namo brahmaṇe
namo brahmaṇa iti trishkṛitvo brahmaṇe namaskaroti,
brahmaṇa eva tat kshatram vaṣam eti. tad yatra vai bra-
hmanah kshatram vaṣam eti, tad rūshṭram samṛiddham tad
vīravat, ā hāsmīn vīro jāyate 7 'tha yad: varam dadāmi
jityā abhijityai vijityai samjityā iti vācam visri-
jata, etad vai vāco jitam yad dadāmiy āha. yad eva vāco
jitāsm | tau ma idam anu karma samtishṭhātā iti 8 visrijya
vācam upotthāyābhavaniye samidham abhyādadhāti 9 samid-
asi sam v cākshevndriyeṇa vīryeṇa svāhetī 10 ndri-
yeṇaiva tad vīryeṇātmanam antataḥ samardhayaty 11 ādhāya
samidham trīni padāni prān udaññ abhyutkrāmati 12 kli-

ptir asi diṣāṃ mayi devebhyah kalpata | kalpa-
tām me yogakshemo 'bhayaṃ me 'stv 13 ity aparā-
jitām diṣāṃ upatishṭhate jitasyaivāpunahparājayāya. tat-
tad iti3ñ || 9 || 5 ||

1 Devāsura vā eshu lokeshu samyetire. ta etasyām
prācyām diṣi yetire, tāns tato 'surā ajayaṃs. te dakṣhiṇa-
syām diṣi yetire, tāns tato 'surā ajayaṃs. te pratīcyām
diṣi yetire, tāns tato 'surā ajayaṃs. ta udīcyām diṣi yetire,
tāns tato 'surā ajayaṃs. ta etasmīn avāntaradeśe yetire
ya esha prāñ udañ, te ha tato jigyuṣ 2 taṃ yadi kṣatriya
upadhāvet senayoh samāyatyos: tathā me kuru yathāham
imāṃ senāṃ jayāniti: sa yadi tatheti brūyād, vanaśpato
vīdvaṅgo hi bhūyā ity asya rathopastham abhimṛiṣyā-
thainam brūyād 3 ātishṭhasvaitām te diṣāṃ abhimu-
kṣah samnaddho ratho 'bbipravartatām, sa udañ
sa pratyāñ sa dakṣhiṇā sa prāñ so 'bhy ami-
tram ity 4 abhivartena havishety evainam āvartayed,
athainam anvikshetāpratirathena śūsena sauparneneti 5 ja-
yati ha tām senāṃ 6 yady u vā enam upadhāvet samgrā-
māṃ samyatishyamānas: tathā me kuru yathāham inam
samgrāmāṃ samjayānity, etasyām evainam diṣi yātayej.
jayati ha taṃ samgrāmāṃ 7 yady u vā enam upadhāved
rāshṭrād aparudhyamānas: tathā me kuru yathāham idaṃ
rāshṭram punar avagachānity, etām evainam diṣāṃ upa-
shkramayet. tathā ha rāshṭram punar avagachaty 8 upa-
sthāyāmitrāṇāṃ vyapanuttim bruvan gṛihāṃ abhyety: apa
prāca indra viṣvāñ amitrāṇ iti, sarvato hāsmā anami-
tram abhayaṃ bhavaty, uttarottarinīm ha śriyam aśnute,
'aśnute ha prajānām aiśvaryam ādhipatyam ya evam etām
amitrāṇāṃ vyapanuttim bruvan gṛihāṃ abhyety 9 etya
gṛihāṃ paścād gṛihasyāgner upavishtāyānvāraddhāya ri-
tvig antataḥ kaisena caturgṛihitās tatra ājyāhutiḥ ain-

driḥ prapadam juhoty anūrtyā anisṭyā ajyānyā abhayaḥ || 10 || ॥

1 Pary ū shu pra dhanva vājasataye pari vṛitrā — bhūr brahma prāṇam amṛitam prapadyate 'yam asau śarma varmābhayaṁ svastaye | saha prajayā saha paṣubhir — ṇi sakṣaṇir dvishas tara-dhyā riṇayā na tyase svāhā || 2 anu hi tvā sutam soma madāmasi mahe sama — bhuvo brahma prāṇam amṛitam prapadyate 'yam asau śarma varmābhayaṁ svastaye | saha prajayā saha paṣubhi — ryarājye vājāṇ abhi pavamāna pra gāhase svāhā || 3 ajījano hi pavamāna sūryam vidhāre ṣa — svar brahma prāṇam amṛitam prapadyate 'yam asau śarma varmābhayaṁ svastaye | saha prajayā saha paṣubhiḥ — kmanū payo gojīrayā rauhamāṇaḥ puramdhya svāhety 4 anārto ha vā anisṭo 'jitaḥ sarvato guptas trayyai vidyāyai rūpeṇa sarvā diṣo 'nusam-caraty aindre loke pratishṭhito, yasmā etā ritvig antataḥ kaṁsena caturgrīhītās tisra ajyāhutir aindriḥ prapadam juhoty 5 athāntataḥ prajātim āśāste gavām aṣvānām purushāṇām: iha gāvah pra jāyadhvam ihāṣvā iha pūru-shāḥ | iho sahasradakṣhiṇo vīras trūtā ni shi-datv iti 6 babur ha vai prajayā paṣubhir bhavati ya evam etām antataḥ prajātim āśāste gavām aṣvānām purushāṇām 7 esha ha vāva kṣatriyo 'vikriṣṭo, yam evamvido yājayanty 8 atha ha tam vy eva karshante — yathā ha vā idam nishādā vā selagā vā pāpakṛito vā vittavantam puru-sham arāṇye grīhītvā kartam anvasya vittam ādāya dra-vanty, evam eva ta ritvijo yajamānam kartam anvasya vittam ādāya dravanti — yam anevamvido yājayanty 9 etad dha sma vai tad vidvān ūha Janamejayaḥ Pāriṣhita: evamvidam hi vai mām evamvido yājayanti. tasmād aham

jayāmy abhitvarim senām, jayāmy abhītvaryā senayā. na mā divyā na mānushya ishava ṛichanty, eshyāmi sarvam āyuh, sarvabhūmir bhavishyāmīti 10 na ha vā enam divyā na mānushya ishava ṛichanty, eti sarvam āyuh, sarvabhūmir bhavati, yam evamvido yājayanti yūjayanti || 11 || ७ ||

Ity ashtamapañcīkayān dvitīyo 'dhyāyah.

Iti saptatrinśadhyāye saptamaḥ khaṇḍaḥ.

1 Athāta aindro mahābhishekas 2 te devā abruvan saprajāpatikā: ayaṃ vai devānām ojishṭho balishṭhaḥ sahisṭhaḥ sattamaḥ pārayishnūmata, imam evābbishiṣṭcāmahā iti. tatheti. tad vai tad Indram eva 3 tasmā etām āsandīm samabharann ṛicam nāma. tasyai bṛihac ca rathamtarau ca pūrvau pādāv akurvan, vairūpaṃ ca vairājam cāparau, śākvararaivate śirshanye, naudhasam ca kūleyam cānūcye, ṛicab prācinātānān, sāmāni tiraṣcinavāyān, yajūnshy atikāṣān, yaśa āstaranam, śriyam upabarhanam. tasyai Savitā ca Bṛibaspatis ca pūrvau pādāv adhārayatām, Vāyuḥ ca Pūshā cāparau, Mitrāvaruṇau śirshanye, Aṣvināv anūcye. sa etām āsandīm ārohad 4 Vasavas tvā gāyatrena chandasā trivṛitā stomena rathamtareṇa sāmnrōhantu, tām anv ārohāmi sāmnrājyāya. Rudrās tvā traishtubhena chandasā pañcadaṣena stomena bṛihatā sāmnrōhantu, tām anv ārohāmi bhaujyāya, dityās tvā jāgatena chandasā saptadaṣena stomena vairūpeṇa sāmnrōhantu, tām anv ārohāmi svārājyāya. Viṣve tvā devā ānushtubhena chandasaikaviṇṣena stomena vairājena sāmnrōhantu, tām anv ārohāmi vairājyāya. Sādhyāḥ ca tvāptyāḥ ca devāḥ pāṅktena chandasā trinavena stomena śukvareṇa sāmnrōhantu, tām anv ārohāmi rājyāya. Mārutaḥ ca tvāṅgirasas ca devā atichandasā chandasā trayastrinṣena stomena rai-

vatena sāmṇārohanu, tām anv ārohāmi pūrame-
 shṭhyāya mähārājyāyādhipatyāya svāvasyāyāti-
 shṭhāyārohamity etām āsandīm ārohat 5 tam etasyān
 āsandyām āsinam viṣve devū abruvan: na vā anabhyutkr-
 shṭa Indro vīryam kartum arhaty, abhy enam utkrośāmeti.
 tatheti. tam viṣve devū abhyudakrośaun: imam devū
 abhyutkrośata samrājāṃ sāmrajyam bhojam bho-
 japitaram svarājāṃ svārājyam virājāṃ vairājyam
 rājānam rājapitaram parameshṭhinam pārame-
 shṭhyam. kshatram ajani, kshatriyo 'jani, viṣva-
 sya bhūtasyādhipatir ajani, viṣūṃ attājani, pu-
 rām bhettājany, asurāṇāṃ hantājani, brahmaṇo
 goptājani, dharmasya goptājanīti 6 tam abhyutkr-
 shṭam Prajāpatir abhishekshyann etayarcābhyamantrayata
 || 12 || 1 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |
 sāmrajyāya bhaujyāya svārājyāya vairājyāya pā-
 rameshṭhyāya rājyāya mähārājyāyādhipatyāya
 svāvasyāyātishṭhāya sukratur iti 2 tam etasyām
 āsandyām āsinam Prajāpatiḥ purastāt tiṣṭhan pratyāñmu-
 kha audumbaryārdrayā śākhayā sapalāsayā jātārūpamayena
 ca pavitreṇāntardhāyābhyashiñcad imā āpaḥ śivatamā
 ity etena tricenā, devasya tveti ca yajushā, bhūr bhu-
 vaḥ svar ity etābhiḥ ca vyābṛitibhiḥ || 13 || 2 ||

1 Athainam prācyām diṣi Vasavo devāḥ shadbhiḥ caiva
 pañcaviñsair ahobhir abhyashiñcann etena ca tricenaitena
 ca yajushaitābhiḥ ca vyābṛitibhiḥ sāmrajyāya 2 tasmād eta-
 syām prācyām diṣi ye keca prācyānām rājānaḥ sāmrajyā-
 yaiva te 'bhishicyante, samrāj ity enān abhishiktān āca-
 kshata etām eva devānām vihitim anv 3 athainam dakṣhi-
 nasyām diṣi Rudrā devāḥ shadbhiḥ caiva pañcaviñsair aho-
 bhir abhyashiñcann etena ca tricenaitena ca yajushaitābhiḥ

ca vyāhṛitibhir bhaujyāya. tasmād etasyām dakṣiṇasyām
 diṣi ye keca Satvatām rājāno bhaujyāyaiva te 'bhishicya-
 nte, bhojety enān abhishiktān ācakshata etām eva devā-
 nām vihitim anv. athainam pratīcyām diṣy Ādityā devāḥ
 shadbhiḥ caiva pañcaviṁśair ahobhir abhyashiñcann etena
 ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ svārū-
 jyāya. tasmād etasyām pratīcyām diṣi ye keca nīcyānām
 rājāno ye 'pūcyānām svārājyāyaiva te 'bhishicyante sva-
 rāḥ ity enān abhishiktān ācakshata etām eva devānām vi-
 hitim anv. athainam udīcyām diṣi Viṣve devāḥ shadbhiḥ
 caiva pañcaviṁśair ahobhir abhyashiñcann etena ca trice-
 naitena ca yajushaitābhiḥ ca vyāhṛitibhir vairājyāya. ta-
 smād etasyām udīcyām diṣi ye keca pareṇa Himavantam
 janapadā Uttarakurava Uttaramadrā iti vairājyāyaiva te
 'bhishicyante, virāḥ ity enān abhishiktān ācakshata etām
 eva devānām vihitim anv. athainam asyām dhruvāyām
 madhyamāyām pratishṭhāyām diṣi Sādhyūḥ cāptyaḥ ca de-
 vāḥ shadbhiḥ caiva pañcaviṁśair ahobhir abhyashiñcann
 etena ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ rā-
 jyāya. tasmād asyām dhruvāyām madhyamāyām pratishṭhā-
 yām diṣi ye keca Kurupañcālānām rājānaḥ savaśoṣīnarū-
 nām rājyāyaiva te 'bhishicyante, rājety enān abhishiktān
 ācakshata etām eva devānām vihitim anv. athainam ūrdhvā-
 yām diṣi Marutaḥ cāṅgirasas ca devāḥ shadbhiḥ caiva pa-
 ñcaviṁśair ahobhir abhyashiñcann etena ca tricenaitena ca
 yajushaitābhiḥ ca vyāhṛitibhiḥ pārameshṭhyāya māhūrājyā-
 yādhipatyāya svāvasyāyātishṭhāyeti. sa parameshṭhī prajā-
 patyo 'bhavat 4 sa etena mahābhishekenābhishekta Indraḥ sa-
 rvā jītaḥ ajayat, sarvāṅl lokān avindat, sarveshām devānām
 graishṭhyam atishṭhām paramatām agachat, sāmrajyam bha-
 jyam svārājyam vairājyam pārameshṭhyam rājyam mātā-
 rājyam ādhipatyam jītvāsmiṅl loka svayambhūḥ svarāḥ

amṛito, 'mushmin svarge loke sarvān kāmān āptvāmṛitaḥ
samabliavat samabhavat || 14 || 3 ||

Ity ashtamapañcikaḥ tṛtīyo 'dhyāyah.

Ity ashtatrinśadyāye tṛtīyah khaṇḍah.

1 Sa ya iched evamvit kshatriyam: ayam sarvā jīti
jayetāyam sarvāṇi lokān vindetāyam sarveshām rājāṇāṃ
śraishṭhyam atishṭhām paramatām gacheta sāmrajyam bhau-
jyam svārājyam vairājyam pārameshṭhyam rājyam mātā-
rājyam ādhipatyam, ayam samantaparyāyi syāt sārva-
bhau- mah sārva-yusha, āntād ā pararārdhāt pṛithivyai samudra-
paryantāyā ekarāṇi iti: tam etevaindreṇa mahābhishekeṇa
kshatriyam śāpayitvā 'bhishiñced 2 yām ca rātrīm ajā-
yethā yām ca pretāsi, tad ubhayam antareṇe-
shṭāpūrtam te lokam sukṛitam āyuh prajām vṛi-
ñjīyam yadi me druhyer iti 3 sa ya iched evamvit
kshatriyo: 'ham sarvā jīti jayeyam, ahaṃ sarvāṇi lokān
vindeyam, ahaṃ sarveshām rājāṇāṃ śraishṭhyam atishṭhām
paramatām gacheyam sāmrajyam bhaujyam svārājyam vai-
rājyam pārameshṭhyam rājyam mātārājyam ādhipatyam,
ahaṃ samantaparyāyi syām sārva-bhau- mah sārva-yusha,
āntād ā parārdhāt pṛithivyai samudraparyantāyā ekarāṇi
iti: sa na vicikitset, sa brūyāt saba śraddhayā: yām ca
rātrīm ajāye 'ham yām ca pretāsmi, tad ubhayam
antareṇeshṭāpūrtam me lokam sukṛitam āyuh pra-
jām vṛiñjithā yadi te druhyeyam iti || 15 || 1 ||

1 Atha tato brūyāt: catusṭhāyāni vānaspatyāni sam-
bharata, naiyagrodhāny audumbarāny āśvatthāni plākshā-
nīti 2 kshatram vā etad vanaspatīnāṃ yan nyagrodho: yan
naiyagrodhāni sambharanti, kshatram evāsminś tad da-
dhāti. bhaujyam vā etad vanaspatīnāṃ yad udumbaro:
yad audumbarāni sambharanti, bhaujyam evāsminś tad da-
dhāti. sāmrajyam vā etad vanaspatīnāṃ yad āśvattho:

yad āṣvatthāni sambharanti, sāmṛājyaṃ evāsmins tad dadhāti. svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatinām yat plaksho: yat plākshāni sambharanti, svārājyavairājye evāsmins tad dadhāty 3 atha tato brūyāc: catusṭayāny anshadhāni sambharata, tokmakṛitāni vrihīṇām mahāvrihīṇām priyaṃgūnām yavānām iti 4 kshatram vā etad oshadhīnām yad vribhayo: yad vrihīṇām tokma sambharanti, kshatram evāsmins tad dadhāti. sāmṛājyaṃ vā etad oshadhīnām yan mahāvribhayo: yan mahāvrihīṇām tokma sambharanti, sāmṛājyaṃ evāsmins tad dadhāti. bhaujyaṃ vā etad oshadhīnām yat priyaṃgavo: yat priyaṃgūnām tokma sambharanti, bhaujyaṃ evāsmins tad dadhāti. sainānyam vā etad oshadhīnām yad yavā. yad yavānām tokma sambharanti, sainānyam evāsmins tad dadhāti || 16 || 2 ||

1 Athāsmā audumbarīm āsandīm sambharanti, tasyā uktam brāhmaṇam. audumbaraṣ camaso vā pātri vodumbaraṣākṣā. tān etān sambhārān sambhṛityaudumbaryām pātryām vā camase vā samūvapeyus, teshu samopteshu dadhi madhu sarpir ātapavarshyā āpo 'bhyūntya pratishṭhāpyaitām āsandīm abhimantrayeta 2 brīhaḥ ca te ratham-taram ca pūrvau pādan bhavatām, vairūpaṃ ca vairājaṃ cāparau, śākvararaivate śirshaṇye, nau-dhasaṃ ca kāleyaṃ cānūcye, ṛicah praścīnātānāḥ, sāmāni tiraścīnavāyā, yajūnshy atikṛṣā, yaśa āstaraṇam, śrīr upabarhaṇam. Savitā ca te Brīhaspatiḥ ca pūrvau pādan dhārayatām, Vāyuḥ ca Pūshā cāparau, Mitrāvaruṇau śirshaṇye, Aśvināv anūcye ity 3 athainam etām āsandīm ārohayed 4 Vasa-vas tvā gāyatrena chandasā trivṛitā stomena rathamtareṇa sāmārohanu, tān anv āroha sāmṛājyāya. Rudrās tvā traishṭubhena chandasā pañca-daṣena stomena brīhatā sāmārohanu, tān anv

āroha bhaujyāyā, dityās tvā jāgatena chandasā
 saptadaṣena stomena vairūpeṇa sāmnārohantu,
 tām anv āroha svārājyāya. Viṣve tvā devā ānu-
 shṭubhena chandasāikaviṃṣena stomena vairājena
 sāmnārohantu, tām anv āroha vairājyāya. Marutaḥ
 ca tvāṅgirasas ca devā atichandasū chandasā
 trayastriṃṣena stomena raivatena sāmnārohantu,
 tām anv āroha pārameshṭhyāya. Sādhyās ca tvā-
 ptyās ca devāḥ pāṇktena chandasā triṇavena sto-
 mena śākvareṇa sāmuārohantu, tām anv āroha
 rājyāya mähārājyāyādhipatyāya svāvaśyāyāti-
 shṭhāyārohety etām āsandīm ārohayet 5 tam etasyām
 āsandyām āsinam rājakartāro brūyur: na vā anabhyutkru-
 shṭaḥ kshatriyo vīryam kartum arhaty, abhy enam utkro-
 ṣāmeti. tatheti. tam rājakartāro 'bhyutkroṣantī, maṃ janā
 abhyutkroṣata samrājam sāmrajyam bhojam bho-
 japitaram svarājam svārājyam virūjam vairā-
 jyam parameshṭhinam pārameshṭhyam rājānam
 rājapitaram. kshatram ajani, kshatriyo 'jani, vi-
 śvasya bhūtasyādhipatir ajani, viśām attājany,
 amitrāṇām hantājani, brāhmaṇūnām goptājani,
 dharmasya goptājanīti 6 tam abhyutkroṣṭāni evaṃ-
 vid abhishekshyann etayarcābhimantrayeta || 17 || 3 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |
 sāmrajyāya bhaujyāya svārājyāya vairājyāya pā-
 rameshṭhyāya rājyāya mähārājyāyādhipatyāya
 svāvaśyāyātishṭhāya sukratur iti. tam etasyām āsa-
 ndyām āsinam evaṃvit purastāt tishṭhan pratyañmukha au-
 dumbaryārdrayā śākhayā sapalāṣayā jātārūpamayena ca pa-
 vitrenāntardhāyābhishiñcatimā āpaḥ śivatamā ity etena
 triceṇa, devasya tveti ca yajushā, bhūr bhuvah svar
 ity etābhiḥ ca vyābṛitibhiḥ || 18 || 4 ||

1 Prācyām tvā diṣi Vasavo devāḥ shadbhiḥ
 caiva pañcaviṁśair ahobhir abhishiñcantv etena
 ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ
 sāmṛājyāya. dakṣiṇasyām tvā diṣi Rudrā devāḥ
 shadbhiḥ caiva pañcaviṁśair ahobhir abhishiñca-
 ntv etena ca tricenaitena ca yajushaitābhiḥ ca
 vyāhṛitibhir bhaujyāya. pratiḥcyām tvā diṣy Ādi-
 tyā devāḥ shadbhiḥ caiva pañcaviṁśair ahobhir
 abhishiñcantv etena ca tricenaitena ca yajushai-
 tābhiḥ ca vyāhṛitibhiḥ svārājyāyo, dīcyām tvā diṣi
 Viṣve devāḥ shadbhiḥ caiva pañcaviṁśair ahobhir
 abhishiñcantv etena ca tricenaitena ca yajushai-
 tābhiḥ ca vyāhṛitibhir vairājyāyo, rdhuvāyām tvā
 diṣi Marutaḥ cāṅgirasas ca devāḥ shadbhiḥ caiva
 pañcaviṁśair ahobhir abhishiñcantv etena ca tri-
 cenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ pā-
 rameshṭhyāyā, syām tvā dhruvāyām madhyamā-
 yām pratisṭhāyām diṣi Śādhyāś cāptyāś ca de-
 vāḥ shadbhiḥ caiva pañcaviṁśair ahobhir abhishi-
 ñcantv etena ca tricenaitena ca yajushaitābhiḥ ca
 vyāhṛitibhiḥ rājyāya mähārājyādhipatyāya svāva-
 syāyādhisṭhāyēti. sa parameshṭhī prājūpatyo bhavati
 2 sa etenaindrena mahābhishekenābhishiktaḥ kshatriyaḥ sa-
 rvā jītiṛ jayati, sarvāṅl lokān vindati, sarveshām rājñām
 sraishṭhyam atishṭhām paramatām gachati, sāmṛājyam bha-
 ujyam svārājyam pārameshṭhyam rājyam mähārājyam ādhi-
 patyam jivāsminl loka svayambhūḥ svarāl amṛito, 'ma-
 shmin svarge loka sarvān kāmān āptvāmṛitaḥ sambhavati
 yam etenaindrena mahābhishekena kshatriyam śāpayitvā-
 bhishiñcati || 19 || * ||

1 Indriyam vā etad asmiñl loka yad dadhi: yad da-
 dbhūbhishecatIndriyam evāsminś tad dadhāti. raso vā csha

oshadhivanaspatishu yan madbu: yan madhvābbhishiñcati,
 rasam evāsmins tad dadhāti. tejo vā etat paṣānuṃ yad
 ghṛitam: yad ghṛitenābbhishiñcati, teja evāsmins tad da-
 dhāty. amṛitam vā etad asmiñ loka yad āpo: yad adbhīr
 abhishiñcaty, amṛitatvam evāsmins tad dadhāti 2 so 'bhi-
 sbikto 'bbishektre brāhmaṇāya hiraṇyāṃ dadyāt, sahasraṃ
 dadyāt, kṣhetraṃ catuspād dadyād. athāpy āhur: asaṃ-
 khyātam evāparimitaṃ dadyād; aparimito vai kṣatriyo
 'parimitasyāvaruddhyā ity 3 athāsmāi surākāṃsaṃ hasta
 ādadhāti: svādishtāyā madishtāyā pavasva soma
 dhārayā | indrāya pātave suta iti 4 tām pibed: yad
 atra śishtaṃ rasinaḥ sutasya yad indro apibac-
 chacibbiḥ | idaṃ tad asya manasā śivena somam
 rājānam iha bhakṣhayāmi || abhi tvā vṛishabhā
 sute sutam srijāmi pītayo | trimpā vy aśnuhī ma-
 dam iti 5 yo ha vāva somapīthaḥ surāyām pravishiṭaḥ, sa
 haiva tena indreṇa mahābbhishekeṇābbhisiktasya kṣatriya-
 sya bhakṣhito bhavati na surā 6 tām pītva bhimantrayeta,
 pāma somam, saṃ no bhaveti 7 tad yathāivādaḥ pri-
 yaḥ putraḥ pitaram priyā vā jāyā patiṃ sukham śivam
 upasprīṣaty ā visrasa, evam haivaitena indreṇa mahābbhi-
 shekeṇābbhisiktasya kṣatriyasya surā vā somo vānyad
 vānnūdyam sukham śivam upasprīṣaty ā visrasaḥ || 20 || c ||

1 Etena ha vā aindreṇa mahābbhishekeṇa Turaḥ Kāva-
 shcho Janamejayaṃ Pārikṣhitam abhishishheca. tasmād u
 Janamejayaḥ Pārikṣhitāḥ samantaṃ sarvataḥ pṛithivīm ja-
 yan pariyāyāṣvena ca medhyeneje 2 tad eshābhi yajūgātbā
 gīyate | 3

Āsandivati dhānyādam rukmiṇaṃ haritasrajam |
 aṣvam babandha sārāṅgaṃ devebhyo Janamejaya
 ity 4 etena ha vā aindreṇa mahābbhishekeṇa Cyavano Bbā-
 rgavaḥ Śāryātāṃ Mānavam abhishishheca. tasmād u Śāryāto

Mānavah samantam sarvataḥ prithivīm jayan pariyāyāṣvena
ca medhyeneje, devānām hāpi satre grīhapatir āsaiṣ tena
ha vā aindreṇa mahābhishekeṇa Somaśuśmā Vājaratnāya-
naḥ Śatānikam Sātrājitam abhishishheca. tasmād u Śatāni-
kaḥ Sātrājitaḥ samantam sarvataḥ prithivīm jayan pariyāyā-
ṣvena ca medhyeneja 6 etena ha vā aindreṇa mahābhishekeṇa
Parvatanāradaḥ Āmbāśṭhyam abhishishicatus. tasmād v
Āmbāśṭhyaḥ samantam sarvataḥ prithivīm jayan pariyā-
yāṣvena ca medhyeneja 7 etena ha vā aindreṇa mahābhi-
shekeṇa Parvatanāradau Yudhāṃśraushtim Augrasainyam
abhishishicatus. tasmād u Yudhāṃśraushtir Augrasainyaḥ
samantam sarvataḥ prithivīm jayan pariyāyāṣvena ca me-
dhyeneja 8 etena ha vā aindreṇa mahābhishekeṇa Kaśyapo
Viṣvakarmānam Bhauvanam abhishishheca. tasmād u Viṣva-
karmā Bhauvanaḥ samantam sarvataḥ prithivīm jayan pa-
riyāyāṣvena ca medhyeneje 9 bhūmir ha jagāv, ity udāha-
ranti 10

na mā martyaḥ kṣaṇa cana dātnm arhati
Viṣvakarman Bhauvana mām didāṣitha |
nimañkshye 'haṃ salilasya madhye
moghas ta esha Kaśyapāyāsa saṃgara

ity 11 etena ha vā aindreṇa mahābhishekeṇa Vasishṭhaḥ
Sudāsam Paijavanam abhishishheca. tasmād u Sudāḥ Pai-
javanaḥ samantam sarvataḥ prithivīm jayan pariyāyāṣvena
ca medhyeneja 12 etena ha vā aindreṇa mahābhishekeṇa
Saṃvarta Āṅgirasō Maruttam Āvikshitam abhishishheca. ta-
smād u Marutta Āvikshitaḥ samantam sarvataḥ prithivīm
jayan pariyāyāṣvena ca medhyeneje 13 tad apy esha śloko
'bhigīto 14

Marutaḥ pariveshtāro Maruttasyāvasau grīhe |
Āvikshitasya Kāmaprer viṣve devāḥ sabbāsada

iti || 21 || *

1 Etena ha vā aindreṇa mahābhishekenodamaya Ātreyo
'ṅgam abhisishheca. tasmād v Adgaḥ samantam sarvataḥ
prithivīm jayan pariyāyāṣvena ca medhyeneje 2 sa hovā-
cālopāngo: daṣa nāgasahasrāṇi daṣa dāsīsahasrāṇi dadāmi
te brāhmaṇopa māsmin yajñe hvayasveti 3 tad apy ete
ślokā abhigītāḥ | 4

yābbhir gobhir Udamayam Praiyamedhā ayājayan |
dve-dve sahasre badvānām Ātreyo madhyato 'dadāt ||
5 aṣṭāṣṭisahasrāṇi śvetān Vairocano hayān |
prasṭhīn niṣṇṇitya prāyachad yajamāne purohite ||
6 deśād-deśāt samollhānām sarvāsām ādhyadulitriṇām |
daśādadāt sahasrāṇy Ātreyo nishkakanṭhyah ||
7 daṣa nāgasahasrāṇi dattvātreyo 'vacatnuke |
śrāntaḥ pārikuṭān praipsad dānenāṅgasya brāhmaṇaḥ ||
8 śataṁ tubhyam śataṁ tubhyam iti smaiva pratāmyati |
sahasraṁ tubhyam ity uktvā prāṇān sma pratipadyata
iti || 22 || * ||

1 Etena ha vā aindreṇa mahābhishekeṇa Dīrghatamā
Māmateyo Bharataṁ Dauḥshantim abhisishheca. tasmād u
Bharato Dauḥshantiḥ samantam sarvataḥ prithivīm jayan
pariyāyāṣvair u ca medhyair ije 2 tad apy ete ślokā abhi-
gītāḥ | 3

hiranyena parivritān kṛishṇān chukladato mṛigān |
Mashṇāre Bharato 'dadāc chatam badvāni sapta ca ||
4 Bharatasyaisha Dauḥshanter agniḥ Sācīguṇo citah |
yasmin sahasraṁ brāhmaṇā badvaṣo gā vibhejire ||
5 aṣṭāṣaptatim Bharato Dauḥshantir Yamunām anu |
Gāṅgāyām Vṛitraghne 'badhnāt pañcapañcāśataṁ hayān ||
6 trayastrinṣacchatam rājāśvān baddhvāya medhyān |
Dauḥshantir atyagād rājño māyām māyāvattaraḥ ||
7 mahākarma Bharatasya na pūrve nāpare janāḥ |
divam martya iva hastābhyām nodāpuḥ pañca mānavā

ity 8 etam ha vā aindram mahābhishekam Brihaduktha
rishir Durmukhāya Pāñcālāya provāca. tasmād u Durmu-
khaḥ Pāñcālo rājā san vidyayā samantam sarvataḥ prithi-
vīm jayan pariyāyai 9 tam ha vā aindram mahābhishekam
Vāsishṭhaḥ Sātyahavyo 'tyarātaye Jānātapaye provāca.
tasmād v Atyatrātir Jānātapir arājā san vidyayā sama-
ntam sarvataḥ prithivīm jayan pariyāya 10 sa hovāca Vā-
sishṭhaḥ Sātyahavyo: 'jaishir vai samantam sarvataḥ pri-
thivīm, mahan mā gamayeti. sa hovācātyarātir Jānātapir:
yadā brāhmaṇottarakurūṇ jayeyam, atha tvam u haiva pri-
thivyai rājā syāḥ, senāpatir eva te 'haṁ syām iti. sa ho-
vāca Vāsishṭhaḥ Sātyahavyo: devakshetram vai tan, na vai
tan martyo jetum arhaty: adruksho vai ma, āta idam dada
iti. tato hātyarātīm Jānātapim āttavīryam niṣukram Ami-
tratapanāḥ Sushniṇaḥ Śaibyō rājā jaghāna 11 tasmād evam
vidushe brāhmaṇāyaivam cakrushe na kshatriyo drubhyen:
ned rāshṭrād avapadyeyam, ned vā mā prāṇo jahad iti ja-
had iti || 23 || • ||

Ity ashtama pañcīkayām caturtho 'dhyāyāḥ.

Ity ekonacatvāriṃśadhyāyo navamaḥ khaṇḍaḥ.

1 Athātāḥ purodhāyā eva 2 na ha vā apurohitasya rā-
jō devā annam adanti. tasmād rājā yakshyamāṇo brā-
hmaṇam purodadbhīta: devā me 'nnam adann ity 3 agnīm vā
esha svargyān rājodddharate yat purohitam 4 tasya purohita
evābhavāniyo bhavati, jāyā gārhapatyāḥ, putro 'nvāhārya-
pacanaḥ. sa yat purohitāya karoty ābhavāniya eva taj ju-
hoty, atha yaj jāyāyai karoti gārhapatya eva taj juhoty,
atha yat putrāya karoty anvāhāryapacana eva taj juhoti.
ta enam śāntatanavo 'bhihutā abhipritāḥ svargam lokam
abhivahanti kshatram ca balam ca rāshṭram ca viṣam ca
5 ta evainam śāntatanavo 'nabhihutā anabhipritāḥ svargāl
lokān nudante kshatrāc ca balāc ca rāshṭrāc ca viṣaḥ cā-

Āgnir vā esha vaiṣvānarāḥ pañcamenir yat purohitas. tasya vācy evaikā menir bhavati pādayor ekā tvacy ekā hridaya ekopastha ekā. tābhir jvalantībhir dīpyamānābhir upodeti rājānam. sa yad āha: kva bhagavo 'vātsīs, triṇāny asmā āharateti, tenāsyā tām śamayati yāsyā vāci menir bhavaty. atha yad asmā udakam ānayanti pādyaṃ, tenāsyā tām śamayati yāsyā pādayor menir bhavaty. atha yad enam alamkurvanti, tenāsyā. tām śamayati yāsyā tvaci menir bhavaty. atha yad enam tarpayanti, tenāsyā tām śamayati yāsyā hridaye menir bhavaty. atha yad asyānūruddho vesmasu vasati, tenāsyā tām śamayati yāsyopasthe menir bhavati 7 sa enam śāntatanur abhilihuto 'bhiprītaḥ svargam lokam abhivabati kshatram ca balam ca rāshṭram ca viṣam ca. sa evainam aśāntatanur anabhilihuto 'nabhiprītaḥ svargāl lokān nudate kshatrāc ca balāc ca rāshṭrāc ca viṣaḥ ca || 24 || 1 ||

1 Agnir vā esha vaiṣvānarāḥ pañcamenir yat purohitas, tābhi rājānam parigrihya tishṭhati samudra iva bhūmim 2 ayuvam āryasya rāshṭram bhavati, nainam purāyanshaḥ prāṇo jahāty, ājarasam jīvati, sarvām āyur eti, na punar mriyate yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitah 3 kshatreṇa kshatram jayati, balena balam aśnute yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitas 4 tasmai viṣaḥ samjānate saumukhā ekamanaso yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitah || 25 || 2 ||

1 Tad apy etad rishinoktam 2 sa id rājā pratijanyāni viṣvā śushmeṇa tasthāv abhi vīryeṇeti 3 sapatnā vai dvishanto, bhrātrivṛyā janyāni, tām eva tac chushmeṇa vīryeṇādbhitishṭhati 4 Bṛihaspatim yaḥ subhritam bibhartīti. Bṛihaspatir ha vai devānām purohitas, tam anv anye manushyarājñām purohitā. Bṛihaspatim yaḥ subhritam bibhartīti yad āha, purohitam yaḥ su-

bhṛitam bibhartīty eva tad āha 5 valgūyati vandato pūrvabhājam ity, apacitim evāsmā etad āha 6 sa it ksheti sudhita okasi sva iti. grīhā vā okah, sveshv eva tad grīheshu subito vasati 7 tasmā ilā pinvate viṣvadānīm ity. annam vā ilānam evāsmā etad ūrjasvac chaṣvad bhavati 8 tasmai viṣaḥ svayam evā namanta iti. rāshṭrāṇi vai viṣo, rāshṭrāṇy evainam tat svayam upanamanti 9 yasmin brāhmā rājani pūrva etīti. purohitam evaitad āhā 10 pratīto jayati sam dhanānīti. rāshṭrāṇi vai dhanāni, tāny apratīto jayati 11 pratijanyāny uta yā sajanyeti. sapatnā vai dvishanto bhrātrivṛyā janyāni, tām apratīto jayaty 12 avasyave yo varivaḥ kṛṇotīti yad āhavasīyase yo vasīyaḥ karotīty eva tad āha 13 brahmane rājā tam avanti devā iti, purohitam evaitad abhivadati || 26 || * ||

1 Yo ha vai trīn purohitāns trīn purodhātṛīn veda, sa brāhmaṇaḥ purohitaḥ. sa vadeta purodhāyā: Agnir vāva purohitaḥ pṛithivī purodhātā, Vāyur vāva purohito 'ntariksham purodhātādityo vāva purohito dyauh purodhātai, sha ha vai purohito ya evam vedātha sa tirohito ya evam na veda 2 tasya rājā mitram bhavati, dvishantam apabādhate yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatraṁ jayati, balena balam aśnute yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohitas. tasmai viṣaḥ samjūnate sammukhā ekamanaso yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohito 4 bhūr bhuvah svar om, amo 'ham asmi sa tvam sa tvam asy amo 'ham, dyaur aham pṛithivī tvam, sāmāham rik tvam, tāv eha samvabāvahai | purāṇy asmān mahābhayāt | tanūr asi tanvam me pāhi | 5 yā oshadhīḥ somarājñīr bahviḥ śatavicakshaṇāḥ | tā mahyam asminn āsane 'chidraṁ śarma yachata ||

6 yā oshadhīḥ somarājūḥ viśvānāśāḥ pṛithivīm
 anu | tā mahyam asmin āsane 'chidraṃ śarma
 yachata || 7 asmin rāṣṭre śriyam ā vośayāmy ato
 devīḥ prati paśyāmy āpaḥ || 8 dakṣiṇam pādā
 āva neniḥ 'smin rāṣṭra indriyam dadhāmi | sa-
 vyam pādā āva neniḥ 'smin rāṣṭra indriyam
 vardhayāmi | pūrvam anyam aparaṃ anyam pā-
 dāv āva neniḥ | devā rāṣṭrasya guṇtyā abhaya-
 syāvaruddhyai || 9 āpaḥ pādāvanejanīḥ dvishantaṃ
 nīḥ dāhantu me || 27 || 4 ||

1 Athāto brahmaṇaḥ parimaro. yo ha vai brahmaṇaḥ
 parimaram veda, pary enaṃ dvishanto bhṛātrivṛyāḥ pari
 sapatoḥ mriyante 2 'yam vai brahma yo 'yam pavate. tam
 etāḥ pañca devatāḥ parimriyante: vidyud vṛiṣṭiḥ candramā
 ādityo 'gnir 3 vidyud vai vidyutya vṛiṣṭim anupraviṣati,
 sātardhiyate, tāṃ na nirjānanti 4 yadā vai mriyate, 'thā-
 ntardhiyate, 'thainam na nirjānanti 5 sa brūyād vidyuto
 maraṇe: dvishan me mriyatām, so 'ntardhiyatām,
 tam mā nirjñāsishur iti 6 kṣipraṃ haivainam na nir-
 jñānanti 7 vṛiṣṭir vai vṛiṣṭvā candramasam anupraviṣati,
 sātardhiyate, tāṃ na nirjānanti. yadā vai mriyate, 'thā-
 ntardhiyate, 'thainam na nirjānanti. sa brūyād vṛiṣṭer ma-
 raṇe: dvishan me mriyatām, so 'ntardhiyatām, tam
 mā nirjñāsishur iti. kṣipraṃ haivainam na nirjñānanti
 8 candramā vā anāvāsyāyām ādityam anupraviṣati, so 'ntar-
 dhiyate, tāṃ na nirjānanti. yadā vai mriyate, 'thāntardhi-
 yate, 'thainam na nirjānanti. sa brūyād candramaso ma-
 raṇe: dvishan me mriyatām, so 'ntardhiyatām, tam
 mā nirjñāsishur iti. kṣipraṃ haivainam na nirjānanti
 9 ādityo vā astam yann agnim anupraviṣati, so 'ntardhiyate,
 tāṃ na nirjānanti. yadā vai mriyate, 'thāntardhiyate, 'thai-
 nam na nirjānanti. sa brūyād ādityasya maraṇe: dvishan

me mriyatām, so 'ntardhīyatām, tam mā nirjñā-
sishur iti. kshipram haivainam na nirjānanti 10 agnir vā
udvān vāyum anupraviṣati, so 'ntardhīyate, tam na nirjā-
nanti. yadā vai mriyate, 'thāntardhīyate, 'thainam na nir-
jānanti. sa brūyād agner maraṇe: dvishan me mriya-
tām, so 'ntardhīyatām, tam mā nirjñāsisishur iti.
kshipram haivainam na nirjānanti 11 tā vā etā devatā ata
eva punar jāyante 12 vāyor agnir jāyate, prāṇād dhi balān
mathyamāno 'dhijāyate. tam dṛiṣṭvā brūyād: agnir jā-
yatām, mā me dvishañ jany, ata eva parāñ pra-
jighyatv iti. ato haiva parāñ prajighyaty 13 agner vā
ādityo jāyate. tam dṛiṣṭvā brūyād: ādityo jāyatām,
mā me dvishañ jany, ata eva parāñ prajighyatv ity.
ato haiva parāñ prajighyaty 14 ādityād vai candramā jāyate.
tam dṛiṣṭvā brūyād: candramā jāyatām, mā me dvi-
shañ jany, ata eva parāñ prajighyatv iti. ato haiva
parāñ prajighyati 15 candramaso vai vṛiṣṭir jāyate. tām
dṛiṣṭvā brūyād: vṛiṣṭir jāyatām, mā me dvishañ
jany, ata eva parāñ prajighyatv ity. ato haiva parāñ
prajighyati 16 vṛiṣṭer vai vidyuj jāyate. tām dṛiṣṭvā
brūyād: vidyuj jāyatām, mā me dvishañ jany, ata
eva parāñ prajighyatv ity. ato haiva parāñ prajighyati
17 sa esha brahmaṇaḥ parimaras 18 tam etam brahmaṇaḥ
parimaram Maitreyaḥ Kausbāravaḥ Sūtvane Kairiṣaye Bhā-
rgāyaṇāya rājñe provāca, tam ha pañca rājānaḥ parima-
mrus, tataḥ Sūtvā mahaj jagūma 19 tasya vratam: na dvi-
shataḥ pūrva upaviśed; yadi tishṭbantam manyeta, tishṭhe-
taiva. na dvishataḥ pūrvaḥ samviśed; yady āsīnam ma-
nyetāsītaiva. na dvishataḥ pūrvaḥ pravyapād: yadi jāgra-
tam manyeta, jāgriyād evā20pi ha yady asyāṣmamūrdhā
dvishan bhavati, kshipram haivainam strīṇute strīṇute
|| 28 || * ||

Ity aṣṭama pañcika yām pañcama 'dhyāyaḥ.
Iti catvāriṃśadhyāyo pañcamah khaṇḍaḥ.

Zu 7, 11.

Śāṅkhāyanabrāhmaṇa 3, 1.

Yad darṣapūrṇamāsayor upavasati, na ha vā avratasya
devā havir aśnanti, tasmād upavasaty: uta me devā havir
aśniyur iti. pūrvām paurṇamāsim upavased iti Paiṅgyam,
uttarām iti Kauṣītakam. yām pary astamayam utsarped
iti sā sthitir. uttarām paurṇamāsim upavased. anirjñāya
purastād amāvāsyāyām candramasam yad upavasati tena
pūrvām prīṇāti, yad yajate tenottarām. uttarām upavased,
uttarām u ha vai samudro vijate somam anu daivatam.
etad vai devasatyam yac candramās, tasmād uttarām upa-
vaset ||

Anhang.

1. Auszüge aus dem Commentare von Sāyaṇācārya.
 2. Verzeichniss der erwähnten Verse.
 3. Namenverzeichniss.
 4. Anmerkungen.
-



1. Auszüge aus dem Commentare von Sāyaṇācārya.

Pañcika I.

1.

2. nirvapanti | śakāṭvāsthāpitavrlhisapṅghān nishkṛishya mu-
shṭicatusṭṭayaparimitānān vrlhīnām śurpe prakṣhepo nirvapaḥ | tat-
pūrvako yāgo 'tra nirvāpaḥ abdenopalakṣhyate |

dīkṣhaṇīyam | somayāgo pravṛittasya yajamānasya saṃskāro
dīkṣhaṇam | tasya ca saṃskārasya hetuḥ karmaviśeṣho dīkṣhaṇīyā-
bdavācyaḥ | tasya karmaviśeṣasya vācakena śabdena tatkarṃasādha-
nam upalakṣhyate | tato dīkṣhaṇīyākhyakarṃasādhanam puroḍāṣam
iti sāmānādhikaranyam upaṇnam |

11. prajāyate | tāv etau puroḍāṣacarupakṣhāv Āpastambena
darśitau | dīkṣhaṇīyās tantram prakramayati | āgnāvaishṇavam ekā-
daśakapālaṃ nirvapaty, āgnāvaishṇavam va ghrīte carum | puroḍāṣo
brahmavarcasakāmasya, ghrīte caruḥ prajākāmasya paśukāmasya vā |
adityam ghrīte carum dvitīyam paśukāmasyaṅke samāmanantīti |

12. āmūvāsyena | tad āhūsvālyanah | darśapurṇamāsābhyām
iṣṭvješṭhipaṇcācūrturmāsyair atha somena (4, 1, 1) iti | yajeteti geshah |
iṣṭīr āgrayanješṭhiḥ | paśur nirādhaḥ paśubandhaḥ | Āpastambo 'py āha |
atha darśapurṇamāsāv ārabhate | tābhyām saṃvatsaram iṣṭvā somena
paśunā vā yajata iti |

esho ekā dīkṣhā | eṣhāpy ekā dīkṣhā | evam ukte saty anyāpi
kācid dīkṣhāstīti sneitam bhavati | ata evāsvālyana iṣṭīpurvatvam
somapūrvatvam cety ubhau pakṣhāv udāhara | urdhvam darśapu-
rṇamāsābhyām yathopapatty cke | prāg api somenaṅke (4, 1, 2) iti |
upapattir dravyādisampattīḥ | tām anatikramyeti yathopapatti | da-
rśapurṇamāsābhyām urdhvam dravyādisumpattau satyām somena ya-
jeteti keshāṃcin matam | tābhyām prāg api sampattau somapūnam
ity aparesham matam | Taittirīyāḥ eṣṭīpurvatvam abhipretya vāsa-
ntādikālavješheṣhv ādhānam ānnasya punaḥ somapūrvatvam abhi-
pretya kālenīyamam anantarepādhamān amānanti | atho klulu yad

evainam yajña upanamed athādadhita saivāsyarddhir (Tb. 1, 1, 2, 8) iti | Āpastambo 'pidam eva somādhanam abhipretya vasantādikalā-viseshapratikṣhām vārayati | nartun sūrkshen na nakshatram iti | tasmāt pakṣhadvayam |

14. saptadaśa sāmīdhenih | pra vo vājā abhidvaya ityādya ekādaśasamkhyāḥ pīco vahnisaminidhanahetutvāt sāmīdhenya ity ucyante | Āśvalāyana 1, 2, 7 | tāsu: triḥ prathamam anvāha trir uttamam iti vacant, tūh pañcadaśa sampadyante | prakṛitāv eva vihitāsu pañcadaśasv rikṣhu codakapṛāptāsu, ye samidhiyamānasamiddhavadvayau dve pīcau tayor madhye dhāyābhidhaye pīcau prakṣheptavyo | tathā cāśvalāyanaḥ | dīkṣhapīyāyām dhāyē virājau (4, 2, 1) iti | tatra prithupājā amartya ity eka, tam sabādho yatasruca iti dvitīya | etao ca Prayogasamgrahakāreṇodāhṛitam | atha dīkṣhapīyāyām dhāyē bhavataḥ | śociśhikeṣaṁ tam imaho prithupājās tam sabādha iti |

8.

5. ājyam | ājyaghrītayor bhedaḥ pūrvacāryair udāhṛitaḥ | sarpir viltnam ājyam syād ghanibhutam ghrītam vidur iti | īśad viltnam āyutam |

10. dīkṣhitavimitam | dīkṣhitasya praveśārtham viśeṣheṇa nirmītaḥ pṛaścinavaṇṇo dīkṣhitavimitaḥ |

11. yonih | Āpastambo 'py āha | ā vo devāsa imaha iti | pūrvayā dvārā prāgvaṇṇam pravīṇyēti |

19. muṣṭhi kuruto | yajamāno hastayor muṣṭhiṁ kuryāt | tatprakāra Āpastambena spāṣitām abhihitāḥ | athāngulir nyacati | svāhā yajñam manaseti dve svāhā diva iti dve svāhā prithivyā iti dve svāhoror antarikṣhād iti dve svāhā yajñam vātād ā rabha iti muṣṭhi karotīti |

21. na pūrvadīkṣhiṇaḥ | dvayor vā bahūnām vā yajamānānām sambhūya somābhishavah samsavah | sa ca mahān doṣaḥ | tasmīnn eva deśe tasmīnn eva kāle matsaragrastair yajamānair pravartitavāt | nadya vā parvatena vā vyavadhānarahitayor samīpavartinor paraspāramantrādīvanīśāvanayogayor deśayor sparidhamanābhyām yajamanābhyām pravartitau yau somayāgau tayor ayam samsavākhyo doṣaḥ | tathā ca Sutrakāra āha | samsavo 'nantarīti-teshu nadyā vā parvatena vā (6, 6, 11) iti | so 'yam doṣaḥ pūrvadīkṣhiṇo nāsti | ekasminn eva divase dvayor yajamānayor madhye yaḥ pūrvam dīkṣhapīyēṣṭhiṁ karoti sa pūrvadīkṣhi |

samveśāya tvopaveśāya tvetyādīmantrena yeyam samsavaprāyaścittāhutiḥ soyam apūrvadīkṣhiṇaiva kartavyā na pūrvadīkṣhiṇēty arthaḥ |

4.

1. puronuvākye | tad ubhayam adhvaryuṇā preshto hotānu-
brūyāt |

8. yājñānuvākye | yady apy arthānusāreṇānuvākyāyāje bha-
vata iti vidhātavyam, tathāpy alpācāram iti vyākaraṇasūtrānusāreṇa
yājñāsabdasya pūrvanipāto drāṣṭavyaḥ |

5.

1. gāyatrīyau | sa havyavāḥ amartya ity ekaḥ gāyatrī, agnir
hotā pūrohita ity aparā gāyatrī | te ubhe svishtākṛidyāgasya sam-
yājye kuryāt |

samyājñāsabdartham Āvalāyana āha | svishtākṛitaḥ samyājye ity
ukto sauvishṭākṛitiḥ pratyād (2, 1, 21) iti |

2. gāyatrī | tat savitur vareṇyam ity asyām rici yad gāyatrī-
chandas, tasya tejobrahmavarcasasādhnamatvena tadropatvam loke pra-
siddham |

4. ushpihau | agne vājasya gomata ity ekoshuk, sa idhāno
vasuṣh kavir ity aparā |

7. anuṣṭubhau | tvam agne vasūn iti dve anuṣṭubhau |

10. bṛihatīyau | eṇā vo agnim iti dve bṛihatīyau |

13. pañkti | agniṃ tam manya iti dve pañkti |

16. triṣṭubhau | dve viruṣe carata iti dve triṣṭubhau |

19. jagatīyau | janasya gopā iti dve jagatīyau |

22. virājau | preddho agna, imo agna iti dve virājau |

6.

2. na vā ekena | tatra preddho agna ity asyām rici ekonatri-
ṇśad akṣarāṇy, imo agna ity asyām rici dvātriṇśad akṣarāṇy, atna
taylor na virāṭtvam iti cet | maivam | na vā ekenākṣhareṇeti vākye-
naiva parihṛitatvāt |

8. vicakṣaṇavatīm | vicakṣaṇety akṣharacatusṭayātmako
'yam mantrah | tadyuktam vākyam prayujjita | Devadattavicakṣaṇa
gām ānaya, Yajñadattavicakṣaṇa gām badhānety evam tatprayogaḥ |
tad āhāpastambāḥ | canasitavicakṣaṇa iti nāmadheyānteshu dadhāti,
canasiteti brāhmināṃ vicakṣaṇeti rājanyavaiśyāv iti |

7.

8. tasmād dakṣiṇataḥ | yasmād atra devānāṃ digviśeshajña-
pānsya dakṣiṇasyāṃ diśy avasthitam Agniṃ yajati, tasmāt karaṇād
Vindhya-parvatasya dakṣiṇabhāge vrīhyadyośadbhayo 'gre pacyamāṇā
āyanti | tattatsvāmigriheshv āgachanti | Vindhya-yottarabhāgo yava-

godhāmacanākādīdhanyaprācūryam | tñni ca dhānyāni māghaphālgunayoh paoyanta iti paścādbhāvni | dakṣiṇadigbhāge tu yavadi-prācūryābhavāt prācūrāpi ca vr̥thyādīni kārttikamārgaśr̥ṣṭhoyoh pa-cyamanatvād agre pāko 'bhīhitah |

14. yad uttamām | atra Pathyādnām catasraṇām devatānām ājyona yāgaḥ | Adites tu caruṇeti drasṭavyam | tad āhāpastambah | catura ājyabhaḡin pratidiṣaṃ yajati, Pathyām svastim purnatād Agnim dakṣiṇataḥ Sonnam paścāt Savitāram uttarato madhye 'ditim havi-sheti |

8.

1. prayājāhutibhiḥ | samidho yajati, Tanūnapātam yajati tyā-dina vihitah pañca prayājāhutayah | tāsām prakṛitāv anuśṭhānapra-kāra āpastambena darśitah | pañca prayājān prāco yajati pratidiṣaṃ vā | samidhaḥ parastāt Tanūnapātam dakṣiṇata idām paścād barhir uttarataḥ svāhakāram madhya iti |

10.

7. yajñamukhe | yajñamukham yajñopakramah | sa ca sutyā-dine pr̥tāranuvākādina bhaviṣyanti | tadapekṣhayaḥ prāyanīyoshṭiḥ prathamam yajñamukham |

11.

1. prayājavat | prāyanīyeshṭer darsapūṇamāsavikṛitavāc codakena prayāja anuyājā ca prāptah | samidho agna ājyasya (Āva-lāyana 1, 5, 15) ityādya mantrasādhyah prayāja, devam barhir (Āva-lāyana 1, 8, 7) ityādya mantrasādhyas trayo 'nuyājāḥ | prāyanīyā-khyaṇ karmā prayājopetaṃ anuyājavarjitaṃ kartavyam iti śākhānta-riyā śubh |

6. tāvataiva | tadānīm yajñasya samāptatvād uttarakālīnam somakṛyādikaṃ na pravarteta | cteṣham ananuśṭhānamātreṇa yajño 'samāpto bhavati, tata uttarānuśṭhānaṃ nirviglinam pravartate |

7. nishkāśam | bhāṇdagato leparūpo haviḥśeṣho nishkāśah | pr̥tānyakarmasambandhinam nishkāśam kasmitācēt pātre sthāpayet | tataḥ sutyā-dine somayāgasyāvasāna udayanīyeshṭigatena haviṣā saha tam nishkāśam abhinirvapet |

9. anuśṭhmin vā etena | atra brahmavādinah kāmēd doṣham śubh | prāyanīyam ity evaṃvidhanāmopetaṃ yat karmāsty, etena kar-maṇaḥ yajamāṇāḥ svargaloka eva samṛddhim prāpnuvanti uśmīl loka | katham iti cet | pr̥tānyam ity etan nāma manasā kṛtvā ni-rvapanti, caranākāle 'pi tathāiva caranti | caranam āhutiḥ prakṣepah | tasya ca nāmno 'yam arthah | anena karmaṇaḥ yajamāṇā aśmīl lokāt prayanty eva, na tv aśmīl loka kāmēd kalam pratitishṭhanti | ta-

smāt prāyaṇtyaśma sampaṇnam iti¹ śrauta itiśabdo brahmarādyu-
dbhavitadośasamāptyarthaḥ |

13. barsanaddhyai | barso manyākāro granthiviśeṣaḥ | tasya
granther naddhir bandhanam | tatsiddhyartham |

14. tejanyāḥ | tejani rajjuh |

12.

2. nānuvidyate | śubhakarmānukūlo nāsti | meshādisamkrā-
ntyādivirahitavān malamāsa ity abhipretya tasmā mase śiṣṭāḥ śu-
bhakarmāṇi varjayanti | ata evedūṇm api somavikrayi śiṣṭācārasya-
nukūlo naiva vidyate |

13.

11. yo vai bhavati | yā pumān prauḍhe yajñe pravṛitto bha-
vati, tatrāpi yā śreṣṭhātām prayogapūṭāvābhimānam ānute prāpnoti,
sa tādṛiṣaḥ puruṣaḥ karmasamāptivyagratayā paṇḍitammanyatvena
vā vaikalyaṁ kurvan kilbiṣam bhavati | pāpam prāpnoti |

12. mānuvocaḥ | tasmād yajamānā evaṁ āluḥ | he hotas tvam
mānuvocaḥ | anyacittāḥ saṁ puronuvākyaṁ mā paṭha | he adhvaryo
mā pracārīḥ | vyagratayā pracāram anyathānushṭhānam mā kārṣīḥ |
nu kshipraṁ kurvanto bhavantaḥ kilbiṣam mā yātayan | mā prā-
pnuvata |

26. varuṇadevatyaḥ | yāvatkālāṁ soma upanaddha vastrā-
dinaḥ baddhaḥ syāt | yāvac ca pariśṛitāni prācinavañśādisthānāni pra-
padyate | tāvad ekaḥ somo varuṇadevatākaḥ | bandhanasya varuṇapā-
śādhinatvād, āvaruṇasyāpi varuṇādhinatvāt |

14.

1. anyataro 'naḍvān | krayadeśe somaṁ śakāte prakshipya
prācinavañśasamīpe samāntya śakātabaddhāyor anaḍhor madhyo
kamcid anaḍvāṁ vimucyetaram avimucya rājānaṁ śakātad adhma-
stad pītviḥ upavahareyuḥ |

4. cakriyāṇām | laukikīṇāṁ vaidikīṇāṁ ca prajānaṁ sva-
rūpam | yadvā cakri śakātam | tena cakriṇa yāntti śakātam āruhya
gachantyāḥ prajāḥ cakriyāḥ |

6. prāci tiṣṭhāti | etat sarvam abhipretyāpastambā sam-
jagrāha | pra cyavaśva bhuvāḥ pata iti prāci'o 'bhiprayaya pradakṣhi-
ṇam āvartanta iti | agreṇa prāgvañśam prāgīṣham udagīṣham vā śa-
kātam avasthāpyeti |

15.

4. svena chandasa | to ca yājñanuvākyc āvalāyanena da-
ṛṣite | idaṁ vishṇur vi cakramo, tad aśya priyam abhi pātho aśyaṁ
(4, 5, 8) iti |

6. agnim manthanti | atrāṭithyeshṭimadhye 'gnimanthanam Āpa-
stamba āha | ātithyam āśādyā sambhārayajunāḥ vyāśashte | yajamā-
nam vācayatīty eke | paśuvan nirmanthyaḥ sāmudhenyaḥ ceti | Āśva-
lāyano 'py āha | ātithye | antā | tasya agnimanthanam (4, 5, 1. 2) iti |

16.

20. prahriyamāṇya | āhavanīye prakṣipyamāṇo 'yam ma-
thito 'gniḥ prahriyamāṇaḥ |

35. yajñena yajñam | uttamayā cānyā paridadhāti | anuvā-
canam samāpayet | yad āśvalāyanaḥ | yajñena yajñam āyajanta
devā iti paridadhyāt | sarvatrottamam paridhānīyeti vidyād (2, 16,
7. 8) iti |

40. abrahmaṇoktaḥ | āhavaḥ smṛtiśhv abrahmaṇatvena pra-
tipādito yo 'sti so 'yam abrahmaṇoktaḥ | tad yathā | abrahmaṇas tu
śaṭ prokta iti Śatātapo 'bravit | ādyas tu rājabhṛityaḥ syād dvitīyaḥ
krayavikrayā || tṛtīyo babuyajyākhyas caturtho 'śrautayajakaḥ | pa-
ñcamam prāhur eteshāṃ grāmasya nagarasya ca || anāgatāṃ tu yaḥ
pūrvam sādityāṃ caiva paścimāṃ | nopāsita dvijaḥ saṃdhyāṃ bra-
hmadbandhuḥ sa garhitāḥ ||

17.

6. jushāṇena | prakṛitāv āmnātau: jushāṇo 'gnir ājyasya vetu,
jushāṇaḥ soma ājyasya havisho vetv iti | tenaiva mantreṇa yajeta |

15. atiriktam tat | ye ceme śirasi yogyāḥ prāṇā ye 'py amī
utcaḍeśasthitaḥ prāṇās te sarve sam u vidre | sambhuyāikatra śirasy
avatīṣṭheran | tac cātiriktam | yogyasthānīyād adhikam | śīrorūpam
ātithyam karma cakshurādīnām eva prāṇāṇāṃ yogyasthānam, na tv
adhodeśavartinām apānādmām tatśīrāvakaṇṇo 'stīty arthaḥ |

19.

4. abhi tyam devam | tā otāḥ cataśa ṛicāḥ śākhāntaragatā
Āśvalāyanaṇapāṭhitaḥ drashṭavyāḥ (4, 6, 8) |

5. sam sīdaśva | anena mantrepainam pravargyākhyam ma-
hāvtram kharaśabdabhidhaye saṃtāpanasthāno sanasādayan | sthā-
payeyur ity arthaḥ |

7. pataṅgam | pataṅgam iti saṃhitāyām āmnātayor dvayor
pratīke, yo naḥ sanutya iti dvayor pratīke, bhavaḥ no agna iti
dvayor |

9. cataśa ekapātīnyāḥ | ekasya mantrasya pāṭaḥ pratīkam
ekapātāḥ | so 'yam yāsv ṛikāḥ tā ekapātīnyāḥ | ekaikaśāḥ ṛicāḥ pra-
tikāny etāni militvā cataśa iti tātparyārthaḥ |

20.

8. *ayam vai venah* | *śarīrainadhyo 'vasthitam nābhiṃ hastena-*
bhūṭya pralasarayam ayam vai vena ity ucyate | *tasya nābher vena-*
tvam katham iti cet | *ucyate* | *asmān nābher ūrdhvā anye prāṇā ca-*
kṣurādayaḥ kecid prāṇaviśeṣā venanti | *caranti* | *tathā nābher ava-*
nō 'jānavāyavādayaḥ kecid venanti | *caranti* | *tasmād venanty asmād*
avadhibhūtān nābher iti vyutpattya venaśabdavācyeo nābhiḥ | *nābhi-*
śabdavācyaṭvam katham iti cet | *tad ucyate* | *ayam nābhiḥ prāṇa-*
dhāratvena svayam prāṇarūpaḥ sann itarān ūrdhvacavartino 'dhovarti-
naḥ ca prāṇan ūddiśya pratyekaṃ nābher nābhaishir ity evam va-
dann iva mār्याdārūpatvenāvasthitāḥ | *tasmād ayam dehamadhyavartī*
nābhir bhavati | *naiva bhūṭiṃ kurv ity abhipretya mār्याdātvenāva-*
sthānam eva nābher nābhiśabdaprapṛittinimittam |

4. *vi yat pavitram* | *Āśvalāyana 4, 6, 8* |

21.

4. *apaśyam tvā* | *etatsuktagatānām tispīnām pīcām prithagvi-*
niyogam Āśvalāyana āha | *apaśyam tvety etasyādyāḥ yajamānam*
ikṣhate dvitīyāḥ patnīm tṛtīyayātmanām (4, 6, 8) *iti* |

16. *yābhir anum āvatam* | Dieses bezieht sich auf die zweite Hälfte der Verse I, 112, 1—23.

17. *arurucat* | *tasyāḥ pūrvoktasukto sthānaviśeṣa Āśvalāyana-*
nena darsitaḥ | *prāḡ uttamāyā arūrucad ushasaḥ pṛiṇir agriya ity*
svapetottarenārūdharcena patnīm ikṣheta (4, 6, 8) *iti* |

20. *iti nu pūrvam paṭalam* | *brahma jānānam* (1, 19) *ity*
arabhya prithivī uta dyaur ityantenoctaparakāreṇābhishtāvasya pūrvō
bhāgo varṇitaḥ | *atra bhāgadvayakalpanam ekaikasmin bhāge prathā-*
mottamayor pīcōr avṛittiyartham | *ata evoktam* | *ādhyantyaṭritvasi-*
ddhyartham paṭaladvitayam kṛitam | *anyathābhishtāvasyaikyaṭ tri-*
tvam tatnaiva vai bhaved iti |

22.

1. *athottaram* | *paṭalaśabdāḥ samūhavāci* | *uttarabhāgastho*
mantrasamūhaḥ kathyate iti śeṣaḥ |

2. *samidddho agnir asvinaḥ, samiddho agnir vṛiṣaṇāratiḥ divaḥ.*
Āśvalāyana 4, 7, 4.

ut tiśṭṭha | *tasya viniyogam Āśvalāyana āha* | *ut tiśṭṭha bra-*
hmaṇas pata ity etām uktrāvatatiśṭṭhate (4, 7, 4) *iti* |

adhukṣhad iti saptadaś | *tadviniyogam āha* | *dugdhāyam*
adbukṣhad (4, 7, 4) *iti* |

upa drava | *tadviniyogam cāha* | *śhriyamāṇa upa drava* (4, 7, 4)
iti | *soyam śākhāntaragatatvād Āśvalāyanena paṭhitaḥ* |

ā suta ity ekonaviṁṣat | 5 nūnam iti viṁṣat | anayor vyatyayena prayogam āha | āśicyamāna ā nūnam aśvinor pishir iti gavya, ā sute siñcata śriyam ity ājo (4, 7, 4) iti ||

sam u tya ity ekaviṁṣat | tad viniyogam cāha | āśiktayor sam u tye (4, 7, 4) iti | aśyam pīcām ekaviṁṣatir gharṇaduho dhenor dohanasyānurūpā, tās v pīkshu dohanocitanām (śābānām) dṛṣyamānatvāt |

3. ud u shya devaḥ | mahāvīram ādayottishṭhatsv anyeshu hotod u shya deva ity anena mantreṇa tān anuttishṭhet | teshu ga-chatsu mantreṇānugachet |

kharam | kharaḥ pravṛṇjanasthanam |

tapto vām ity eśhā śākhāntaragatatvāt Sutrakāreṇa pāṭhita.

4, 7, 4.

4. agne viḥiti | pūrvoktayor yājyayoh pāṭhānte vaushad iti yad uccāraṇam so 'yam prathamō vashatkārah | tata urdhvam agne viḥity uccārya vaushad iti yat pāṭhanam so 'yam anuvashatkārah | etanī mantram hotā pāṭhet | ho agne vihi | khāda | bhakshayety arthah | gharṇasya yajety adhvaryuṇā preshito hotā pūrvoktām yājyādvayam savashatkāram yadā pāṭhati tadāntm adhvaryur aśvinā gharṇam pāṭam iti mantreṇa juhōti | punar apy agne viḥiti hotrā pāṭhite saty adhvaryuḥ svāhendriya vad iti juhōti | tad etat sarvam Āpastamba āha | āśrāvya pratyāśrāvite sampreshyati gharṇasya yajety, aśvinā gharṇam pāṭam iti vashatkṛite juhōti, svāhendriya vad ity anuvashatkṛite iti |

5. yad usriyāsu | Āśvalāyana 4, 7, 4.

6. trayāṇām | somo valliraso, gharṇah pravargyahavir, vājinam āmikshānuṇishyādi nīram | eteshām evaishṭakṛidaratham avadānam na kuryuh |

7. viṣva āś | Āśvalāyana 4, 7, 4.

8. svāśhakṛitah | Āśvalāyana 4, 7, 4.

9. pāvakaśoce | hotur ekayarcā pravargyahaviḥśeshabhakshapratikshām vidhatte |

11. ā yasmin | Āśvalāyana 4, 7, 4.

12. havir havishmah | bahushu dīneshu pūrvāhṇāpārāhṇayoh pravargyākhyam karmanusṭhiyate | tatrottame dīne 'parāhṇakālīne pravargyākhye kāpēd pīcam adhikam vidhatte: havir havishma iti |

13. suyavasāt | antimāt prācīneshu pravargyeshu pūrvoktām adhikam aprakshipyaivūnaya paridadhyāt | antime tu tām prakshipya paśādanayā paridadhyāt | tad āśvalāyanaḥ | suyavasād bhagavati hi bhūyā iti paridadhyāt, uttame prāg uttamāyā havir havishmo mahi sadma daivya ity āvapeta (4, 7, 4. 5) iti |

14. yo gharṇah | pravargyahavirāśrayabhūto mahāvīrakhyo

mpinnayapātraviśeṣo yo 'sāv asti tac chiñnam | prajānanendriyaru-
pam | taptasya mahāvīrasya hastābhyām grahitum aśakyatvāt tadgru-
hapasamarthodumbarakāśṭhanirmitau śaphau śaphanāmanau ya-
vidyete, tau prajānanendriyasya pūrvavartinau śaphāv iva saṃdri-
śyete ca | udumbarakāśṭhābhyām śaphanāmakābhyām mahāvīrasya
madhyabhaṅge dhṛitatvāt | tasyādhistād ādharārtham udumbarakā-
śṭhanirmitopayamanāśabdavācyaḥ darvī yā vidyate, seyam śarīrasa-
mbandhīnī te śrōṇikāpāle śrōṇidvayamadhyagatam asthidvayam |

15. vedaṃ mayā brahmanamayā | vedasābdenātharvavedaḥ | sa-
rvavedasamaśṭhiyuktir vocyate | brahmasābdena hiranyagarbhāḥ |
amṛitasābdena paramātmā |

23.

2. upasādā vai | paraktyadurgasamīpāvasthānena durgāvaro-
dharupenaiva mahatyā sonayā durgavosṭhānena |

prathamam upasadam | tatra yā te agne 'yāsya tanur
ity anena mantreṇa sādhyopasat prathamādine 'nushṭhitatvāt prā-
thamā | yā te agne rajasā tanur ity anena mantreṇa sādhyā
dvitīyādine 'nushṭheyatvād dvitīyā | yā te agne harasā yeti ma-
ntreṇa sādhyā tṛtīyādine 'nushṭheyatvāt tṛtīyā |

7. tāvantam eva | evam sati yāvān ahorātrayos saṃdhikālas
tāvantam eva dvishate dveshiṇe lokam sthānaviśeṣam pariśinasṭhi |
itarasmāt kālān nihsāritatvena saṃdhyākālā ovāsuraṇām pariśiśhyate |
atrukāikasmin diṇe dvir-dvir anushṭheyā upasado jyotiśtome trīṣu
dīneshv anushṭheyāḥ | agnicāyano śaṭsu dīneshu | ahinasātrayor dvā-
daśasu dīneshu | tathā ca Taittirīyair ānuṣṭam | tisra eva sāhṃsyo-
pasado dvādaśāhṃsasya yajñasya savitṛyatvaya (Ts. 6, 2, 5, 1) iti | ta-
thā śhaḍ upasado 'gneḥ cītyasya bhavanti tṛtyantaram dṛaśṭa-
vyam | Āvalāyanas tv evam āha | ekāhṃnānam tīśaḥ śhaḍ vā | ahi-
nānam dvādaśa caturvīṃśatiḥ saṃcara (4, 8, 13) iti | gavāṇyanaśkhye
saṃcara ity arthah |

24.

6. tat tānuṇaptram | tasmād idam ājyasparśanākhyam tānu-
naptram karmābhavat | idam ca karmāpastambena viśpasatam abhi-
hitam | ātithyāya dhruvāt śruci camase vā tānuṇaptraṇ samavadyati
caturavattam pañcāvattam vāpataye tvā gṛihṇāmīty etaiḥ pratīna-
ntram anādhṛiṣṭam asti yajamānasaptadaśā rītvījas tānuṇaptraṇ
samavapṇisanty anu me dīkṣām iti yajamāna iti |

8. tasmāt | yady apy etat tānuṇaptrikarmopasadbhyaḥ pūrvam
anushṭheyam, tathāpy upasatprayuktavijayaprasaṅgena buddhistha-
tvād atābhīhitam |

25.

1. samānabarhishī | atithyākarmaṇy astirṇam barhīr nāgnau prahṛitam | idāntatvena tatra karmasamāpanāt | tac cūpastambenoktam | idāntā samtisṭhate dharayanti dhrauvam ājyam iti | śakha-
ntare ca barhishor anuvṛttir āmnātā | yad atithyāyam barhis tad upa-
sadam tad agnīshomīyasyeti |

2. Varuṇaḥ parṇāni | Varuṇo 'tra praśaṁsārtam evopa-
diyate na tu devatātvēna, tadīyayor yājyānuvākyayor anabhidhāsyā-
mānatvāt |

4. vrātam upaiti | vrātasabdenātra payahpānam ucyate |

5. trin stanān | etāsāṃ stanasamkhyānām uktāḥ kālavīṣeṣā
Āpastambenodāhṛitāḥ | caturāḥ sāyam duhyāt trin prātar dvau sā-
yam ekam uttama iti |

6. paro varīyāṁsah | ime prithivyantarikṣadyusaptalokaḥ
paro varīyāṁsah | parastād ūrdhvaḥ | 'tiṣayena varā atyantavistṛi-
tāḥ | arvāg adbhobhage 'nḥīyāṁsah | atīṣayenānuvat samkucitāḥ | sa-
tyalokād anur dyulokaḥ | tasmād apy anur antarikṣhalokaḥ | tasmād
apy anur bhūlokaḥ | evaṃ saty upasado 'pi parastād ūrdhvaloka-
sthāniyāt prathamadinād ārabhya tattaddināntaradīneshu stanasam-
khyākrāśenarvācra upaity anutisṭhātīti yad asti, tad eṣam eva lo-
kānām abhijāyāya bhavati |

7. upasadyāya | upasadyetyedyā āmnātā tīra rīcaḥ pūrvā-
hṛe sāmīdhenyāḥ | imām me āgna ityādīkā āmnātā tīra rīco 'parā-
hṛe sāmīdhenyāḥ |

8. jaghnivatiḥ | hantidhātvarthayuktā jaghnivatiḥ | tathāvi-
dhā rīca udāharati |

13. grīvāsū | grīvāsthānīyāḥ upasatsu gaṇḍamālākhyarogasthā-
nīyaṃ doṣam dadhyāt | utpādayet | tathā sati hotā yajamānasya
glānīviṣeṣāḥ janitor utpādayitum īṣvaraḥ samartho bhavet |

15. tad u ha | tasminn evoktārthe kaścīd vṛttānta ucyata iti
eṣah | Upāvināmakaḥ kaścīd rīshīḥ | sa tu Jānaśrutēyo Jānaśrutā-
yāḥ striyo 'patyam | sa pumān upasadam kila vā upasannāmakanām
karmaṇām eva vidhāyake brāhmaṇe tad vākyam āha sma | kim
āheti | tad ucyate | yasmāt kṛāpād aślīlasyāpi kurūpasya śrotṛīyasya
vedaśāstravido mukham triptam iva dānyahmatayā triptiyuktam eva
rebhavadīva vedaśāstrapāthopetatvāc chāṁsad iva vy eva jūṣyate |
viṣeṣaḥpāśyayam pramīyate | ity etad rīsher vacanam | tasya vacana-
ryābhiprāya ucyate | grīvāsthānīyāḥ upasada ājyahaviṣkṣāḥ | ata eva
śobhamānāḥ | loke 'pi śobhamānāsu grīvāsv adhyāhitam āśritam mu-
kham śrotṛīyasambandhi triptyādyupetaṃ dṛīyate | tasmāt kṛāpāc
chobhanagrīvāhitamukhasāmyam ājyahaviṣkṣatvam ity abhipretya
sa rīshīḥ tad vākyam āha |

26.

1. aprayājam | tathā cāvalāyana āha | visistakṛidadi lupyate
prayāja ājyabhāgau ca (4, 8, 8) iti | visistakṛidādishv antarbhāvad
anuyājaloपो युक्ता एव |

atrāgnishomavishpurupāṇām devānām bahutvenāsrāvapārtham
uttarasmād deśād āhavanīyasya dakshipadeśam praty asakṛid atikra-
manam prāptam | tad vārayitum āha | sakṛid etc.

2. sakṛit | vedyāhavanīyayor madhye sakṛid evātikramya da-
kshinadiśy avasthito bahushu yāgeshu pratyekam āsrāvānam kuryāt |
evam saty upasadyajñasya sarvata ākramanam bhavati | sthairyam
bhavati | anyathā punaḥ-punar uttarasyām diśi gamane labdhāvasarāḥ
sān yajño 'py apakṛāmet | tasmāt sakṛid evātikramanam yuktam | tad
āhāpastambāḥ | dhrauvād ashtān juhvām grihṇāti catur upabhrīti |
ghṛitavati śabde juhūpabhrītvā ādāya dakshinā sakṛid atikrānta upa-
hūyājavat pracaratīti |

3. krūram iva | somasya rājño 'nte samīpe ghṛitena dravyeṇa
tānuvaptrasamjnakam karma caranty anutishṭhantīti yad asti, tad
etat somasya rājñāḥ samīpe kruram iva vai ugram eva karma ca-
ranti |

4. āpyāyayanti | jalena prokṣhaṇam āpyāyanam | samayanti |
udricam āśīya | ud uttamā samāptivishayaḥ pig yasyām sutyā-
yām soyam udrik | vighnam antareṇa samāptiparyantam anutishṭhe-
yam iti |

5. prastare niḥnavato | yad yasmād evam tat tasmād ga-
rbharakṣārtham prastara etannāmake darbhamuśṭān niḥnavate | sam-
prānamanti | namaskāropacāram kuryur ity arthāḥ | niḥnavaprakāra
Āpastambena darśitāḥ | atha niḥnavato | dakshinā vedyante prastaram
nidhaya dakshinān pāṇin uttānan kṛitvā savyān nīca eśhā rāya iti |

28.

1. agnaye | prācinavānagata āhavanīyo 'vasthitasyaḥgneḥ saumi-
kyām uttaravedyām nayanam yad asti, tad etad atrāgnipraṇayanam |

16. ayam u syā | brāhmaṇagato 'yamsabdo 'tra strīlīngatvena
parīpeyaḥ |

28. paitudāravāḥ | pitudārāḥ khadiravṛksha ity eke | deva-
dāravṛksha ity anye | guggulu prāśiddham dhūpasādhnam | urpā-
stukā avisambandhiromaviśeshāḥ | sugandhitejanam trīṇaviśesho, ya-
sya mūlāni gharṇakāle pāṇīyamadhye sthāpyante |

29.

1. havirdhānābhyām | haviḥ somarūpam dhatto dhārayata
iti havirdhāne dve śakate | tayoh svarūpam Āpastambo darśayati |

prayuktapūrve śakate naddhayuge spratihitasāmye prakṣhalya tayoḥ
prathamagrathitāu granthin visṛasya navān prajātān kṛtvāgreṇa prā-
gvaṇsam abhitaḥ priṣṭhyām avyavanayan pariṛite sachadishī ava-
sthāpayatīti | tayoḥ havirdhānyoḥ prācīnavāṇsasya purobhāgam upa-
kramyottaradoṣaparyantaṁ nayanam pravartanaṁ tad api sa evāha |
prācī pretam adhvaram ity udgrihṇantaḥ pravartayantīti |

5. prabābuk | parasparasādṛṣyena sahaiva vartamāne |

6. adhi dvayoḥ | havirdhānākhyayoḥ śakatayoḥ upari soma-
syāvasthānāya grihākṛteṇa parito veshṭanam upary āchādanam yat
kriyate, tad etad āchādanam chadiḥśabdavācyaṁ | tadṛṣe dvo chadi-
shī tayoḥ havirdhānayoḥ avasthāpya tayoḥ chadiḥśor upari tṛtīyaṁ
chadir havirdhānayoḥ ndāhṛitayoḥ avasthāpyate |

15. rarāṭyām | havirdhānamandapasya cikṛshitasya prācyām
dvāri bandhaniyā darbhāmālā rarāṭī | dvitīyārthe saptamī |

21. yajushā | tad etad Āpastambo darśayati | vishṇoḥ pri-
ṣṭham aṣṭi tesu madhyamaṁ chadir adhyūhati | aratnivistāram
navāyāmam iti |

22. tau yadaiva | adhvaryur dakṣiṇasya havirdhānasya me-
thim īśāgrabhāgāvasthāpanakāśhṭhaṁ sthāpayati | uttarasya tu pra-
tiprasthātā karoti | tad etad ubhayaṁ Āpastambo darśayati | divo vā
vishṇa ity adhvaryur dakṣiṇasya havirdhānasya karṇātardam anu
methim nibhanti tasyām īśam ninahyaty evam uttarasya pratipra-
sthātā vishṇor nu kam ity uttarasyottaram karṇātardam anv iti | ta-
smin methinihananakale paridadhyād iti | yady apy ayam kālāḥ pa-
riṣṛayanakṣat prācīnāḥ | tathāpi tatsamīpavartitvāt pūrvavidhinā saha
ustyantam virodha ity etad darśayati | atra hi te etc.

80.

1. agnīśhomābhyām | yo 'yam agnīḥ prācīnavāṇsākhyāyāḥ
śāṇīyā nūkke dvārabhāge pūrvasiddhahavanīyārūpeṇāvatiṣṭhate | ta-
smāc chālamukhiyād agnoḥ sakṣāt kiyān apy agnīdhriye dhīshṇye
netavyāḥ | somaś ca pūrvam śālamukhiyasamīpe 'vasthitas tanāgnīnā
sahānītaḥ san punar api havirdhānamandape netavyāḥ | tad idam
agnīśhomapraṇayanam | tadartham kotāram praty adhvaryuḥ praisha-
mantram brūyāt | tad etad sarvam Āpastamba śha | śālamukhiye pra-
ṇayanīyam idhmam adīpya sikatābhir upayamya | Agnīśhomābhyām
anubrūhīti sampresbyatīti | agnīprathamāḥ somaprathamā vā prācīm
abhipravrajanty agnīdhriye 'gnim pratīṣṭhāpyeti | sa ca somo jigāti
gātūvid ity aparayā dvārā havirdhānam rājanam prapādayatīti ca |

2. sāvīr hi | Āśvalāyana 4, 10, 1.

12. ābūtīām | ābūtis tu Yajurvede vibhīta | nayavatyaṛcāgnīdhre
juhōti sūvargasya lokasyābhīntīyai (Ta. 6, 3, 2, 3) iti | sa āpastam-

bena apashtikṛita | agnirdhriyo 'gnim pratishṭhāpyāgno nayety ardhm
ajyāśasasya juhōtīti |

23. hiraṇmayam | havirdhānasya śakatasopari somasthājanā-
rthe kṛishṇājinam āstṛipanti | tathā cāpastamba śha | dakṣhiṇāsya
havirdhānasya nīde pūrvavat kṛishṇājināstaranām rājāśaśadanam iti |

Pañcika II.

1.

12. tasmāt palāśasyaiva | tasmād yonitvāt palāśakhyasyaiva
vṛikeshasya sambandhinā palāśasabdena sarvavṛikeshāṇām patram āca-
kshate | vyavaharanti | amushya nyagrodhasya palāśam patram, amu-
shya cūtavṛikeshasya palāśam patram |

2.

1. aśjmo yūpam | ca sa praiśho vikalpcuṣṭapastambena darṣi-
taḥ | yūpāyajyamāṇyānubṛūhīti sampreshyati | ajyamāṇyānubṛūhīti |
aśjmo yūpam anubṛūhīti veti |

aśjanam tv āpastambena darṣitam | athainam asamskṛitenājyena
yajamāno 'grataḥ śakalenānakti aindram aśīti cāśhālam anktvā supi-
ppalābhyaś tvaushadhībhyā iti pratimucya devas tvā savitā madhvā-
naktv iti sruveṇa śaṃtatam avichindann agnishtṭhām aśrim anaktīti |

6. uc chrayaśva | tad etad ucchrayaṇam āpastambena darṣi-
tam | yūpāyocchriyamāṇyānubṛūhīti sampreshyaty, ucchriyamāṇyā-
nubṛūhīti vod divaṃ stabhānāntarikṣam priṇety ucchrayatīti |

10. samiddhasya | ardhm antarvedy ardhm bahirvedī yu-
pasthāpanād āhavanīyapurvadigārayaṇam |

22. yadi ha vā api | yady api yajamāno mṛityuṇā nīta eva
bhavati | tathāpi tatpādapaṭhena mṛityum parihṛityainam sāmvasa-
rākyubhṛadāya kalātmane dadāti |

32. tam dhīrāśaḥ | atra prathamam aśjmo yūpam anubṛūhīti
preshito yathāñjanti tvām iti prathamam anvāha | tathā yūpāyocchri-
yamāṇyānubṛūhīti preshita uc chrayaśvetyādyā rīcaḥ pañcānubṛūyāt |
tathā yūpāya parivīyamāṇyānubṛūhīti preshito yuvā suvāsā ity etāṃ
anubṛūyāt |

3.

1. tiśṭhēd yūpaśh | karmanī samāpte sati paścād ayaṃ yu-
paḥ kiṃ svasthāne tiśṭhet | kiṃ vā tam yūpam vahnau prahared ity
evamvidham vicāram brahmavādina ābuh |

7. prastaraḥ | prastarākhyo darbhamusṭhīḥ |

8. atha ye tebhyah | pūrvasiddhebhya 'nubṭhātṛibhya rī-

shibhyo 'vare ye kecid arvācinā idānīm tana yajamānā āsan | te sarve
yūpasya pratinidhitvena yūpasakalam etaṃ svaruṇṇmakam svalpaṃ
kāśhṭhakhaṇḍam apasyan | tasmād idānīm tano yajamānas tasmīn yu-
papraharanākāle taṃ svaruṇṇ anupraharet | etac ca śākhāntare śru-
yate | devā vai samsthite some pra śruco 'haran pra yūpam | te 'ma-
nyanta: yajnavośasam vā idam kurma iti | te prastaram śruṇḍam ni-
śhkrayanam apasyan svaruṇṇ yūpasya | samsthite some pra prastaram
barati, juhoti svaruṇṇ, ayajūavośasāya (Ts. 6, 8, 4, 9) iti |

tad etat svarupraharanam Āpastambena darśitam | juhvām sva-
rum avadāyānnyājānto juhoti dyām te dhūmo gachatv iti |

9. sarvābhyo vā eśhaḥ | yo yajamāno dikshate somayāge di-
kshām prāpnōti | sa yajamānaḥ sarvadevatārtham ātmānam eva paśu-
tvenālabdhum upakramate |

10. dvirupah | śuklakṛishṇādivarṇadvayopotaḥ |

piva iva | kimtu piva iva śarīrapuṣṭitṛyā sthūla eva paśuḥ ka-
rtavyaḥ | loke hi paśavaḥ pīvorūpā vai | medovridhīyā vai prāyeṇa
sthūlarūpā eva bhavanti | yajamānas tu paśvanuṣṭhānadine kṛiṣṭa
iva | upasaddindeshu svalpakshirāḥareṇa tadānīm kṛiṣṭa eva bhavati |

12. acyutaḥ | avasyam kartavyaḥ |

lipsitavyam | bhakṣaṇāt pūrvam ādareṇa mabatā labdhum
eśhṭavyam api | tāv etaṃ pūrvottarapakṣau śākhāntare saṃgribitau |
tasmāt tasya nāśyam | puruṣā nishkrayaṇa iva hy. attho khalv āhur:
Agnishomābhyām vā Indro Vpitrām ahaṇṇ iti. yad agnishomīyam
paśum ālabhate, vāstraghna evāśya sa, tasmād v āśyam (Ts. 6, 1,
11, 6) iti |

4.

1. āprībbih | teshām prayājādīnām yājyāḥ prītihetutvād āpri-
śabdenocyante | etac ca śākhāntare śrutam | āprībbir āpnuvaṇs tad
āprīṇām āprītvam (Tb. 2, 2, 8, 6) iti | tabhir āprīsamjñakābbih pra-
yājādibhir āprīṇāti | devatāḥ sarvatra prīṇayet | tatprītyartham yā-
jyāḥ pathed ity arthaḥ |

8. samidho yajati | saminnāmakadevatātīvād yāgo 'pi samidha
ity anena śabdenocyate | saminnāmakayāgam kuryād ity arthaḥ | ya-
dvā hautraprakarapatvāt samiddevatāvishayām yājyam pathed ity
arthaḥ | tatprakāram Baudhāyana āha | yad ājñāti samiddhyāḥ pre-
shyati, tam maitrāvaruṇaḥ preshyati hotā yakṣad Agnīm samidhā
sushamidhā samiddham ity, atha hotā yajati: samiddho adya manu-
śho durōṇe | tāv evam eva vyatishāṇgam uttareṇa maitrāvaruṇaḥ pre-
shyati | uttareṇottareṇa hotā yajātīti || asyāyam arthaḥ | samiddhyāḥ
preshyati mantreṇādhvaryur maitrāvaruṇam preshyati | tadānīm āyam
maitrāvaruṇaḥ praiśhasuktagatena hotā yakṣad Agnīm samidhety

anena prathamamantrena hotāram preshyati | hotāpy aprisukte samiddho adyety etām prathamayājyām paṭhati | evam uttaratrādhvaryuḥ | maitravarunahotārau paraspārasamnidhan svasvamantrayāgam kuryātām iti |

4. samindhate | prakṣayanti |

atra prayājānam krameṇa samidhas tanūnapān narāṇāṃ iḷo barhir dura ushāsānaktā daivya hotārā tiero devyas tvashtā vanaspatih svabhākritaya ity eta devatāḥ | Vasishṭhasūnakātribadhryaṣvarājanyānam narāṇāṃ dvitīyā | anyebāṃ tanūnapād dvitīyā |

5. Tanūnapātam | atrādhvaryupraishaprakāram Āpastamba āha | samidbhyah preshyeti prathamam sampreshyati preshya preshyatitarān iti || ato 'smin dvitīyaparyāye preshyeti mantrenādhvaryur maitravaruṇam preshyati | sa ca maitravaruṇaḥ praishasuktāgatena hotā yakṣat Tanūnapātam ity anena dvitīyamantrena hotāram preshyati | sa tu hotāprisuktāgatām Tanūnapād ity etām dvitīyām yājyām paṭhet |

6. Narāṇāṃsam | adhvaryupreshito maitravaruṇo hotā yakṣan Narāṇāṃsam iti mantrena hotāram preshyati | hotā Narāṇāṃsasyeti yājyām paṭhet |

anayor ubhayor mantrayor adhikāribhedena vyavasthām Āpastamba āha | Narāṇāṃ dvitīyah prayājo Vasishṭhasūnanakānam ¹⁾ Tanūnapād itareṣāṃ gotrāṇām iti |

7. iḷah | hotā yakṣat Agnim iḷa iḷita iti preshito hotā ājuhvāna ity etām yājyām paṭhet | iṣyata iti vyutpattyaṇnam iṣabdavācyam |

8. barbiḥ | hotā yakṣat barbiḥ sushṭarimeti mantrena preshito hotā prācīnam barhir ity etām yājyām paṭhet |

9. durah | hotā yakṣat dura rishvā ityadinā mantrena preshito vyacasvatir urvīyety etām yājyām paṭhet |

10. ushāsānaktā | hotā yakṣat ushāsānakteti mantrena preshita a sushvayanti ityadikām yājyām paṭhet |

11. daivya hotārā | hotā yakṣat daivya hotāretī mantrena preshito daivya hotāra prathameti yājyām paṭhet |

12. tiero devih | hotā yakṣat tierā ityādimantrena preshita x no yājyām iti yājyām paṭhet |

13. Tvashtāram | hotā yakṣat Tvashtāram iti mantrena preshito hotā ya ime dyāvaprithivī ity yājyām paṭhet |

14. vanaspatim | hotā yakṣat vanaspatim ityādimantrena preshita upāsarijety yājyām paṭhet |

1) Katyāyana 19, 6, 8.

15. svāḥskṛitīḥ | hotā yakṣaś Agnir svāheti mantreṇa pre-
shitaḥ sadyo jāta iti yājñam paṭhet |

5.

1. paryagnaye | paryagnikarāṇāṃ avarūpam Āpastambo da-
ṛṣayati | śhavanīyād ulmukam ādīyāgnidhrah pari vājapatīḥ kavir iti
trīḥ pradakṣiṇam paryagni karoti paṣum iti || evam paritaḥ kriya-
mānyāgnaye yogyā rīco he maitrāvaruṇa tvam anubṛūhi | anenaiva
mantrenādhvaryuḥ preshayet |

2. agnir hotā | paṣoḥ parito 'gnir ity asminn arthe parya-
gntī ucyate | tasmin kriyamāṇe trīcam maitrāvaruṇo 'nubṛūyāt | tad
śhūṇḍāyanaḥ | proshito maitrāvaruṇo 'gnir hotā na iti trīcam pa-
ryagnaye 'nvāha (3, 2, 9) iti |

6. ata upapreshya | atah paryagnikarāṇānuvacanād ūrdhvam
adhvaryur upapreshyetyādikam praisbamantram paṭhet | hotar deve-
bhyo haviṣy upapreshya prerayeti tasyārthah | atra maitrāvaruṇa-
sya hotṛisamīpe varāṇīyatvād dhotṛīśabda upalakebhakḥ | tathā sati
maitrāvaruṇam praty adhvaryor mantro bhaviṣyati |

7. ajaid agnir | atra śamitradesaṃ prati nīyamānasya paṣoḥ
purato ya ulmukākāro 'gnir gachati so 'gnir ajait | jayatu | paṣoḥ
purastād agner gamanaṃ śakṣāntare śṛīyate | agnir purastād eti
rakṣasām apabatyai (Ts. 6, 3, 8, 2) iti |

6.

1. daivyāḥ | maitrāvaruṇopapraishad ūrdhvam hotur adhrigu-
praisho Baudhāyanaena darṣitaḥ | yad ajānaty upapreshya hotar havya
devebhyā iti tam maitrāvaruṇaḥ preshyaty ajaid agnir ity, atha hotā-
dhrigum anvāha daivyāḥ śamitāra iti || adhriguḥ kaścid devaḥ paṣu-
viśasanasya kartā | tam prati hotā daivyāḥ śamitāra ityādikam prai-
shamautram anubṛūyād iti tasya sūtravākyasyārthah |

3. upanayata | medhyā medhārha duro dvāro havirmārgān
viśasanahetir vopanayata | samnidhāpayata | medhapatibhyām yajña-
svāmīpatnīyajamānārtham agnīśhomadevatārtham vā medham yajñam
śāśanaḥ prārthayamānā he śamitāro yūpam upanayata |

11. strīṇti barhiḥ | samjñāpavasthānam nītasya paṣor adha-
stād upākaraṇasādhanayor barhiḥśor anyatarad barhir ho śamitāra
upakṣipata | paṣubhakṣitāroṣm ośhadhīnām paṣavayatraena pariṣa-
tatvāt paṣor ośhadhyātmatvam | atas tadbhāgapāṭhena paṣum sarva-
śhadhyātmanām karoti |

12. janitraiḥ | tadbhāgapāṭhenainam paṣum janitrais tajjanma-
sambandhibhiḥ paṣantarair anujñātam kṛtvā paścād ślabhante |

14. ekadhā | ekavidhaya vichedarābhityenāṣya tvacam āchya-

tāt | samantāc chinnāp kuruta | nābhyaṃ apīṣaṣaṃ chedat pūrvam eva
vapāṃ uttkhidatāt | uddharata | uśmāṇam ucchvāsam antar eva vā-
rayadhvāt | nivārayata | pibitāyām samjñāpayatety arthah |

15. eṣenam | eṣenākṛitikaṃ aśya paśor vakṣah kuruta | bahu
prāsaṣa prakṣiṣṭachedanau kuruta | doṣhaṃ prakoṣṭhau ṣaṣa kṛiṇu-
tāt | ṣaṣakṣāraṇa kuruta | ubhāv apy aśsau kaśyapākāraṇa (kaśhapākā-
raṇa) kuruta | ṣroṇi ubhe apy aśhidre aṇuṇe kuruta | kavashorū ka-
vashākārāv urū | srekaparṇā karavirapatrākārāv aśṭhivantāv urū mū-
layuktāu kuruta | aśya paśor vaṣikrayo vakṛāpi pūrvāsthini śhadvi-
ṣṭatir bhavanti | tāḥ sarvā anuṣṭhīyānukramena svasthānagatāny
uccēvayatatāt | uddharata | gātram-gātram sarvām apy adauṣyam
aṇṇam aṇuṇam kṛiṇutāt | avikalaṃ kuruta |

16. ūvadyagoham | ūvadyagoham puriṣhagūhanasthānam
pārthivam khaṇatāt | prithivīsambandham eva khaṇata | atrovadya-
ṣaddeṇaushadham evocyate | puriṣhaśya paśubhākṣhitauśhadhivikāra-
tvāt | ośhadhināp ceyam eva bhūmiḥ pratiṣṭhāsarayaḥ | tat tathā
saty enad ūvadyam evaktyāyam eva pratiṣṭhāyam bhūmirūpāyam
antataḥ paśuviṣaṣaṇte pratiṣṭhāpayati |

7.

1. tushaiḥ | purā devāṣ tushair vr̥thigatair heyāṣaiḥ phalika-
raṇaiḥ taṇḍulaṣaiḥ ca darsapūrṇamāśādihaviryajñeṣu samāgatāni
rakeḥāṇi toṣhayitvā tebhyaṃ yajñebhyaṃ nirabhajan | havirbbagarahi-
tāny akurvan | mahāyajñe jyotiṣṭomādike samāgatāni rakeḥāṇi pa-
ṣuraktēna toṣhayitvā tasmād yajñān nirabhajan | niḥśāritavantaḥ | ha-
viryajñebhyaṃ niḥśāraṇam ṣakḥāntare darsapūrṇamāśaparakarāṇe ma-
ntravyakhyāne samāmnātām | rakeḥaṣām bhāgo 'ṣṭy aśa tushair eva
rakeḥāṇi niravadayate (Tb. 3, 2, 5, 11) iti | tad etad Āpastambeno-
ktaṃ | madhyame puroḍṣakapale tushān opya rakeḥaṣām bhāgo 'ṣṭy
adhaṣtāt kṛiṣṭhājñānyopavapatīti | mahāyajñān niḥśāraṇam agniśho-
mīyapaśuparakarāṇe Taittirīyair āmnātām | rakeḥaṣām bhāgo 'ṣṭi
sthavimato barhir aktvāpāsyaty aśaiva rakeḥāṇi niravadayate (Tb.
6, 3, 8, 2) iti | sthavimataḥ sthauṣayukte barhirmulabhāga ity arthaḥ |
etad api Sūtrakāreṇa spāṣṭhīkṛitaṃ | barhiśho 'gram savyena pūṇiṣ-
datte 'tha madhyam yata śrohati tad ubhayato lohiteṇāṅktvā rakeḥa-
ṣām bhāgo 'ṣṭy uttarām apāram avāntaradeṣam nirāseti |

6. īṣvaraḥ | athopaśūnavailakṣhanyena yady uccaiḥ kīrtayed aśya
kīrtayitvā sambandhinī vāco rakeḥobhāṣho janitor janayitum aśyam
īṣvaro bhavati | rakeḥobhir bhāṣhyata iti rakeḥobhāṣh ity aśya strī-
lingāśya dvitīyābahuvacanam rakeḥobhāṣha iti | tad etad vāca ity aśya
viṣeṣhaṇam | aśyoccaiḥ kīrtayitur yā vācaḥ santi tāḥ sarvā rakeḥaḥ-
proktavāgrūpepotpādayitum aśyam samkīrtayitva samartho bhavatīti |

10. vanishthum | he samitāro daivya manushya ca vanishthum vaparyā samipavartinam māṣakhapdam aya paśoḥ sambandhinam, urūkam ulūkākhyapakshisadriṣam manyamānā viśeṣhākāreṇa vijñānto, mā rāviṣṭa | maiva lavanam kuruta | ulukasadriṣo vanishthur yathā vartate tathāivoddharata, na tu madhyataḥ chinnaṁ kurutety arthaḥ | evaṁ kurvātām vo yushmākam sambandhini toke putre tanaye tadīyapatye ca ravitaḥ śabdayita net naiva ravat | ruyāt | yathā-śāstram chedane kriyamāṇe bhavatām grihe putrapautradikam nimittkṛitya rodita na bhaviṣyattīty arthaḥ |

11. adhrigo | he adhrigo evaṁnāmakadeveshu samitriṣhu mukhyadeva yūyam sarve samidhvam | viśasanādina paśuṁ samēkuru-dhvam | punar api viśeṣhākāreṇocyate | suśami sushthū samanam śāstrīyam viśasanam yathā bhavati tathā samidhvam samayata | sam-jñāpayata |

trih | tad etad Āśvalāyana āha | adhrigvadi trir uktvā (3, 3, 4) iti |

12. tad yad arvāk | tathā sati paśor arvāgbhāge yat kṛintanti, yac ca paraḥ parabhāga uttamāṅge kṛintanti | tasminn ubhaya-sminn api chedane yad ulbaṇam śāstrārthād atiriktam kriyate, yac ca vithuram nyūnam kriyate tat sarvam etat paśusamitribhyo nigra-bhītribhyaḥ ca samanudīṣati | tena mantrajapena samyak kathayati |

8.

1. kimpurushaḥ | kimpurāsvāntarajātīyaḥ |

2. gauramṛigah | yasya ṣṛiṅgāv api lomāṣau bhavataḥ |

6. śarabhaḥ | aṣṭabhiḥ pādair upetaḥ sīṅhaghātī mṛigavi-śeṣaḥ |

9.

2. kiṁśarūṇi | tasya vrīhibījasya sambandhīni yaṇi kiṁśarūṇi busapalāśādini tāni paśuromasthānīyāni | ye tushāḥ taṇḍulaveshṭāna-rūpāḥ prathamāvaghātēna parityajyaḥ sā tushasamashtīḥ paśutvak-thānīyā | ye phalīkaraṇāḥ taṇḍulaśvaityārthenāvaghātēna heya āṇḥaḥ tat sarvam aṣṛik paśuraktasthānīyam | yat piśṭam taṇḍulapēṣaṇēna nishpannam piṇḍayogyam rūpam ye ca kīknaśā sukṣmaḥ piśṭava-yavāḥ tat sarvam paśumāṁsasthānīyam | yat kiṁcitkam saram | svārthe kapratyayaḥ | kiṁcid anyad vrīhisambandhi kathīnyarūpam saram tad asthi | tat paśor asthiasthānīyam |

4. puroḷāśasāstram | tasmāt puroḷāśānushṭhānam lokyam pre-khapīyam iti yājñika śluḥ | ata eva praishamantre puroḷāśāni alam kuru (Ts. 6, 8, 1, 2) ity āmnātam |

6. sarvābhiḥ | yaḥ puman yajñārthe dīkṣito bhavati | eṣa sarvābhir api devatābhiḥ svakīyahavirdānartham alabdhaḥ svīkṛito

bhāvati | tasmād etadīyasya dravyasya devatābhir avaruddhatvād dīkṣitasya grīhe nāṣṭyād ity eva pūrvapakṣeṇa āhuḥ | tatra hotā yady agnīśhomāv amuṣcatam ity etaṃ yāgyāyke caturthapādam paṭhet | tadā tena pāṭhena sarvābhyo devatābhyo yajamānaṃ hotā mocayati | tasmāt kāraṇād vapāhome nishpanne sati tadgrīhe bhoktavyam | tarhi tasmin vapāhomottarakāle sa dīkṣito yajamāno bhāvati | pūrvam tu dīkṣhita eva na tu yajamānāḥ | idānīm yāgasya nishpannatvād ayam yajamānāḥ | tathā sati devatāvaroddhau muktasya grīhe bhoktum śakyam iti siddhāntina āhuḥ |

8. ita iva ca | eṣa medho yajñayogyāḥ puroḍāśo 'pita iva oṣa
iva ca asmān manuṣyaś cāsmān aśvaś gor aver ajaś ca bhūmyāś sa-
māhṛitaḥ | evaṃ sati iteś tataś anyanāśāmyāt puroḍāśasyeyam agni-
śhomapratipādikaś yajña yogyety arthaḥ |

9. puroḥaṣaśvisṭakṛitaḥ | puroḥaśambandhisvisṭakṛito ya-
jñam vidhatte | svadasya etc.

11. iḥm | ḥopabuta saha divetyasina sutragatena (Āśvalāyana 1, 7, 7), upabutaṃ rathamtarāṃ saha prithivya (Tb. 8, 5, 8, 1) ity-
asina sakhāntarāmaṣṭena mantreṇa vā, iḥkhyān devatāṃ upabvayate |
gaur vā asyai śarīram (Ts. 1, 7, 2, 1) iti gr̥tyantarāṃ iṣṭadevatāyāḥ
pasurūpatvam |

10.

1. Manotāyai | atha hṛdayāṇḍyaṅgarūpasya pradhānabaviṣho
'vadanakāle kimcit soktaṃ vidhātum praishamantraṃ vidhatte | Ma-
notāyai etc. | devānāṃ manāṇāṃ oṭāni dridham praviṣṭāni yasyaṃ
devatāyām sā Manotā | tadarthaṃ hṛdayāḍyekaśaṅgarūpaṃ havir
avadīyate |

2. tvam hy agne | tvam hy agna ityādikam trayodaśarcam
suktam | tan maitravarūṇo bruyāt | tad aha Baudhāyanaḥ | yad āja-
nāti Manotāyai havisho 'vadyamānasyānubruhīti tada maitravarūṇo
Manotām anvāha tvam hy 'agne prathama iti |

8. vanaspatim | vanaspatir vrikabah | tathavidhaśarīrayuktām
 devatām yajet | tatprakāra Āpastambena darsitah | jubhām upastīrya
 rakṣit prishadājyaśyopahṛitya dvir abhighārya vanaspataye 'nubruhi
 vanaspataye preśhyeti sampraishau vashatkrite jubhōti |

11. ilam | pūrvavad vyakhyeyam | purodāṣeḍa pūrvakhaṇḍe
(2, 9, 11) 'bhihita | iha tu pasvideti viśeṣah |

11.

1. atha saptamādhyāye paṣupatīśāhaprātaranuvākaḥ vaktavyau |
tatra paryāgnikarapastutyaṛtham akhyāyikām āha |
yajñāveśāsam | yajñāvighātam |
āprīte | paśāv āprīte prayājais tarpite sati |

2. paryagni | tatra paryagnikarāṇaṃ Āpastambo vipasṭayati | ahavantiyād ulmukam āśyāgnidhrah pari vājapatih kavir iti triḥ pradakṣiṇaṃ paryagni karoti paśum iti || anuvacanam pūrvam evāgnir hota na (2, 5, 2) ityādinā darśitam | paryagnikarāṇād ūrdhvam paśoḥ śmitradeśam praty ānayanam vidhatte | tam vā etc.

4. tasyolmukam | tad etad ubhayam Āpastambena spastīkṛitam | ahavantiyād ulmukam āśyāgnidhrah pūrvah pratipadynte śamitā paśum nayati | uror antarikshety antara cātvalotkarāv udāścam paśum nayatīti |

5. nidānena | sukṣmadṛṣṭīnirupapena |

6. barbir adhaśtat | tad etad chākhāntare samantrakam āmāntam | prithivyāḥ sampricah pāhiti barbir upāśyaty askandāyāskannam hi tad yad barhishi skandaty, atho barhishadam evainam karoti (Ta 6, 3, 8, 2) iti | tad etad Āpastambena spastīkṛitam | abhiparyagnikṛite deśa ulmukam nidadhāti | sa śamitras tam dakṣiṇena pratyāścam paśum avasthāpya prithivyāḥ sampricah pāhiti barhir upāśyaty upākaraṇayor anyatarat tasmin samjñāpayanti pratyakśirasam udiśnapādam iti |

8. ūvadyagoham | ūvadyam puriṣham | tasya goham gopānasthānam tat kuryuḥ | paśoḥ puriṣasthāpanārthakhaṇasaya kāla Āpastambena darśitaḥ | ūvadyagoham pūrthivam khaṇatād ity abhijñasyovadyagoham khaṇatīti || hota tv adhrigupraishamantre yadovadyagoham iti vākyam pāṭhati tadā khaṇed ity arthah |

10. kuśṭhikāḥ | udaravartino bhakṣbitas triṇṣṭdayaḥ |

12.

1. vapām | tasya paśor vapām udaragatām vastrasadṛṣṭim utkṛidyoddhṛitya homārtham kharanti | tam ca vapām adhvaryor abhigṛāyan praiśbamantram brūyāt | tad etad Āpastambo viśadayati | tvām u te dadhire bavyavāham iti sruveṇa vapām abhijuhoti | prādurbhūteshu stokeshu stokebhyo 'nubruhiti sampresbyatīti |

2. tad yat stokāḥ | tat tasyām vapāyām tadānim eva klinnāyām ādrāyām śrāpyamāṇāyām yadā stoka nīrabindavaḥ ścotanti nirgatyādhah patanti | tadānim sarvadevāṇām priyatvād ime stokāḥ evayam anabhiprītā asmāsu pritirahitā devān gachān gamishyanti | tathā sati mahad etad asmākam bhayakāraṇam | tan mā bhūd ity abhipretya stokaḥ prīṇārtham idam praiśānuvacanam |

3. juṣhasva | tasyānuvacanaśya kāla āvalāyanena darśitaḥ | vapāyām śrāpyamāṇāyām preshitāḥ stokebhyo 'nvāha juṣhasva (8, 4, 1) iti | ātrānuvacanavaktā maitravarupah | tad āha Baudhāyanaḥ | yad ājanāti stokebhyo 'nubruhiti tadā maitravarupah stokīyā anvāha juṣhasva saprathastamam iti |

13.

1. svāhākṛitīnām | svāhākṛitīśabdenāntimaprāyājadevatā ncyante |

2. yā evaitāḥ | vapāsambandhistokārtham preshto maitra-varuṇo jushasvetyādyā yā evaitā anvāha, etā eva svāhākṛitīnām puronuvākya bhavanti | na tv anyāḥ santi | auena vapāprasānsā śūcitā | praiśhasukte hotā yakṣhaḥ Agniṃ svāhājyasyeti prayājāntimo yāḥ praiśha āmnataḥ sa csha praiśhaḥ | aprisukto yeyam uttama yājyārūpenāmnatā saiva svāhākṛitidevatānām yājyā |

5. paśoḥ paryagnikarāṇāt pūrvam prayājakāle daśaiva prayājā ishtāḥ | antimaprayājas tv avasthāpitāḥ | tad uktam Āpastambena | daśeṣtvaikādaśam ayājyam ¹⁾ avasīnashtīti | so 'yam avasīshṭo 'ntima-prayājō jushasva saprathastamam ityādi stokānuvacanād ūrdhvaṃ vapāhomāt prāḡ ijjate | ato vyavahitavād antimaprayājaviśayaḥ | puronuvākyaipraiśhayājyāprasno yuktaḥ | vapāsamīpavartitvād eva stokānuvacanamāntrāṇām etadīyapuronuvākyaṭvaṃ copapannam | anuśhṭhānasya vyavadhāne 'pi praiśhayājye tattadanuvākokte evokte oveti samarthyate |

14.

8. pañcāvattā | dvividhā yajamānāḥ caturavattinaḥ pañcāvattinaḥ ceti | caturbhir avadanair yuktaḥ caturavatti | pañcabhir yuktaḥ pañcāvattinaḥ | evaṃ sthite vapā pañcabhir avadanair yuktaḥ kartavyā | tatra pañcāvattino yajamānasya svata eva pañcāvadānāni prāṭśni | yas tu caturavatti tasyāpi pañcāvadānāni vapāyām kuryāt |

4. ājyasya | ājyasyaājyencty arthaḥ | tad etad Āpastambena spāṣṭam uktam | juhvām upastīrya hiraṇyasaḥakalam avadhāya kṛitēnām vapām avadhāya hiraṇyasaḥakalam upariśṭāt kṛitvābhighārayati | evam pañcāvattā bhavati | caturavattino 'pi pañcāvattaiva syād iti |

15.

2. saptabhiḥ-saptabhiḥ chandobhiḥ | tās ca pīcāḥ sarvā Āśvalāyaneṣpo revatīḥ kṣayathā (4, 18, 7) ityādigraṇthenodāhṛitāḥ | tatropaprayanta ityādiṣhu chando gāyatram | tvam agne vasūn ityādiṣhv anuśṭup chandāḥ | abodhy agnir ityādiṣhu trisṭup chandāḥ | onā vo agnim ityādiṣhu bṛiḥati chandāḥ | agne vajasetyādiṣhutṣṇik chandāḥ | janasya gopā ityādiṣhu jagati chandāḥ | agniṃ tam manya ityādiṣhu pañktiḥ chandāḥ | tāny etāni sapta chandāṇy āgneye kratau prātaranuvāke drasṭavyāni || prati shyā sunarityādiṣhu gāyatri chandāḥ | usho bhadrebbhir ityādiṣhv anuśṭup | idam gṛeṣṭhām ityā-

1) ^okādassyaājyam die Handschriften.

dishu trishṭup | praty u adarṣityādishu bṛihatī | ushas tao citram ā
bharetyādishushnik | etā u tyā ityādishu jagatī | mahe no adyetyā-
dishu pañktiḥ | tāny etāny ushasye prātaranuvāke sapta chandānsi ||
esho ushā ityādishu gayatṛī | yad adyetyādishv anuṣṭup | ā bhāty
agnir ityādishu trishṭup | imā u vām ityādishu bṛihatī | āvina vartir
ityādishushnik | abodhy agnir jma ityādishu jagatī | prati priyata-
mam ityādishu pañktiḥ | tāny etāny āvine prātaranuvāke sapta
chandānsi |

6. abhavan | bhūtim utkarsham prāptāḥ |

8. mahatī rātryai | rātryaḥ purvāyapavasathayakhyasya dina-
syāgnishomīyapaśvanuṣṭhānayuktasya yā rātrīḥ | tasyā rātreḥ sambā-
ndhini śeṣe mahaty avatishṭhamāne sati prātaranuvākakhyā pīkṣa-
mūho vaktavyāḥ | tad uktam bhavati | yasmin kāle prārabdhaḥ prā-
taranuvākas tamasopaghātāt puraiva samāpayitum śakyāḥ syāt tadā
prārabdhasya iti |

13. Nirṛitīḥ | Nirṛitīḥ kācid rakahasarūpa mṛityudevatā | yāni
vayānsi ye ca śakunayāḥ | etat sarvam mṛityudevatāyā mukham | atra
vayāḥśabdena pakṣhisāmānyam ucyate śakuniśabdena pakṣhivīṣeṣaḥ |
yeshāṃ samcārād adhvanīṣṭūnīṣṭasūcakatāyā manushyā vyavahara-
nti te śakunayāḥ |

14. upākuryāt | adhvaryor upakaraṇam praishamantrapāṭhaḥ |

15. atra kālaviṣeṣaḥ śākhāntare 'py āmnātāḥ | purā vācāḥ
pravāditoḥ prātaranuvākam upākaroti | yāvaty eva vāk tām eva
runddhe (Ts. 6, 4, 8, 1) iti | upakaraṇam cāpastambena spāṣṭīkṛitam |
purā vācāḥ purā vā vayobhyaḥ pravāditoḥ prātaranuvākam upākaroti |
prātaryāvabhyo devebhyo 'nubrūhi, brahman vācam yacha, pratipra-
sthātāḥ savanīyāṃ nirvapa, sūbrahmanya sūbrahmanyām āhvayeti
sampsrahyatīti |

16.

1. ādīṣṭam | kenacin mantreṇa pratipāditam |

3. sarvābhīḥ | tad etad āgvalāyanenābhīhitam | antareṇa yu-
gadhurāv upaviśya preṣhitāḥ prātaranuvākam anubrūyān mandroṇāpo
revatīḥ kṣhayathā hi vasva upaprayanta iti sūkte (4, 13 6) iti |

4. prātaryājñam | prātaranuvākārūpam |

6. tvir anūktā | iyaṃ trishṭubrupatvāc catuṣcatvāriṣṭāda-
kṣaraḥ | tasyāṃ trir avṛittāyāṃ dvātriṣṭādadhikaṣaṭakṣharāṇi sampa-
dyante | teshu jagatyādīny adhikakṣharāṇi gayatṛyādīni nyūnākṣha-
rāṇi sarvachandānsi sampādayitum śakyante |

17.

6. duroktoktāḥ | duruktenāpavādēna janair vyavahṛitāḥ |
śamaagṛihīto malinena lokaviruddhena svīkṛitāḥ |

6. sahasraśvino | prabalo 'śva ekenāhnā yāvanti yojanāni
gacchati tāvadyojanaparimito dcaśa śvinaḥ | sa ca sahasrasamkhyaya
gūṇitah sahasraśvinaḥ |

9. a parimitam | śatam sahasram ityādisamkhyāparimāṇam
parityajya madhyakṣatrad urdhvam upakramya sūryodayāt prācīnakāle
yavatir anuvaktum śaktir asti tavatir anubruyāt |

12. saptaśneyāni | prātaranuvāke trayo bhāgaḥ | tatra pra-
chamo bhāga āgnoyaḥ | tasmiṇś ca gāyatrī anuśṭup trisṭubh bṛihatī
uśnig jagati pāṅktir iti saptaḥ śā chandobhir yuktā rīco 'nubruyāt |

14. saptośbasyāni | yathā prathamabhāgaśyāgnir devatā ta-
tā dvitīyabhāgaśyosha devatā | tasmād uśahyapratipādikāśv rīkeshu
pūrvavād gāyatrīyāni sapta chandāni drashtavyāni | grāme bhava
grāmyāḥ paśavas to ca sapta | tathā ca Baudhāyanaḥ | sapta grā-
myāḥ paśavo 'jāśvo gaur mahiṣī varāho hasty aśvatarī cōti | Āpa-
stambamatīnusāripaś tv evaṃ varṇayanti | ajāvikaṃ gavāśvam ca
gardabhoshṭranaras tathā | sapta vai grāmyapaśavo gīyante kavisa-
ttamair iti |

16. saptaśvināni | tritīyabhāgaśyāvināu devatā | tatsamba-
ndhinīḥ sapta chandoyuktā rīco 'nubruyāt | loke gānarūpā yā vāg asti
eś sapta dhāvadat | śhadjarīśhabhādisvaropetā pravṛittā | tāvad eva
vaidikavāg apy avadat sāmni kṛiṣṭapṛathamadvitīyādīnāṃ saptaśva-
rāṇāṃ adhiyamanatvat |

17. trivṛitah | yathā guṇatrayamelanarūpā rajjus trivṛit | evam
ete pṛithivyantarikṣadyulokāḥ paraspāramilitāḥ trivṛitah |

18.

1. katham anūcyah | kim ekaikasmin bhāge gāyatrīyāni
chandāśy anukramēnaivānuvaktavyāni | aho evid anyathety ekaḥ
samśayah | anukramapakṣe 'pi kim pāde-pāde 'vasānam kṛitvānuva-
canīyam | aho svit tattadardhe 'vasānam kṛitveti dvitīyah samśayah |

2. yathā chandasam | anukramēnavasthītāni gāyatrīyāni cha-
ndāśy anatikramyēti yathā chandasam chandāḥkramēnaivāyam anu-
vacantiyah |

3. pacchah | ekaikasmin pāde 'vasyety arthah |

4. ardharacāḥ | ekaikasmiṇ rīco 'rdhe 'vasyāśvāśya pṛāta-
ranuvāko 'nūcyah | evakīrah pūrvapakṣahavyāvṛittīyarthah | yathāiva-
tyādinārdharacā ity etad eva spāṣṭīkriyate | etam ardham yathāiva
yenaiva prakārapaitad anv adhyayanakālīnam gurūccāraṇam anu |
yathā dhyāyanakāle pratyardham avasāyāha pāṭhati | tathāiva pṛāta-
ranuvākānushṭhānakāle 'pi | na tv ātra rīgante prapavaprakṣhepādivat
kimpin nūtanam kartavyam asti |

5. yad vyulḥah | chandasāṃ yo 'yam anukramah so 'yam Anu-

kramanikakāroṇa darśitaḥ | aṭha chandānsi gāyatrīyushnigānuṣṭubh-
 hatipāṅktitriśṭubhajagatyatijagatisakvāryatīśakvāryaśṭyatyasṭīdhṛtya-
 atidhṛitayā caturvīṇṣatyakṣharādīni caturuttarāṅti | caturvīṇṣatya-
 kṣharopetīm gāyatrīm śrabhyottarottaram chandā caturbbhis-caturbbhir
 akṣharair adhikam ity arthaḥ | tam etaṁ chandasam kramam vipa-
 ryasya prātaranuvāke kramāntaram dhitam | gāyatrī anuṣṭup tri-
 śṭubh bṛihatī uṣṇig jagatī pāṅktir iti | so 'yam kramo 'smābhir Āva-
 lāyanoktakramoṇa pūrvam evodāhṛitaḥ (2, 15, 2) | tasmāt prātaranu-
 vākoktakramasya viparyayanobhānād ayaṁ vyudbhāḥ sampannaḥ | so
 'yam anucitaḥ | tasmāt katham avyudho bhavātīti praṇa akṣhepe vā
 yad evetyādikam uttaram bhavati | yasmād eva kāraṇac chandaḥkrame
 'nuṣṭhānakrame vācya prātaranuvākasya madhyād bṛihatichando naiti
 nāpagachātīty abhijño brūyāt | tena kāraṇānyam avyudbhāḥ sampanna
 ity avagantavyam |

8. somapāḥ | Vasvādīnām Vashaṭkāraṇtānām devatānām soma-
 yāgena prtiḥ | hota yakṣhad Agnim ityādīnamitrāvaruṇapraishamantro-
 shu samiddho adyetyādiyajyasu cābbhihitaḥ samidādyā ekādaśa prayā-
 jadevataḥ | devam barhiḥ sudevam ityādīnamitrāvaruṇapraishamantro-
 shu devam barhir vācuvana ityādiyajyasu cābbhihitaḥ barhirādya ekā-
 daśānuyajadevataḥ | samudraṁ gaccha svāhetyādimantroktaḥ samudra-
 daya ekādaśopayajadevataḥ sarvā api somapānuavarjitāḥ paśuṁ eva
 bhajanto | tasmā paśunā triptiḥ |

11. kratun | kratuśabdāḥ somayāgasambandhināḥ prātaranuvā-
 kabhāgaḥ upalakṣhayati |

19.

1. satram | dvādaśāham śrabhya uparitanam trayodaśarātri-
 kem bahuyajamānakam karma satram ity ucyate |

5. śāmtatam | tasminn aponapṛīyasukte prātaranuvākavat
 prasaktam ardharce 'vasānam nivārayilum nairantaryam vidhatte |

6. śāmtatavarshī | parjanya megho nairantaryeṇa vṛiṣṭīmān |
 yavati vṛiṣṭir npekṣitā sā sampurnā bhavātīty arthaḥ |

7. avagrāham | tasmiṁś-tasminn ardharce pāde vā avagrīhya-
 vagrīhya punaḥ-punar avasānam kṛtvā yady anubrūyāt | tadā prajo-
 pakārātham pravṛittāḥ parjanyaḥ jīmūtavarshī syāt | jīmūtaḥ parva-
 taḥ | jīmūtau meghaparvatāv ity uktatvāt | anupayukto parvata eva
 varshati na tūpayukteshu śasyeṣhv ity arthaḥ | yasmād evam tasmād
 avagraho na karyāḥ kiṁtu śāmtatam evānucyam || tasmin sukte pra-
 thamāya rīca avṛittisabitam śāmtatyam vidhiyate |

8. tasya | aśya sūktasya prathamāyāś trir avṛittīḥ, śāmtatyena
 sarvasyāpi sūktasya, śāmtatyam sidhyati | prathamāyām śāmtatyam
 Āvalāyano darśayati | adhyardhakāram prathamam rīgavānām utta-

rah (5, 1, 2) iti | trir avpittayāḥ prathamāya ardhatrāyaṇūvasānam
kṛtvā pāthol | uttarasam ricam avasānam kṛtvā pāthol kartavya ity
arthah |

20.

1. tā etah | pra devatrety arabhya navasamkhyāka rico yah
santi tasmā dvayor ricor madhye 'ntarāyo vichedo yatha na bhavati
tathanubruyāt |

2. hinotā | adhyayanakrameṇavarvritatī iti daśamī | tām pari-
tyajya taduttarabhāvinīm hinotā na iti daśamīm kṛtvānubruyāt || pa-
riyaktāyāḥ tasyā anuvacane kālavācchaṁ vidhatte |

3. avarvritatīḥ | atrāyam prayogakramah | autyādināt pūrva-
smin dīne 'gnihomīyam pāṇam anuśthāya, vasativarisamjñitāḥ somā-
bhishavakale savanīyā apa śūlyā, vedyam avasthāpya, madhyarātrād
urdhvam nidrām parityajya, śūldhṛadhishṇyādīnāḥ tattanmantrair
abhīrṣīya, somādinām pātrāny āśāya, prātaranuvākāribāṁ hotāram
sampsṛēṣya, prātaranuvākānte ṣṇīnotv agnir iti mantreṇa hūtvā, tata
ekadhaṇā apa śūctum gachann aponapṛīyasuktārtham hotāram sam-
pṛēṣyaty: ekadhaṇā apa śnayeti | so 'yam prayogakrama ādhvarya-
vasūtṛeṣu drashtavyah | tatra hotāram praty aponapṛīyaviśhaye
praisham Āpastambo darśayeti | yatrābhijñānty abbūd uśā ruṣatpāsur
iti tat pracaranyā juhōti, ṣṇīnotv agnīḥ samidhā havam ma ity apa-
ram caturgrihitam grihitvā sampṛēṣyaty apa ishya hotar maitravaru-
pasya camasādhvaryaḥ ādravāikadhaṇina ādravata neśthāḥ patnīm
udānayonnetar hotricamasena vasativaribhiḥ ca cātvalām praty āssvety ||
asmāt praishād ūrdhvam hotā sūktam anubruyāt | tad āśāvalkyanah |
paribite 'pa ishya hotar ity ukto 'nabhihīmkṛītyāponapṛīyā anvāha
(5, 1, 1) iti | tatra pūrvoktadaśamīśāhita rico 'nūcyaikadhaṇināḥ pu-
rūṣāḥ pṛēṣitāḥ santa ekadhaṇakhyā apo ghaṣṭair grihitvā yadā ja-
lasamipād āvartante tadānīm tāsav ekadhaṇāsav apav avpittāsu satīṣu
tadavpittim pratikṣhamāṇo hotā pūrvam parityaktām avarvritatī ity
etām ricam tasmin kale 'nubruyād ity arthah |

4. prati yad āpāḥ | tā ekadhaṇakhyāḥ apo grahāṇasthaṇāt
pratīnīvrītya tāḥ puruṣhair śūlyamāṇā yadā hotrā drīṣyante | tadānīm
prati yad āpā ity etām ricam anubruyāt |

5. ā dhenavaḥ | hotrā drīṣṭāḥ tā ekadhaṇakhyāḥ apo yadā cā-
tvālasamipam praty āgachanti | tadānīm upāyatīṣu samīpam āga-
chantīṣu tāsav ā dhenava ity etām ricam brūyāt |

6. sam anyāḥ | pūrvatronnetar hotricamasena vasativaribhiḥ
ca cātvalām praty āssvety Āpastambasūtroktāḥ praisha udābrīṭhāḥ |
tata unneta hotṛisambandhinām camasam vasativarīyakhyāḥ pūrvadi-
nānītā apaḥ cātvalāsamipe samānayati | maitravarupasya camasādhva-

ryav adraveti preshitatvān maitrāvaruṇasya paricārakaḥ camasādhy-
ryur api tadīyaṁ camasaṁ cātvalasāntipe samānayaṭi | tena hotṛica-
masena vasativarīyo grihyante maitrāvaruṇacamasenaikadhaṇāḥ ca
grihyante | tato vasativarīsaḥ hotṛicamase maitrāvaruṇacamasaga-
tāsv ekadhaṇāsv adhvaryuṇaṁ samīpanitāsu samyojayitum samāgatāsu
sam anyā yantītyādikam picaro anubrūyāt | tam etam anuvacanākā-
lam Āpastambo viśadayati | hotṛicamasena vasativarībhyo nishicyo-
pari cātvele hotṛicamasam ca maitrāvaruṇacamasam ca samsparsya
vasativarīr vyānayaṭi sam anyā yantīty abhijñāya hotṛicamasān mai-
trāvaruṇacamasā anayaṭi | maitrāvaruṇacamasā dhōtricamasa etad
vā viparitam itī |

7. āpo vai | pūrvedyuh sampādita vasativarīkhyā yā āpo yā
ca pāredyuh sampādita ekadhaṇākhyā tē ubhayaividhā api yajñāni-
rvahaṇo pūrvabhāvitvārtham anyonyam spardhām kṛitavatyah |

samajñāpayat | samjñānam paraspāram aikamatyam prāpayat |

10. āvor āpah | he adhvaryo dvidvidhā āpah kim āvoḥ | labdha-
vān asi |

14. tivrāntam | tivrām avasyambhavi phalam ante yasya so-
masya so 'yaṁ tivrāntaḥ | avighnena somayāge samāpto sati sarvathā
pbalaty evety arthaḥ | bahuramādhyam | bahulam aṅgādikam anu-
śṭhānaṁ madhye prārambhāsamāptyor antarāle yasyāsu bahurama-
dhyah | itivigvaraṇam śrabhyodavasāntyēshtē pūrvam dikṣāntya-
dyangakarmabhir upāḥvantaryāmagrahādibhiḥ ca pradhānair anu-
śṭhānāśubulyam prasiddham |

16. anuparyāṣṭityah | anu prīṣṭhataḥ paryāṣṭityah paritah
samcaranayogyā dvidvidhā āpah |

18. īṣvaro ha | nanu yāgakartritvād yajamānasyaivānuvraja-
nam yuktaṁ na tu hotur ity āśaṅkyāha | īṣvaro etc. | yady api hotā
yāgakartā na bhavati | athāpy anuvrajanam hotāram yasaḥ kīrtir
artor īṣvaro ha | prāptum samarthaiva | tasmāt kīrtihetutvād anu-
bruvataiva hotā tāsm apām anugamanam kartavyam |

21. yo 'madhavyah | yah pumān pūrvam amadbavyo madhu-
rarasaṁ somam nīrhati sa yadi yāso 'rtoḥ somayāganimittaṁ kīrtim
prāptum samartho bhavitum icchet | sa pumān pūrvoktām anubruvan
anuprapadyetety anvayaḥ |

21.

1. sīro vā etat | pūrvāmin khaṇḍe dvidvidhāsv apsu vedyaṁ
śāditāsv aponaptrīyānuvacanasya samāpanam uktaṁ | tatra śādana-
prakāra Āpastambena darśitaḥ | aparayā dvārā havirdhānam āpah
prapādayati pūrvayā gatasriyāḥ pūrvayā yajamānāḥ prapadyate | da-
kṣhipasya havirdhānasya pradhure pracarāptyam śādayati | yaṁ kṣ-

mayota paṇḍakāḥ syāt iti tam pracaranyopasprised etasyaiva havir-
dhanasyadhastāt puro'ksham maitravarupacamasam uttarasyāṃ va-
rtanyām purāścakram hotricamasam uttarasya havirdhanasyadhastāt
puro'ksham vasatīvarīḥ paścādaksham ekadhā utad vā viparitāṃ |
sado yajamāno 'nuprapadyata iti || evaṃ sādītāsv apsv aponapīriyā
ṛicāḥ samāpya hotāvatishṭhato | tato 'dhvaryur dadhigraheṇāṣugra-
heṇādabhyagraheṇopāṣugraheṇāntaryāmagraheṇa kramāt pracarati |
tāvad ayam hotā vācam niyamyāvāste | tad idam vidhatte | śiro
vā etc.

prāṇāpānau | upāṣevantaryāmagraheṇa prāṇāpānasthāntyau | eṣha
te yonīḥ prāṇāya tva | eṣha te yonir apāṇāya tva (Ts. 1, 4, 2. 3) iti
tadyamantrayohi pravaṇat |

2. āsavat tatthā syāt | avasyāṃ yajamānaprāṇavigamo hotus
tadvadhapratyavāṣas ca bhavet |

3. anumantrayeta | anvikṣya mantrapaṇam anumantrapaṇam |
tatas tam abhipraṇet | tam upāṣugraheṇa abhikṣhyoccolivāsam ku-
ryāt |

22.

1. tad āhuḥ | antaryāmagraheṇā uṛdhvam mahābhishavam
kritvaindravasyavam ārabhya pavamatyantargrahartham (?) tattatpā-
treshu somaṃ grihitvā sāditeshu vaipruṣhān homān hutvā bahishpa-
vamānartham prasarpaycūḥ | prasarpaṇaprakāram Āpastamba āha |
saptshotāram manasānudrutyaśhavanīye saṃgrahaṃ hutvodaṇicāḥ pra-
hva bahishpavamānāya pañcartvijāḥ samanvārabdhāḥ sarpanti | adhva-
ryum prastotānvārabhato prastotāram pratihartā pratihartāram udgā-
tadgātāram brahmā brahmaṇaṃ yajamāna iti | Āvalāyano 'py āha |
adhvaryumukhāḥ samanvārabdhāḥ sarpanti ā tīrthadeśāt | tatetotrā-
yopaviśanty udgātāram abhimukhāḥ | tēn hotānumantrayato 'traivā-
sīno yo devānām iha (5, 2, 6) iti | tato hotuḥ sarpaṇaṃ nivārayitum
pūrvapakṣam upanyasyati | tad āhuḥ etc.

bahishpavamānāḥ | udgātīribhir geyam upāṣmai gāyatrā nara
ityādikam stotram bahishpavamānāḥ abdenocyate |

8. yat sarpet | yady ayam hotā taiḥ saba sarpet | tadāntm eva-
kiyāṃ ṛicam eva sāmno 'nuvartmānam priṣṭhagāminīm kuryāt | tac
cayuktam | ṛica ādhāratvāt sāmna ādheyatvāt paścādbbhavitvam | ata
eva Chandogā āmananti | tad etasyāṃ ṛicy adhyūḥam sāma | tasmād
ṛicy adhyūḥam sāma gīyate (Chandogya 3, 6, 1) iti | tataḥ purogā-
minyā ṛicāḥ paścādgāmītvam ayuktam |

10. āsuri | atha savanīyapurodāśeṣhu yeyam maitravarupī pa-
yasyāti tatsadbhāva Āpastambena darśitāḥ | prāgvaṇṣe pratiprasthātā
savanīyāṃ nirvapati | sarvo yavā bhavanti lājārthān pariḥapyendrāya

harivate dhānā Indrasya pūṣhaṇvate karambhaṃ Sarasvatyai Bhāra-
tyai parivāpam Indrasya puroḍāsam Mitravaruṇābhyam payasyam iti |

Dirghajihvi | dirghā jihvā yasyaś ca Dirghajihvi | asurajātāv
utpannatvād āsuri | tathā ca Talavakārā āmananti | Dirghajihvi vā
āsury āsēti |

tad vyamādyat | tatra pratahsavanam vishajihvālehanena vya-
mādyat | vividham mattam abhūt | sarvasyāpi savanaprayogasya vi-
paryāso jātaḥ |

payasyām | payasi bhavāmikṣa payasyā |

28.

5. ekādaśakapālān | Āpastambas tv anyasakṣabhedam anu-
eritya pakṣadvayam apy udāharati | aṣṭau puroḍāśakapālāny eka-
daśa mādhyamdine dvādaśa tritīyasavane sarvān aindrān ekādaśaka-
pālān anusavanam eke samāmanantīti |

8. svadhāḥ | annam |

24.

1. havishpanktim | havisham dhānsdidravayarūpānam panktiḥ
samūho yasmin somayāge so 'yam havishpanktiḥ | tadriṣam yajñam
yo veda sa tathāiva tadriṣena yajñena samriddho bhavati | bhrishṭa
yavatandulā dhānāḥ | tad āpastambāḥ | kapālānam upadhanakale
prathamakapālamantreṇa dhānārtham lajārtham kapale adhiṣṭitya
tandulān opya dhānāḥ karoti vrthān opya lajau karoti puroḍāsam
adhiṣṭityāmikabhavat payasyām karoti | udvāsānakale dhānā udvāsya
vibhāgamantreṇa vibhājyārdhāñjyena samyanty ardhā piṣṭān ātmā-
vrītā saktun karoti | mantham samyutam karambha ity ācokṣate
lajau parivāpa iti | na vai lajebhyaḥ sruvān sampharattīti |

2. akṣharapanktim | pañcasamkhyakānām akṣharāṇām sa-
mūho 'kṣharapanktiḥ | su ity ekam akṣharam, mad iti dvitīyam
akṣharam, pad iti tritīyam akṣharam, vag iti caturtham akṣharam,
de iti pañcamam akṣharam | tāny etāny akṣharāṇi hotriyajpādaḥ pra-
yoktavyāni | tathā ca sampradāyavida shuḥ | etad dhotriyajpakhyasya
cādito 'kṣharapañcakam | okaikam akṣharam cātra parasya brahmaṇo
vapuh || su pūjitam mat prahrishṭam pat sarvavyāpi tac ca vak | sa-
rvasya vaktṛi brahmaiva de phallānam pradātṛi tad iti |

8. nārāṇasapanktim | bhakṣitāpyāyitanām seditānām ca-
masānām nārāṇasāḥ samjñā | ata uktam ācāryeṇa | āpyāyitāḥ cama-
sān sūdayanti te nārāṇasā bhavantīti || bhakṣiteshu camaseshu pu-
naḥpūrapam āpyāyanam |

4. savanapanktim | paredyur yakehyamāṇasya yajamāṇasya
campe pūrvedyur devatā tadriyam yajñam pratikṣhamāṇā vasanti |

tasmād upa samīpe vasanty asmin divasa iti pūrvadivasa upavasa-
thah | upavasathakhye pūrvadivaso yah paśur agnīshomīyah so 'py
atra savanasamīpavartitvāt savanatvena ganyato | prātaḥsavanādini
tu tripi prasiddhāny eva savanāni | savanebhya ūrdhvam anuśṭhēyo
'nubandhyakhyah paśur api pūrvavat savanatvena ganyato | atah
pañcānām savanānām pañktyā samūhena yukto yo yajña esha eva
savanapañktiḥ |

5 pañcamahaviḥavarapāyāḥ payasyāyāḥ (nämlich yajya) śakha-
ntarād upasamhartavyaḥ |

11. puroḥaśasvishtakṛitaḥ | savantiyapuroḥaśasambandhinah
svishtakṛito yajyām vidhatte | havir etc.

25.

2. saha nau | he Vāyo nāv āvayor ubhayoḥ saha somapānam
astu | tavārdham mamārdham |

4. indraturiyah | Indrasya turīyabhāgo yasmin grahe so
'nyam indraturiyah |

6. tasmād dhāpi | yasmāt śārathirūpaśyendrasya caturtha-
bhāgaḥ pūrvam prattah | tasmād dha tata eva kārpaṇād etarhy api-
dānim api bharataḥ | bharah samgrāmaḥ | tam tanvanti vistāraya-
ntīti bharata yoddhārāḥ | satvanām śārathinām vittim vetanām jivi-
tarūpām prayanti | prakāśhena sampādayanti | te ca samgrahītārāḥ
śārathayas turīye haiva yuddhalabdhasya dravyasya caturthabhāga
eva vadante | asmākam etāvad ucitam iti kathayanti | tadaucītye yu-
ktim āha | amunaiva pūrvoktenānūkāśhena dṛiṣṭāntena | sa eva dṛi-
ṣṭānto yad ada ityādina spāśhṭikriyate | yasmāt kārpaṇād Indro Vā-
yoh śārathir iva bhūtvā adaḥ caturthāśharūpam somātmakam dha-
nam udajayat | tasmāl loka 'pi tathaiva pravṛittam ity arthah |

26.

5. vyṛiddham | yasmin karmaṇi yajyāyāḥ sakṣāt puronuvā-
kyākeharair abhyadbikaḥ | tat karma vyṛiddham sampriddhirahitam |
pūrvapakṣhiṇaḥ cātra nyūnām yajyām puronuvākyam adhikam kurva-
nti | tasmād etan matam ayuktam | yatra vai yasminś tu karmaṇi
puronuvākyayāḥ sakṣād abhyadbikaḥ yajyā bhavati | tat karma sa-
mpriddham | api ca yatra karmaṇi yajyānuvākye same bhavataḥ | tad
api karma sampriddham | sāmyapakṣhe 'nyo 'pi guṇo 'sti | tat katham
iti | tad ucyate | prāṇasya ca vācāḥ ca prāṇavācor madhye yasya ya-
eya vastunaḥ kāmāśpekṣhitaphalasiddhaye tat tathā kuryāt | tena
pūrvoktaprakāraṇānuśṭubgāyatrijanyam anuśṭhānam pūrvapakṣhi
kurvita | tat sarvaṃ viphalam | tatraiva yajyānuvākyayoḥ sāmyānu-
śṭhāna eva upāptam | śighram prāptam bhavati | tasmāt sāmyapa-

lśha evādarapīya ity arthaḥ | sāmyapakśo pūrvapakśyabhiprotam
prayojanaṃ katham sidhyed ity āṣaṅkyāha | vāyavya etc.

6. vāyavya | dvayoḥ puronuvākyayor madhye yā pūrvā puro-
nuvākya sā vāyavya vāyudevataḥ | vāyav ā yāhi darśatety asyaṃ
īci Vāyoḥ śravanāt | yā tūttarā puronuvākya seyam aindravāyavi |
indravāyū ime sūtā ity asyaṃ īciindravāyvoḥ śravanāt | evam yājya-
yor api draśṭavyam | ubhayor yājyayor madhye yā pūrvā sā vāya-
vya | agram pibā madhunām ity asyaṃ īci sūtaṃ vāyo diviṣṭiṣhv
iti Vāyoḥ śravanāt | yottarā yājya saindravāyavi | śatenā no abhi-
aṣṭibhir ity asyaṃ īci niyutvāṇ indrasārathir itIndraḥ śrūyate | vāyo
sūtasyeti Vāyur api śrūyate | tasmād iyam aindravāyavi |

27.

1. dvidevatyaḥ | dve devate yugmanīpo yeshāṃ grahānām
te dvidevatyaḥ | Indraś ca Vāyuś cety ekaṃ yugmam | Mitraś ca
Varuṇaś ceti dvitīyaṃ yugmam | yāv Aśvinau tau tṛitīyaṃ yugmam |
ta cte dvidevatyagrahāḥ prāṇā vai | indriyarūpā eva | vāg va aindra-
vāyavaś cakāhur maitrāvaruṇaḥ śrotram āvinaḥ | (Ts. 6, 4, 9, 4) iti
śrutyantarāt | te ca grahā ekapātrā grahītavyāḥ | Indravāyvor eka-
smin pātro grahaṇam Mitrāvaruṇayor ekasminn Aśvinor ekasminn
iti | yasmāt prāṇarūpāṇām grahānām ekapātratvam | tasmād vākca-
kshuhśrotrarūpāḥ prāṇā ekanāmāṇāḥ | prāṇā ity evam eteśhām nā-
ma | te ca grahā homakāle dvipātrā hotavyāḥ | tattadgrahapātreṇa-
dhvaryur juhōti, pratiprasthātā pātrāntareṇa juhōti | yasmād dho-
makāle pātradvayam | tasmāc cakshurādayaḥ prāṇāḥ svasvagolakeshu
dvandam | dvau-dvau bhūtvā vartante | ayam arthaḥ śrutyantare
praśnottarābhyām āmnātāḥ | brahmavādino vadanti kasmāt satyād
ekapātrā dvidevatya grihyanto dvipātrā hūyanta iti | yad ekapātrā
grihyante tasmād eko 'utarataḥ prāṇo, dvipātrā hūyante tasmād dvau-
dvau bahiṣṭāt prāṇāḥ (Ts. 6, 4, 9, 3) iti || homakāle dvipātratvam
Āpastambena spaśṭīkṛitam | havirdhānaṃ gachan sampreshyati Vā-
yava Indravāyubhyām anubrūhity upayamagrihīto 'si vārکشاساداستی
sdityapātreṇa pratiprasthātā dropakalāśād aindravāyavasya pratini-
grāhyaṃ grihītvā na śdayaty aindravāyavam ādayādhvaryur droṇa-
kalāśe ca pariṭṭavaya rājānam | ubhau nishkrāmya dakṣiṇato 'va-
sthāya dakṣiṇam pariḍhisamdhim anvavabrītyādhvarō yajño 'yam
astu devā iti pariṭṭavayaghāram āghārayaty ārāvya pratyārvāvite
sampsreshyati Vāyava Indravāyubhyām preshyeti vashaṭkṛite juhōti
punar vashaṭkṛite juhutaḥ | evam uttarābhyām grahābhyām pra-
cārata iti |

2. yenaivādhvaryuḥ | adhvaryoḥ pradānamantra Āpastam-
bena darśitaḥ | graham adhvaryur ādaya khipraṃ hotāram abhidru-

tya mayi vasub purovasur iti graham hotre prayachati | etenaiva hota pratigrihya dakshina urav asadya hastabhyam nigrihyasta iti |

8. sarvataḥ parihāram | sarvasau dikṣu parito haraṇam kṛtvā | śiraḥ pradakṣhinkṛityety arthah | yasmāc chrotrarūpasyaṣvinaṣya parito haraṇam | tasmāc chrotrēna sarvataḥ ṣṛiṇvanti | purataḥ priṣṭhataḥ pāṣvayor vācam vadanti svārtham abhidhānam vācam ṣṛiṇvanti | yathā hotur idṛiṣam bhakṣaṇam tathādhvaryor api śakṣantare ṣrutam | vāg vā aindravāyavaḥ cakṣhur maitravarunāḥ śrotram ṣvinaḥ | purastād aindravāyavam bhakṣhayati tasmāt purastād vāc vadati | purastān maitravaruṇam tasmāt purastāc cakṣuḥ paśyati | sarvataḥ parihāram ṣvinaṇ tasmāt sarvataḥ śrotrēna ṣṛipoti (Ts. 6, 4, 9, 4) iti |

28.

1. anavānam | dvidevatyagrabeshu yājyam paṭhan hotānavānam yajet | mantramadhyā ucchvaṣam akṛtvā yajet | dvidevatyānam prānūrūpatvād ayam nairantaryapāthah prāṇanām samtatavasthāpanāya bhavati | tatas teshāṃ vyavachēdō na bhavati | samtatir avyavachēdā cety eka evārtho 'nvayavyatirekābhyām ucyate || itareṣu graheṣu yājyante vashatkāreṇa sakṛd dhutvā somasyāgne vihitā anuvashatkāreṇa punar yajanti | ataḥ prasaktam anuvashatkāramantram niśedhati | prāṇā vai etc.

4. dvir āgūrya | āgūḥśabdēna pratijñābhidyate | maitravarūṇo dvir āgūrya dvih pratijñāya dvih preṣhyati | dvāv asya praiśhamantrau | hota yakṣad Vāyūm agrēgam ity eko, hota yakṣad Indravāyū arhanteti dvitīyah | Āvalāyanah 5, 5, 8 | tayor ubhayor apy ādāv ayam hota yakṣad iti dvih pratijñānti | dvayor mantrayor ante hotar yaja hotar yajeti dvih preṣhyati | hota tv agram pibā madhūnam ityādike dve yājye paṭhitum ādau ye yajāmaha iti sakṛd eva pratijñānte dvayor yājyayor ante vaushaḍ vaushaḍ iti dvir vashatkāroti | 'tao ca nyāyena dvitīyamantrādāv api ye yajāmaha ity āgūḥkārānam apekṣitam tao ca na kriyate | tasmād dhotur dvitīyayājyādāv āgūḥ kṛtā nāma syād iti prasnāḥ || dvitīyayājyādau mā bhūd evāgūr ity etad uttaram vipakṣabādhapūrvakam darśayati | prāṇā vai etc.

29.

1. rītuyājāḥ | madhumadhavādāya rītudevā yatrejyante ta eta rītuyājāḥ |

rītugrahāḥ ca dvādaśasampkhyakāḥ | tatradyesu śaṭṣu kāmōd viśeṣam vidhatte |

2. śaḥ | rītuneti | adhvaryuṇā preṣhito maitravarunāḥ praiśhasūktagatair mantrair krameṇa hotrādīn preṣhyati | tena preṣhita

hotrādāya ṛitunā somam ity evaṃ yajeyuh | eteshāṃ śhaṇṇāṃ ṛituyājanāṃ prāṇasvarūpatvād dhotrādāyaḥ śhaḍ api yajamāṇe prāṇap sthāpayanti || saptamam ārabhya daśamānto viśeṣaṃ vidhatte |

3. oṭvāra ṛitubhiḥ | adhvaryuṇaḥ preshto maitrāvaruṇaḥ praisha-sūktagataiḥ saptamādibhiḥ caturbhīr mantrair hotrādīn kramena caturāḥ preshyati | ta ṛitubhiḥ somam iti bahuvacanāntaprayogeṇa oṭvāro 'pi yajeyuh |

4. dvir ṛituneti | adhvaryupreshto maitrāvaruṇaḥ praisha-sūktagatābhyāṃ ekadaśadvādaśābhyāṃ mantrābhyāṃ preshyati | tena preshitaṃ dvāv adhvaryuyajamānāv ṛitunā somam ity evaṃ ekavacanāntaprayogeṇa yajetām | antyayor dvayor yāgayor vyānasvarūpatvāt tadyāgena vyānam eva yajamāṇo sarvo 'py ṛitvijāḥ sthāpayanti | anenaiva krameṇa maitrāvaruṇam praty adhvaryoḥ praisha Āpastambena darśitāḥ | ṛitunā preshyati trīṣhv adyeshv adhvaryuḥ sampreshyaty evaṃ pratiprasthātā | pātrayor mukhe paryāvṛityartubhiḥ preshyati dvayor adhvaryur evaṃ pratiprasthātā | punaḥ paryāvṛityartunā preshyati sakṛd adhvaryur evaṃ pratiprasthāteti |

30.

1. prāṇā vai | savantyaṣaṣupuroḍṣapracārād ūrdhvaṃ tadāṅgam idopahvānam avasthāpya dvidevatyagrahaspacārāḥ kṛitāḥ | tata ūrdhvaṃ tadgrahasēśhabhakṣaṇam api prāptam | tatredopahvānagrasēśhabhakṣaṇayoh kim pūrvam kim aparam iti kramasya jānātum āśakyatvāt taṃ kramam vidhatte | prāṇā vai etc.

dvidevatyānām vāgādiprāparūpatvam pūrvam evoktam | idādevatā ca gaur vā aśyai śarīram (Ts. 1, 7, 2, 1) iti ṣṛuteḥ paśurūpa | tatraivam sthite prathamato dvidevatyagrahasēśhan bhakṣayitva paścād idopahvānam kuryāt |

tad etad idāpātre bhāgam avadāya kriyamāṇam upahvānam | yā tu hotur haste sampādītāvantareḍa tatprāṇasasya hotricamasabhakṣaṇasya ca paurvāparyam vicārya niścinoti | tad ahur etc.

5. prāṇā vai | dvidevatyagrahasēśhasya bindor hotricamase prakṣhepaṃ vidhatte | prāṇā vai etc.

sāmaravān | sāmaravā bindavaḥ | tatprakṣhepeṇa dvidevatyārūpaṃ prāṇān ātmany eva śarīre hotricamasarūpe hotā prakṣipati |

31.

1. na vyāvartanta | ekasya vargasya sāmartyādbhikyam itarasya nyūnam ity evaṃ vyāvṛittim na prāptāḥ |

tūṣhṇīṃśaṇsam | sarveshv api śastreshv ṛicāḥ paṭhyante | asmiṇ tu śastre na paṭhyanta iti tūṣhṇīṃśaṇaḥ | rikpaṭharābityena guḍham eṣāṃ devānāṃ taṃ tūṣhṇīṃśaṇsam asurā nānavāyan | nānugatavantāḥ | etadanuśṭhānam avijñāya na kṛitavanta ity arthāḥ |

5. tūshnīmṣaṁsam | tatprakāra āśvalāyanena darśitah | su mat pad vag de pitā mātariṣvachidra pada dhad achidroktha kavayah ṣaṁsan | somo viṣvavin nīthāni neshad bṛihāspatir ukthamadāni ṣaṁsishat | vṣg āyur viṣvam āyuh | ka idam ṣaṁsishyati sa idam ṣaṁsishyātīti japitvānabhihimpṛitya ṣaṁsāvom ity uccair ahūya tūshnīmṣaṁsam ṣaṁsed upāṅgu saprapavam asaṁtanvan | eṣha ahūvah prātaḥsavane ṣaṣtrādīshu (5, 9, 1) iti | aśyāyam arthah | rītupatrābhakṣhaṇānantaraṁ hotur mukhata āsino 'dhvaryuh parāṁmukhah sann āvartate | tadānīm hotā sumadityādi sa idam ṣaṁsishyātītyantaṁ mantram japitvābhihimpṛasam akṛitvā ṣaṁsāvom ity anena mantreṇādhvaryum uccair ahūya bhūr agnir ityādikam prapavasabhitam upāṅgu paṭhet | prāṇavena saḥsaṁtatam avichedanam kuryat | eṣha ṣaṁsāvom iti mantre 'dhvaryor ahvānarūputvād āhava ity ucyato | sa ca prātaḥsavane ṣaṣtrādīshu pravartata iti |

6. upa vā vadet | yah ko 'py anyah puruṣo nindeo chapēd vā | upavādo nindā | anuvyākharah ṣāpah |

83.

1. āhāvah | ṣaṁsāvom ity anena mantreṇa ṣaṁsanakale hotādhvaryum ahvayati | so 'yam āhāvah | agnir devedūha ityādibhir dvādaśabhir vakeṣyamāṇaiḥ padair yuktā tatsamubharupā divit | pra vo devāyāgnaya ityādikam saptarcam suktam |

yah pūrvam uktaḥ tūshnīmṣaṁso ye ca nivitsukto tad etat trayam ājyāṁmakāṣaṣtrasya rūpam | tad uktaṁ sampradāyavidbhīḥ | tūshnīmṣaṁsanivitsuktair ājyāṣaṣtram triparvakam iti |

84.

7. rathir adhvarāṅgām | ākhāntare tu tadīyarathapradarṣaṇapūrvakam eva mantro vyākhyātaḥ | rathir adhvarāṅgām ity āha | eṣha hi devarathaḥ (Ta. 2, 5, 9, 2) iti |

8. atūrtaḥ | bhulokavarī vahnir atūrtaḥ | kenāpy atīrṇah | mārgamādhye tīryaṁcam mārgasyāvarodbakatvenāvasthitam prauḍham dāvāgnīm kaṣcid api taritum na samartthah |

85.

2. viharati | viharanam prithakkaranam | dvayoh padayor madhye viharam vichedam kṛitvā paṭhet |

5. paro varīyāṁsam | paraḥ parasmīnn uttarabhāge 'tiṣayena sthulam idṛiṣam vajram sūktapaṭhanena sampādāyati | prathamāyārica uttarārdhe pade | tatpādāyoh samasanam | tad api vajrasūdrīśyārtham | vajrasya hy ārambhapato 'nimā mūle saukshmyam ity arthah | vajrasabdēna khadgādirūpam kyudham abhidhīyate | tasya hi mūle muṣṭībāndhanasthāno sūksmatā bhavati | upari tu vistārah |

daṇḍasādhena gadā vivakṣita | aṣṭi bastagrahaṇasthāne mūle sūkṣhma
prahārasthāne 'gre sthūla | paraśur api tathāvidhaḥ | yathāyam trivi-
dho vajra evaṁ idam api sūktam prathamapāḍavibhāṇena sūkṣmān
uttarārdharcapāḍasamāṇena sthūlam |

36.

1. sadah | tadānīm devāḥ saumikavedyām prāgvaṇṣasya pūrva-
syām diśi yeyam sado'bhidhānā śāla tām eva svasya nivāstasthānam
kṛtavantah |

āgnidhram | tato devā nirgatāḥ santa āgnidhrābhidhām śālam
prāptavantāḥ |

8. te vai prātah | ta eva devāḥ prātaḥsavane yāny ājyān-
makāni śāstrāṇi tair evā samantāḥ jayam prāpuvanta āgachan |
yasmād evaṁ tasmād ā samantāḥ jayanty ebhir iti vyutpattya śāstrā-
ṇām ājyānāma sampannam | anenaiva nyāyena Sāmavede pañcadaśāny
ājyānti vākyena vibhāṇam pañcadaśastomayuktānām etotṛaṇām ājya-
nāmāvatam drashtavyam |

4. tāsām vai hotṛaṇām | praśāsta brāhmaṇācchāṇey achā-
vaka ity eto śāstriḥ hotṛakā yady api puruṣhāḥ tathāpi tadyata-
navivakṣhayaḥ tāsām ityādi strīlinganirdeśaḥ | yā tanavah pūrvam
asurān apāghnata | tāsām eva hotṛaṇām hotṛakatanūnām āyatīnām
sadaḥ praveshṭum āgachantīnām sarvato jayam prāpuvatīnām ma-
dhye 'chāvākīyāchāvākasambandhiṇi tanur abhyata | hīnābhut | sadaḥ
samāgantum nāśaknod ity arthaḥ | tadānugrahārthaṁ tasyām tanvām
Indrāgni adhyastām | adhiśṭhāya nivāsam kṛtavantau |

aindrāgnam | indrāgni ā gatam ityādikam tacchastram |

6. achāvākīyām | so 'sya yajamānasyāchāvākīyām kuryāt |
achāvākasambaddham aindrāgnaśāstram paṭhet | tenaiva pāṭhena sū-
tadyā tanur ahīnā vyavahartum samartha bhavati |

87.

1. devarathah | athājyāśāstrasya bahiḥpavamānastotrotta-
ratvam praūgaśāstrasyājyastotrottaratvam vidhatte | devaratho etc.

yo yajño 'sty eṣa devānām ratha eva | tasya ratharūpasya ya-
jñasyājyam praūgam ca yac chastradvayam tad antarau rāṣmī | aśva-
bandhanarajju | rathasyopary avasthiteṇa sārathinā dhriyamāpatvāt
tayoṛ abhyantaratvam | yasmād evaṁ tasmād yady ājyāśāstreṇa bahi-
ḥpavamānam anu paśoḥ chāṇset | praūgaśāstreṇa ājyastotram anu-
ṇset | tadānīm devarathasyaiva sambandhinā abhyantarau rāṣmī pra-
grabau vibhātī | viśeṣeṇa sampādayati | tac cālobhaya vyāmoḥar-
hityāya sampadyate | rāṣmīrahityo dūṣṭāliḥyām aśvābhyām yatra
kvāpi durgame deṣe rathanayane sati rathabhaṅgarūpo vyāmoḥaḥ
syāt | tan mā bhūd iti śāstradvayam kramēṇa prayoktavyam |

4. tad āhuḥ | tat tasminn ājyaṣastre brahmavādina kṛhḥ |
codayanti | yathaiḥ stotraṃ śmagair uktaṃ tatḥaiḥ bahvricaiḥ
ṣastraṃ vaktavyam | stutam anuṣaṇatīti vidhānāt | atra tu śmagā
upāsmāi gāyatrā naraḥ pavamānāyetyādisu pavamānīḥ pavamāna-
devatāḥ pīkṣu bahiḥpavamānakhyena stotrena stuvate | bahvricas
tu hoṭa pra vo devāyāgnaya ityādikam ājyaṣastraṃ ṣaṇṣati | tathā
sati katham aya hotuḥ pavamānya pīco 'nuṣastā bhavayuh | na hi
Pavamānaḥ ṣastradevatā kimtv Agnir iti codyam |

9. sampadā | anuṣṭupsu gāyatrīṭve sampādīte sati tayā sampa-
dā vaiyadhikaranyaparibhāṣe anukulaṣaṇanam bhavattīti pariharam
brūyāt || sampādanaprakāraṃ darśayati |

10. saptaśatāḥ | ādyaṇtyayor pīcos trir svrīttau satyaṃ svabhā-
vataḥ saptaśatāṃ anuṣṭubhāṃ ekādaśatvaṃ sampadyate | agna indraḥ
ceti yājñā virāṭchandasā aś dvādaśy anuṣṭub iti gaṇanīyā | yady
api tasyā virājaḥ trayastrīṇśadakeharatvād ekam akṣharam anuṣṭu-
ptvād atiricyate | tathāpy alpēna vaikalyena chandastvaṃ nāpaitīti
nyāyaḥ pūrvam (1, 6) apy udāhṛtaḥ | evaṃ sati dvādaśasv anuṣṭu-
psu dvādaśa pādān apantīyāvaśiṣṭāḥ pādais tripadā gāyatrīyo dvā-
daśa sampādantiyāḥ | apantīyā ca pādaiḥ catasro gāyatrīya ity anena
prakāreṇa śoḍaśasamkhyāḥ gāyatrīya eva sampadyante |

38.

2. upāṇṣu | oṣṭhāspandanam eva parair drīṣyate na tu ṣa-
bdaḥ erūyate tādṛṣam upāṇautvam |

3. purāḥavāt | adhvaryur āhvayate yena ṣoṇṣavom iti ma-
ntrena tasmāt pūrvabhāvi hotrijapāḥ | tathā caśvalāyanenodāhṛtam |
japitvānabhihīṃkṛtya ṣoṇṣavom ity uccair āhuya (5, 9, 1) iti || āha-
vād ūrdhvaṃ yat kiṃcit paṭhyate tat sarvaṃ ṣastrasyaiva sambā-
ndhi bhavet | āhvāmantreṇa ṣastrānujñānasya pīṣṭatvat | ato ho-
trijapasya ṣastrāntarbhāvaṃ nivārayitum pūrvakālinatvam |

4. parāścam | asmin kāle 'dhvaryuḥ parāṇ bhavati | hotur vi-
mukho bhavati | tathā catuṣpadi gaur iva hastau bhūmāv avasthā-
pyāśno bhavati | tādṛṣam adhvaryuḥ sambodhyābhīmukho yathā
bhavati tathā hoṭa ṣoṇṣavom iti mantreṇāhvayate | yasmād āhvāna-
kāla idṛṣo 'dhvaryuḥ tasmāl loke 'pi catuṣpādo gavādayaḥ parāścaḥ
sambhogāvasthāyām paraspārabhimukhyarāhita bhūtvā retāḥ sīca-
nti || āhvād ūrdhvaṃ adhvaryoḥ catuṣpāttvam parityajya samyag-
utthānam vidhatte | samyaṇ etc.

5. samyaṇ | ūrdhvatvenāvasthānam samyaktvam |

39.

3. tira iva | yathā kuḍyagrīhādīvyavabitaṃ anyair adhyama-
nāṃ vākyam īśat pratīyate na tu spaṣṭam | tadvat tūṣṭīṃśaṇo

'py aspaṣṭo yathā bhavati tathā śaṣṭet | tad idaṃ tira ivety ucyate |
hotrījapad īśad uccair ity arthah |

4. śaṣṭpadam | śaṣṭpadam śaḍbhāgam | bhūr Agnir jyotir
ity eko bhāgaḥ | jyotir Agnir iti dvitīyo bhāgaḥ | evam uttaratrāpi
draśṭavyam | tathāvidhāḥsane puruṣaśāmyam bhavati | puruṣa-
śya śaḍvidhatvam eva śaḥaṅga ity anena spaṣṭīkriyate | puruṣa-
vayavaśaṭkam śākhāntare darśitam | śoḍhāvibhito vai puruṣa ātmā
ca śiraś ca catvāry aṅgāni (Ts. 5, 6, 9, 1) iti | dvau hastau dvau pā-
dāv ity aṅgacatusṭayam | ātmaśabdo madhyadehavāci | bhāgatrayo-
pete tushṇīmāṁse tattadbhāgamadhyeshv avasāne śaḍbhāgatvam
Āvalāyana āha | bhūr Agnir jyotir jyotir Agnom | Indrō jyotir bhuvo
jyotir Indrom | Sūryo jyotir jyotiḥ evaḥ Suryom iti tripadaś tū-
śhīmāṁsah | yady u śaṣṭpadaḥ purvaiḥ jyotiḥśabdair agre 'vāsyet
(5, 9, 11) iti |

6. purorucam | pra vo devāyetyādisūktāt purato rocate di-
pyate iti purorukṣabdena nivid ucyate |

9. jātavedāśāmyam | jātaveda devatā yasyāḥ purorucaḥ sū jātā-
vedāśā | jātavedaśābdarūpam nyāṅgam nitarām aṅgam cihnam ya-
syāḥ purorucaḥ sū jātavedonyāṅgā | tasyāḥ puroruco 'ntime bhāge
so adhvārā karati jātavedaḥ iti jātavedaśābdaḥ paṭhyate |

10. tad āhuḥ | tritīyāsāvanāśya jātavedasam praty āyatanatvam
Āgnimārutaśastre devatvād avagantavyam | tathā ca sampradāyavida
āhuḥ | jātavedas tu devo 'yam vartata āgnimāruta iti |

40.

2. dīdivāṁsam | yady apy adhyayanakrameṇeyam śik paśicami
tathāpi dvitīyātvena prayoktavyā | brāhmaṇapakramasyānushṭhānā-
rthatvāt |

atrādhhyayanakramād anyam anushṭhānakramam abhipretyāśva-
lāyana āha | anubrāhmaṇam vānupūrvyam (5, 9, 29) iti || adhyayana-
krameṇa caturthīm anushṭhānāya tritīyātvena vidhatte | sa naḥ etc.

3. śarmavad āsmā ayaṁsi | So alle Handschriften ausser I. O.
697, welche ayaṁsi hat. I. O. 1977 liest ayaṁsi mit zwei wagerechten
Strichen über dem ersten a. Śayana las āsmā ayaṁsi. Denn er sagt:
ānupūrvāśya yama uparama ity aśya dhātoḥ chāndasam rūpam | āsmā
ity ākāraḥ ca chāndasah |

8. yājyāya | āgna indraś ceti yeyam yājyā pūrvam ukta tayā
yajati | yāgartham yājyam paṭhet | yājyā ca prattir vai pradānārū-
pāiva | tathā ca havisha ādāne pradāne krameṇa puronuvākyayājyā-
dhme śrutāntare śrūyete | puronuvākyāś datto pra yachati yājyāś
(Ts. 2, 6, 2, 5) iti |

11. ity adhyātmanam | ātmanam śarīram adhikṛitya vartata

ity adhyātman | asmin khaṇḍe śarīrarūpatvena prasaṁsanam śjyāṣa-
strasyoktam | uttarakhaṇḍe tv adhidaivatam devatāvishayam śjyāṣa-
straprasaṁsanam ucyate |

Pañcika III.

1.

1. grahoktham | praūgākhyam yao chastram asti tad graho-
ktham vai | aindravāyavādigrahaṇām uktham grahoktham | tadiya-
devatāprasaṁsarūpam ity arthaḥ | navetyādinaḥ grahasambandha eva
spashtīkriyate | prātaḥsavana aindravāyavamaitrāvaruṇādayo dbāra-
grahā navasamkhyakā grihyante | grahita tv adhvaryuḥ | tathā bahi-
shpavamānākhye stotra udgātāro navabhir navasamkhyakābhir pi-
gbhiḥ stuvate | upāśmai gāyatety ekas tṛicaḥ | davidyutatyeti dviti-
yaḥ | pavasveti tṛitīyaḥ | cteshu triṣhu tṛicashu navasamkhyakā pīco
vidyante | tā avṛittirahita gīyante | evaṁ stome bahishpavamānastot-
ra udgātṛibhiḥ stute saty adhvaryur daśamam graham āsvinākhyam
grihṇati | yady apy adhvaryavayor mantrabrāhminapakaṇḍayor āsvina-
graho dhārāgraheshu tṛitīyatvenāmnataḥ | tathāpy asau daśamatvena
grahitavyaḥ | āsvino daśamo grihyate tam tṛitīyam juhvata iti śru-
tyantaravacanāt | tathā ca graheshu daśamaḥ sampannaḥ | tathāive-
tarāśam bahishpavamānastotragatānām pīcām himkāro daśamatvena
ganantiyaḥ | tathā sati grahaṇām stotraṇām ca samkhyāśamyam bha-
vati | tad idam so sā sammeti vākyenocyate | ukāro nipātaḥ sammu-
ccayārthaḥ san strīlingabhyām tacchabdaḥ sambadhyate | tathā
sati sātra grahasamkhyā sā ca stotriyasamkhyety uktam bhavati | sa-
mmety atra dvitīyo makāraḥ chāndasaḥ | tasminn apagate sati samā
tulyety uktam bhavati | evaṁ sati yathā bahishpavamānastotrasya
grahasambandhaḥ | tathā praūgaśastrasyāpi grahasambandho drashta-
vya ity abhiprāyaḥ |

2. vāyavyam | Vāyur devatā yasya tṛicasya so 'yam vāyavyaḥ |
vāyav ā yāhi darśatetyādikaḥ | tam śaṁset | tena śaṁsanena vāyavyo
graha ukthavān chastravān bhavati | yady api vāyavyaḥ prithaggraho
nāsti tathāpy aindravāyavasya grahasya pūrvo bhāgo vāyavya ity
ucyate | sa ca prathamam ā vāyo bhūshety anena kevalavāyudevata-
kena mantreṇa grihyate, tena vāyavyo bhavati | paśoḍ indravāyū
ity anenendrasahitavāyudevatakena grihyate, tena aindravāyavo 'pi bha-
vati | ata eva Vāyavo dvir grahaṇām Taittirīyaḥ adhiyate | sakṛd In-
drāya madhyato grihyate dvir Vāyave (Ts. 6, 4, 7, 8) iti | tatra pra-
thamabhāgarūpo vāyavyo grahaḥ kevalena vāyavyatṛicena śastravān
sāmpadyate |

3. aindravāyavam | Indras ca Vāyuḥ ca militvā devatā yasya trīcasya so 'yam aindravāyavaḥ | indravāyū ime suta ityādikaḥ | tam saṁset | tacchaṁsanenaindravāyavagrahaḥyottarabhāgaḥ śāstravān bhavāti |

4. maitrāvaruṇam | Mitro Varuṇas ca militvā devatā yasya trīcasya so 'yam maitrāvaruṇaḥ | mitram huve pūṭadakṣham ityādikaḥ |

5. śaṣṇam | Aṣṇau militvā devatā yasya trīcasya so 'yam śaṣṇaḥ | aṣṇas yajvarir isha ityādikaḥ |

6. aindram | Indro devatā yasya trīcasya so 'yam aindraḥ | indra yahi citrabhānav ityādir aindras trīcaḥ | tena śukragrahama-nthigrahayor ubhayor śāstravattvam |

7. vaiṣvadevam | omśas carshaṇīdhrita ity esha vaiṣvadevas trīcaḥ | tenāgrāyana-grahaḥyā śāstravattvam | tathāpi viśvadevadevatā-katvāḍ vaiṣvadevam | evaṁ sarvatra grahaśāstrayor ekadevatākatvam draśṭavyam |

8. sārasvatam | pāvakaḥ naḥ sārasvatītyādikaḥ sārasvatas trīcas || nana pūrvavād ātrāpi grahaḥyā śāstravattvam kuto nopanya-syata ity āśaṅkyāha |

9. na sārasvataḥ | ādhvaryavamentrakāṇḍe sārasvatamentra-syāpāṭhitvād brāhmaṇe vidhyābhāvāc ca grābhābhāvāḥ || tarbi grābhokthe 'smiṇ asya sārasvatasya trīcasya kimartham saṁsanam āmoṣ-tam ity āśaṅkyāha |

10. vā tu | Sarasvatī hi vāgdevatā grahaṣṭām ca vācā grihya-māpatvāt sārasvatatvam | tena sarve 'pi grāhāḥ śastoktāḥ pāṭhita-śāstrā bhavanti |

8.

2. kim sa | asya yajamānasya yo hotā syāt sa tasya pāpabha-dram kim ādriyeta | pāpam anisṭaphalam bhadrām isṭaphalam | tadriṣam kim phalam sampādayitum samartha iti praśnaḥ | atraiva janmany enaṁ yajamānam prati yathā hotā kāmayeta tathā kartum śaknotīty uttaram |

3. vāyavyam | evaṁ kāmayamāno hotāsyā yajamānasya sambandhinam vāyavyam trīcam lubdham vyāsmūḍham yathā bhavati tathā saṁset | lubha vimohana iti dhātuh | vyāsmohaprakāra ucyate | ekam trīcam vā tadīyam ekam padam vāṭīyāt | stambhayet | na pāṭhed ity arthaḥ | tsvatā tatttrīcasvarūpam lubdham vyāsmūḍham bhavati |

10. etad evāsyā | hotāsyā yajamānasya sambandhi tad eva praṭṭṭaśāstram yathāpūrvam guroḥ samīpe purā yena krameṣa pāṭhitam tathaiva riju kliptam | kasyacid avayavaśyanyathātvābhāvād rījutvam | tathā kliptam sampāditam kṛtvā saṁset |

4.

1. tad āhuḥ | sāmaganām yany ājyastotrāpi tadṛica āgneyya
smanāśāḥ | agna ā yāhityādiṣṭu sāmaganāi ājyastotrapāṭhat | hotā tu
vāyav ā yāhity anayā vāyavyayā prāṇasastram prārabhate | atas tena
vilakṣaṇadevatākena śastreṇāgneyya ṛicāḥ katham anuṣāsta bhava-
nti | anukūlaśaṇṣaṇbhāve stutam anuṣāśati (Tb. 2, 2, 6, 8) iti śā-
khāntaram virudhyetety ākehepaḥ |

3. pravān iva | prakarṣhavān eva saṇṇ adbhikajvalayā dahaty
agnir iti yad asti tat prakarṣhātmakam vāyusambandhi rūpam | vā-
yunaḥ jvalādhyodayāḥ |

4. dvaidham iva | jvalādvayam iva kṛitvā yadā dahati | tadā
dvitvasmyat taj jvalādvayam indravāyusambandhi rūpam bhavati |

5. yad uc ca brīṣhyati | jvalato 'gner aunnatyam uddha-
reḥ | jvalāśāntya nīcatvāṃ nīharṣhaḥ | tad ubhayam mitravarūṇa-
sambandhi rūpam | mitram dṛiṣṭavato hareḥeponnatātāt tan mitra-
rūpam | varūṇasambandhinām apām utcagāmitvād itarad Varūṇasya
rūpam |

6. sa yad Agniḥ | so 'gnir ghorasamsparśa ugrasamsparśa iti
yad asti tad asyāgner varūṇasambandhi rūpam | Varūṇasyogratvāt |
ghorasamsparśam santam sprasṭum āśakyam api tam Agniṃ śīta-
rtāḥ prāpino mitrakṛityā | mitrasya kṛitīḥ kāryam samipe 'vasthānām |
tenaivainam upāsate | śītapariharāya hastāv udaram priṣṭhām ca
vahnīsamipe pratāpayanto vahnīm sevante | tad etat sevnam asyā-
gner mitrasambandhi rūpam |

9. yad enam ekam santam | agner āhavanīyādiṣṭhānāḥ
agnīdhrādīdīḥṣṇyeshu ca bahudhā viharāṇam yad asti tad. Viśveḥ
devānām rūpam | teṣām api bahuvāt |

5.

1. devapātram | aiha śastrayājyānte pāṭhanīyam vashatkāram
vidhatte | devapātram etc.

vaushaḥ | iti mantrō vashatkārāḥ | sa ca devapātram | devānām
pāṇasādhanaṃ |

2. anuvashatkāroti | somasyāgne vibhīty ayam mantrō 'nu-
vashatkārāḥ | tam pāṭhet | tatra loke 'dah kimcid idam nidarśanam
asti | katham iti | tad ucyate | yathā manushyāḥ svakṛyān asvān vā
evakṛyā gā vā punarabhyākāram paṇaḥpunyena tṛipodakādibhir
abhimukhikṛityābbhimukhikṛitya tarpayanti | kaṇḍūyauena priya-
bdena vā śīlayitvā yatheshtāghāsam prayachanti | evam evaitānū-
vashatkāreṇa punaḥ-punar devatā abhimukhikṛitya yajamāno havishā
tarpayati |

5. āsamsthitaṃ | yeshām dvidevatyagrahāṇām arthe hotā nā-

nuvashaṭkaroti | te dvidevatyaḥ somaś asaṁsthitaś asaṁptāḥ | deva-
tārthahomeśyaśasaṁptāḥ | katham pītviḥ tē dvidevatyaḥ bhakṣa-
yanti eke codyam ahuḥ | darśapūrṇamāsādiḥ svishtākṛidbhāgena
tataḥ pūrvcebhāṁ havishāṁ samskāro bhavati | tataḥ somaśyāpi sam-
ekāśya ko nāma svishtākṛidbhāga iti dvitīyaṁ codyam |

7.

2. sa yam evoccaiḥ | sa hotā yam eva mantram uccair
yathā bhavati bali ca yathā bhavati tathā vashaṭkaroti | sa mantra-
rūpo vashaṭkāro vajra ity ucyate | atroccaiḥśabdena dhvaner adhi-
kyam neyate baliśabdonaśkharapārushyam | tadubhayayukto vajrah |

4. atha yāḥ samah | yo vashaṭkārah pūrvoktabahitvādidosha-
rahitō yathadhṛtas tathoccaritah | samtato yājyaś saba vichedarahi-
tah | niḥśeṣeṇa hūnam parityāgo yasyā pīcaḥ sa nirhāṇa | tathavidha
kācid iḥ yājyarūpa yasya vashaṭkāśya so 'yam nirhāṇarcaḥ | yā-
jyāpāṭhabina ity arthah | tadvailakṣaṇyād anirhāṇarcaḥ | sampūrṇa-
yājyāpāṭhopeta ity arthah | kīdrīḥ vashaṭkārah | dhāmachad iti |
dhāma yajūstāḥnam | tatra yathā rakṣāṇāṁ na praviṣanti tatā chā-
dayati sa dhāmachat |

6. yonaiva śaṭ | śaṭśabdo vashaṭkāram abhidhatte | Bhīma-
sena Bhīma itivad ekadeśena vyavaharāt | yonaivoccarāṇena śaṭ ava-
rādhnōti vashaṭkāro 'varādhāṁ sampriddhyabbhāvam prāpnoti | nīco-
ccārāṇena vashaṭkāśya sampriddhyabbhāvah | sa tathoccarito vashaṭ-
kāro rikta ity ucyate | uccadhvaniyogyē tadabhāve riktaprayatvāt |

7. tasyāśāṁ neyāt | tasmāt tasya vashaṭkāśyaśāṁ neyāt |
na prāpnuṣt | ichām api na kuryāt kim uta prayogam ity arthah |

9. yathāivāśya | āśya yajamāṇasya yena svareṇa yājyām brū-
yāt tenaiva svareṇa vashaṭkāram api brūyāt | tathā saty eṣaṁ kṛita-
yajūṣāṁ yajūnarāhitena sadṛīṣāṁ phalarāhitam karoti |

8.

2. vāg ity eva | upariśiṭṭad vakṣhyamāṇasya mantrasya prati-
kam idam | vāg oja ityādiko yo mantrah sa eva āmanopāyo na tv
anya kaścid asti |

3. mā pramṛikṣah | pramṛiṣṭam vinasṭam mā karsīḥ |

4. tad u ha smāha | tad u ha tatraivānumantrāṇe brahma-
vādi kaścid āha sma | kim āheti | tad ucyate | etat pūrvoktam ma-
ntravākyaṁ dirgham sad api vajram āmayitam aprabhu | na keha-
mam |

9.

1. tam praishaiḥ | tadānim utkrāntam yajūṣāṁ praishair hotā
yakṣhad Agnīm samidhety evam ādyaiḥ praishamantrais tasya ya-
jūśya praisham āhvānam aichan |

2. tam purorugbhiḥ | Vāyur agregah (Āśvalāyana 5, 10, 4) ityādyah sapta purorūḥah | prāgūtricānam saptaśūm prarocanahetutvāt |

6. mahad vāva | naṣṭam vastu prayatnena tatra-tatrānvishyati naṣṭaiḥ | tadṛśah puruṣo dvidvidhah | tatra kaścin mahad vāva naṣṭad vastuno 'dhikam evābhiccati | naṣṭad alpam vānyah kaścid iccati | tasya madhye yataro vāva eva puruṣo jyāya iva mahad eveccati | sa eva puruṣas tasya madhye sādhiyo 'tyantam sādhu vastu iccati | alpam kāmaya mānas tñ na tathety arthah || astv evam laukikanyāyah kim prakṛita ityāśaṅkyah |

7. ya u eva | ya u eva yas tu praiśavaktā praiśhamantrān varṣīyaso-varṣīyaso 'tipravṛddhā veda | sarveṣu praiśhamantrāṇa pravṛddhatvārtham vipśā prayuktā | praiśhamantrāḥ kaśmat pravṛddhā iti cet | puronvākyaṇām samnibhātāt tādhyo 'dhikā varṣīyāṇa ity āvagantavyam | sa u eva dīrghatvābhijā eva tñ praiśhamantrān sādhiyo veda | atīyena samyag veda | nanu laukikanyāyodābarāṇa naṣṭavastuno 'nveśanam udāhṛitam, iha tu praiśhamantrāṇām abhivṛddhir uktety ato laukikenāsaṃgatam iti cet | saṃgatam evaitat | hi yasmād ye praiśhāḥ santi te naṣṭaiḥ | naṣṭaiḥ ya jñāsyānveśanahetavaḥ |

10.

8. yad antataḥ | antataḥ śāstrasyāntime deśe | ekam pīcam śiṣṭvā nividaḥ pāṭhitavyah | yasmād etā antimadeśabbhāginyah | tasmā loke 'pi garbhā amūto nivāsasthānān mātur udaramadhyād arvāḥ 'dubhāgagataḥ prajāyante |

5. pēṣā vā ete | pēṣā ālamkārah | vā tantusamāna itī dātōr vayanāśabdopattiḥ | kuviṇḍasya yat prārambhe vayanam tat pravāṇam | loke yathāiva vāsasah pravayapato vayanaprārambhe pēṣo 'lāmkāram kuryāt | varṇāntaropetais tantubhir ālamkārah | tathāiva prāṭhasavane śāstrāṇām purato nivitpāṭhanam bhavati | tac ca vāstrasthānyāṇām ukthāṇām prathamabbhāge 'lāmkārāya sampadyate | śāstramādhye tatpāṭhanam vāstramādhye varṇāntaropēṣālamkārasamam | avaprajāno vāstrasyāntabbhāgah | tatra yathā varṇāntaropēṣālamkāras tadṛg ukthāṇām ante nivitpāṭhanam |

11.

2. pacchah | tasmā nividaḥ dvādaśapadarūpāḥ ekaikaśmin pāde 'vāśanam vidhatte | paccho vai eto.

devah purā yajñam pacchah pādaḥ samabharan | ekaikam bhāgam krameṇa sampāditavanta ity arthah | tasmād etā nivido 'pi pādāḥ saṃśānyah |

4. na nividah | dvādaśasu nivitpadeshu kasyāpi padaśyātikramam nishedhati | na nividah etc.

ekam api padam na parityajet ity arthah |

6. na nividah pade | viparihāro viparyāśah | nividah sambandhi yat padadvayam tan na vipariharet | viparitātayā na paṭhet |

7. samasyet | padayoh samśleshaṇo yajñasyāyuh samhritam bhavet | yajño vinasyed ity arthah | tato yajamāno mriyeta | tasmāt padadvayam na samśleshayet || anena nishedhena sarvesham padānām parasparaviśleshaṇapraptau madhyamayor dvayoh samślesham vidhātte | predam etc.

9. na trīcam | nivitpadānām prakṣhepasyāśrayasūkte karmācāriyam vidhātte |

tīra trīcam yasmin sūkte tat trīcam | cātara trīcam yasmin sūkte tat caturtrīcam | tadriṣam ubhayavidham sūktam atikramya nividdhānam nivitpadānām prakṣhepam na manyeta | na cintayet | etad uktam bhavati | trīcaturmātrarcāt sūktād arvacīne sūkte nividam na dadhyāt | kimtubhayasmin eva dadhyāt iti | nividah sambandhi yad ekaikam eva padam tad eva praty trīcam prati sūktam ca samartham bhavati | yasmād idriṣam samartham ity uktārthopasaṃhārah | adbhikṣe sūkte nivitpadeshu prakṣipteshu nividaiḥ stotrāṭīṣaṇaṇam kṛitam bhavati | trīcam nāpeksheta tad ity arthah |

10. ekam pariśiṣhya | sūkte yeyam trīgam antyā tām avasthāpya tataḥ pūrvam eva tritīyasavane nividam prakṣipet |

12. na sūktena | yat sūktam nividdhānārham nividam atikramya tena sūktena na padyeta | nivitprakṣhepam parityajya kevalam tat sūktam na paṭhet ity arthah || pramādaṇ nivitprakṣhepavismṛitau punas tatsūkte nividam prakṣhipya pāṭho bhrāntyā prasaktaḥ | tam nishedhati |

13. yena sūktena | nividam atikramya parityajya nivitprakṣhepayogyena yena sūktena padyeta anuśṭhānam prāpnuyāt | tad vismṛitanivitkam sūktam punar nopanivarteta | bhūyo nividam prakṣhipya na paṭhet | tatra hetur ucyate | tad vismṛitanivitkam sūktam vāstuham eva | vāstusabdena nividah āthānam ucyate | tasya āthānasya gṛhātakam tat sūktam tataḥ punaḥpāṭhasya na योग्यam |

18.

2. athāśya | athagnyādinām vasvādinām ca chandovibhagānantaram aśya Prajāpateḥ svabhūtam anuśṭubhākhyam yac chanda āst | tām anuśṭubham udantam abhi yajñāśya karmācāriyam prāntadeśam abhilakṣhyodaubhat | apasāritavān | kutra deśa iti | tad ucyate | achāvākyam abhiti | achāvāka vadasvety evam adhvaryuṇokto 'achāvāko yām brūte soyam trīgam achāvākiyā | tām abhilakṣhyodūbhavān | anuśṭubham achāvākiyā kṛitavān ity arthah |

paryāharat | sa tu tasmin somayāge 'gram śreṣṭham prāram-
bharūpam yaṁ mukham asti tad abhilakṣhyānushṭubham paryāha-
rat | tatra nītavaṇ ity arthaḥ |

4. aye vai | yasmāt sa Prajāpatiḥ svakartṛika eva somayāge tat-
savaneśv anuṣṭubbo mukhyatām akalpayat | tasmād idānim api ya-
tra kvāpi yāge yajño yajamānavaṣo bhavati sa yajño 'pi kalpata eva |
avaikalyenānushṭāsyāmity abhipretyānushṭabhaḥ savanānām ādau pra-
yoge sati yajñasya yajamānavasatvam | tatra yajño vaikalyarabito bha-
vattity arthaḥ |

5. vaṣṭI | svavaṣaḥ |

14.

1. bahishpavamāne | bahishpavamānakhye stotre prātaḥsa-
vane sambandhiny upāsmāi gāyats nara ityādyṛigṣarayaṇena sāmagaiḥ
stūyamāne sati so 'yam Agner mṛityuprāptikalāḥ | tadānim Agnir
mṛityum parihartum anuṣṭupchandasakayaḥ pra vo devāyāgoaya ity
etayarcajyastraṁ prārabdhavaṇ | tat tenānushṭupprayogeṇa so 'gnis
tadānim eva mṛityum paryakṛmat | atikrāntavaṇ | tato 'gnis hotā-
jyastraṁ śasyamāne sati tam Agnim mṛityur asīdat | prāptavaṇ | tadā
so 'gnir mṛityum parihartum vāyav a yāhityādikena saptaṭricātma-
kena prāḍgasastranānushṭānam pratyapadyata | prārabdhavaṇ |

2. tam mādhyamdine | prātaḥsavanān nirākṛito mṛityur uccā to
jātam andhasa ityādike mādhyamdinapavamānastotre gīyamāne sati
tasmin kālē tam Agnim hotāram asīdat | prāptavaṇ | tadānim so 'gnir
hotā mṛityuparihārāyānushṭupchandasakayaḥ a tvā ratham ity etayarca
marutvatīyastraṁ prārabdhavaṇ | tat tenānushṭupprayogeṇa tadānim
eva mṛityum atikrāntavaṇ | mādhyamdinapavamānān nirākṛito mṛi-
tyur mādhyamdinasavanasambandhini marutvatīyastraṁ śasyamāne
sati saṁsitāram Agnim hotāram prāpsyāmīti vicārya tatra bṛihatī-
chandaskāsv ṛikṣhu gīyamānāsu tam Agnim sattum prāptum nāṣa-
knot | tatra hetur ucyate | bṛhatīchandaskā ṛicāḥ prāpaavarūpā eva |
tat tena kāraṇena prāṇān eva vyavaitum vījayaitum mṛityur nāṣa-
knot | prāṇābhīmānībhir bṛhatībhiḥ prāṇān rakṣitatvāt | bṛhatīya-
ca marutvatīyastraṇāntarabhāvinī nishkevalyastraṁ bahavo vidyante
tā ca sarvasminn eva mādhyamdine savane mṛityupravesam nivāra-
yanti | yasmād evam bṛhatyo mṛityupravesam nivārayitum sama-
ribhāḥ | tasmān mādhyamdinaprayoge hotā bṛhatīchandaskāsv ṛikṣhu
stotriyenaiva trīcena āstraṁ prārabheta | yasmin trīce sāmagaiḥ sto-
tram gīyate so 'yam trīcāḥ stotriyāḥ | tena trīcena prārambhe sati
tatratyānām bṛhatīnām prāṇanūpatvāt prāṇān evābhilakṣhya āstra-
prārambham kṛitavaṇ bhavati |

3. tam trītiyapavamāne | trīṣhu pavamāneṣu bahishpava-

mānāḥ prathamo mādhyamdinapavamāno dvitīya ārbhavapamānas tritīyah | mādhyamdināsavane praveshtum āśakto mṛityuḥ svādishtāyetyeṣāminn ārbhavākhye tritīyapavamānastotre tritīyasavanagate sāmāgair gīyamāne sati tam Agnim mṛityur aśdat | so 'py Agnis tam vārayitum anuṣṭupchandaskāḥ tat savitur vṛiṇīmaha ity etayarcā vaiśvadevakhyam ṣaṣṭram prārabhata |

yajñāyajñīye | yajñā-yajñā vo agnaya ity asyām pīcy utpannam sāmā yajñāyajñīyam | tatsāmāśdbye tannāmāke stotre sāmāgair gīyamāne sati tritīyapavamānān nirākṛito mṛityus tam Agnim hotāram prāptavān | tato 'gnir hotā mṛityuparihārīya vaiśvānarāya prithupājase vipa ityādinā vaiśvānarīyena suktena marutvatīyaṣaṣṭraprārambhāṃ kṛitavān |

15.

1. Indro vai | aṭha marutvatīyaṣaṣṭram ārabhyate | tatrayam saṃgrahaḥlokaḥ || pratipadanucarāṇv anupragātho harinibavo 'tha Brihaṣpater dhruvaḥ ca | dhruvavidhivihitās tathatṛa dhāvya vitananam atra marutvatīyaśūkte || tatṛā tvā ratham iti marutvatīyasya pratipadanuṣṭupam praśānsitum āha | Indro vai etc.

tasmāt | yasmād evaṃ tasmāt loke 'pi pūrvedyur amāvāsyāyam pītṛibhyaḥ kṛiyate | uttarām aḥar uttarasminn ahani pratipaddine darsapūṇamāśyāḡadine devān yajante |

2. to 'bruvan | Indram labdhvāsvasthitās te devāḥ parasparam idam abruvan | abhishuṇavāmaiva | vayam sarvathā somasyābhisbhavam karavāma | tathā vāva tenaiva prakāreṇāśiṣṭham āśutamam atīṣṭghram yathā bhavati tathā no 'smān Indra śgamishyatīti | tad vacanam āṅgikṛitya te sarve 'bhyashuṇvan | abhishavam kṛitavantaḥ | tādṛiṣṭe te devā ā tvā ratham yathotaya ity anenaiva mantreṇa tam Indram anuṣṭubhāḥ sakṣāḥ abhishavadesaṃ praty āvartayan | atra kīpoid āvrittivāśokam ā vartayāmaṣṭi padadvayam arūyate | tatsāmāthyād Indrasyaāvṛittir abhūt | idam vāso sutam andha ity asmin mantrapāde sūtakṛtyām abhishavavācīnā sūtasābdenaibhyo devebhyā Indrā āvir abhūt | prakāṭo 'bhūt | indra nediya ed ihiti mantragatena sāmipāgamanavācīnā nediya ihiti padadvayenainam Indram yāḡadeṣamādhyam prāptavantaḥ | anenārthavādena tattāmantravidbir unneyah | etad evābhipretyāvalāyana āha | marutvatīyam ṣaṣṭram ṣaṣṭsed adhvāryo ṣoṣāśvom iti mādhyamdine ṣaṣṭrādisv āhārah | ā tvā ratham yathotaya idam vāso sutam andha iti marutvatīyasya pratipadanucarāṇv indra nediya ed ihitIndranihavaḥ pragāthāḥ (5, 14, 12) iti || yena trīcone ṣaṣṭram prārabhyate so 'yam trīcaḥ pratipad ucyate | tadānūtarābhāvi trīco 'nucaraḥ | atrā tvā ratham idam vāsa ity etau trīcau pratipadanucarau draṣṭavyān | tata ūrdhvam indrani-

havaḥkṛya indra nediya iti pragātha ṛigdvayātmako draśṭavya ity
arthah |

16.

1. Indram vai | pūrvoktam indra nediya ityādikam pragātham
śāśuitam akhyāyikam āha | Indram vai etc.

17.

1. brāhmaṇaspatyam | athāsmīn marutvatīyaśāstre pra nū-
nam brahmaṇas patir ityādikam pragātham vidhatte | brāhmaṇaspa-
tyam etc.

dvayor ṛicoḥ samūbah pragāthah | tathā cāvalāyana āha | ṛicāḥ
pratipadanncarā dvṛicāḥ pragāthah (6, 14, 7) iti | ṛigdvayam evānu-
shṭhānakāle ṛicarūpeṇa pragrathyate, tasmād ayam pragātha ity
ucyate |

8. tau vā etau | samāmnāta dve eva ṛicau pragrathanena tri-
carūpatayā sampādyete | pragrathanaprakāra ucyate | pra nūnam ity
eśā brīhatichandaskā | dvādaśakṣharāḥ tṛitīyapādenāṣṭākṣharaiḥ
cānyair yuktatayā śaṣṭtriṇāḍakṣharasampatteḥ | seyam ṛik sakṛit pa-
ṭhanīyā | punar api tatrātyam aṣṭākṣharam caturthapādam dvir
śonnāya śoḍaśākṣharo 'rdharcāḥ sampādanīyah | itarasyām ṛici pra-
thamapādo dvādaśākṣharo dvitīyapādo 'aṣṭākṣharah | etat sarvam mi-
litva dvitīyā brīhatī sampadyate || tatrātyam antimam aṣṭākṣharapā-
dam dvir abhyasya samāmnāta uttarārdhe dvādaśākṣharam prathama-
pādam aṣṭākṣharam uttarapādam ca paṭhitva tṛitīyā brīhatī ca sam-
pādanīyā | ayam eva pragrathanaprakāra indra nediya ed ihity
atrāpi pragāthe yojanīyah || tāv etau pragāthau punarādāyam punaḥ-
punaḥ paṭhitam eva pādam ādāyādāya śasyete | sāmagais tu mā-
dhyamdinapavamāne pragāthāv etāv astutau | tair astutayor hotrā
śāṣanam ayuktam | na hy atra kvacid api sāmagair astutam mantra-
jātam punaḥ-punar ādāya śasyamānam drīṣṭam | evam sati kasmāt
kāraṇād astutayor atra śāṣanam iti codyavādina āhuh || etac codyam
anāsthāya paribhram anukṭvaiva codyantaram udbhāvayati |

4. pavamānoktham | marutvatīyaśāstram yad asti tad etat
pavamānoktham mādhyamdinapavamānasambandhi śāstram | atra mā-
dhyamdinapavamānasatotra uccā te jātam andhāsa ityādiṣu abhāṣa
gāyatrīṣu prathamam stuvate | tataḥ punaḥ sometyādiṣu abhāṣa
brīhatīṣu stuvate | yady api dvṛicātmakāḥ pragāthas tathāpi pūrvok-
tanyāyena pragrathya tistro brīhatīyah sampādanīyah | tēsu ca rau-
ravasāma prāg udgātavyam tata upari yaudhājayaśāma gātavyam |
evam sati tistro brīhatīyah sāmadvayartham dvir āvartīyamānāḥ abhāṣa
sampadyante | tathā pra tu dravetyādiṣu tistīṣu trīṣṭupen stuvate |

evam sati sa esha mādhyamdinapavamānas trichanda bhavati | gāya-
tribhīhatitriṣṭubhūpāṇaṁ trayāṇaṁ chandasāṁ sadbhavāt | tathā sa
pavamānaḥ pañcadaśastomopetaḥ | tasya ca stomasya prakāśaḥ Cha-
ndogabrāhmaṇa evaṁ āmāyate | pañcabhyo himkaroti sa triṣibhiḥ
sa ekayā sa ekayā | pañcabhyo himkaroti sa ekayā sa ekayā sa triṣibhiḥ (Tāṇḍya
2, 4, 1) iti | asyāyam arthaḥ | tricitmakam ekaṁ sūktam trir āvarta-
niyam | tatra prathamāvrīttau prathamāyā rīcas trir abhyāso vidhe-
yaḥ | dvitīyāvrīttau madhyamāyāḥ | tritīyāvrīttan caramāyāḥ | evaṁ
pratiśama sāvritābhiḥ pañcadaśabhir rīgabhir upetatvāt pañcadaśa-
stoma iti || evaṁ saty atra codyavādina āhuḥ | he hotas ta esha ya-
thoktalakṣhaṇaḥ pavamānaḥ katham marutvatīyaśastrenānuṣasto bha-
vati | anusāṁsanam os nyāyāyam | yathā vāva stotram evaṁ śāstram
iti nyāyāt | ato 'tra stotraśāstrayor vnilakṣhaṇyam ayuktam iti codya-
ntaram || tatra dvitīyasya codyasya tāvad uttaram darśayati |

5. ye eva | a tvā ratham ity asmin marutvatīyaśāstrasya prati-
padrūpe trice prathamā rīg anusṭup | ye evottare pratipadaḥ prati-
padrūpe dve rīcau gāyatrīyau vidyete yaś cānya idaṁ vāso sutam
andha ity apucarākhyas trico gāyatraḥ | etābhir eva pañcabhir gāya-
tribhir asya hotuḥ pavamānastotragatā gāyatrīyo 'nuṣastā bhavanti |
indra nedīya iti yo 'yam iudranihavaḥ pragātho yaś ca pra nūnam
brahmaṇas patir iti brāhmaṇaspatyaḥ pragāthaḥ | etābhyām uttarā-
bhyām pavamānastotragatā bhrīhatīyo 'nuṣastā bhavanti | pragrathanena
bhrīhatīśampādanasyobhayatra samānavāt | yatra triṣṭubhām anu-
ṣāṁsanam tad upariśiṭāś abhidhāsyate || atha prasaṅgāt prathama-
codyasyāpi parihāram darśayan punaḥ-punarādānasyopayogam da-
rśayati |

6. tāsu vā etāsu | punānaḥ somety asmin pragāthe yā bhrīha-
tyaḥ pragrathanena sampādītās tāsv evaitāsu bhrīhatīṣu rauravākhyena
yaudhājayaḥkhyena ca sāmnaḥ punaḥ-punaḥ paṭhitam eva pādam ādāya
stuvate | tasmād etāv indranihavaḥbrāhmaṇaspatyaḥpragāthau sāmagair
astutāv api santau hotā punaḥ-punaḥ paṭhitam eva pādam ādāya śa-
syete | tathā ca saty ayam hotā svakīyena śāstreṇa stotram anuga-
chati || idāṇiṁ triṣṭubhām anuṣāṁsanam darśayati |

7. ye eva triṣṭubhau | yathā sāmīdhenīṣu prakṣhipyamāṇa-
nām rīcām dhāyeyeti samjñā | evam atrāpi | tathā saty agnir netā
bhaga iva kṣittinām ity eka dhāyā, tvam soma kratubhir ity aparā |
ye eva triṣṭupchandaske dhāyē vidyete yac ca triṣṭupchandasakam
janiṣṭhā ugra ityādikam nividdhānam sūktam | nividdam padāni dhi-
yante prakṣhipyante yasmin sūkte tan nividdhānam | tābhir eva sū-
ktagatābhir dhāyāśahitābhis triṣṭubhbhir asya hotuḥ stotragatās tri-
ṣṭubho 'nuṣastā bhavanti |

18.

1. dhāyāḥ | marutvatīyaṣāstre prakṣhepanīyaḥ pīco vidhatte | dhāyāḥ etc.

agnir netety eka | tvam soma kratubhir iti dvitīya | pinvanty apa iti tritīya | tathā saṁset |

9. tad dhaika | tad dha tatraiva tritīyadhāyāvishaye kecid evam shuḥ | tām vo mahā maruta ity etām vaiśṇavīm tritīyām dhāyāḥ saṁset | na tu pinvanty apa ity etām |

18. vṛiṣṭīvani | atra pinvanty apa iti padam śrūyate | tat secanārtham | pivi secana ity asmād dhator utpannatvāt | ata idam padam vṛiṣṭīvani | vṛiṣṭīsambhajanakāritya arthah | pinvanty apo maruta ity atra maruta iti padam mārutam Marutām vācakaṁ padam | tad api vṛiṣṭīyanukūlam | parovātasya vṛiṣṭīyāṅgatvāt | atyaṁ na mibe vi nayanti vājinam iti tritīyapāde vinītavat padam asti | vinayantīty asya nayatidhātūjanyatvāt | tena ca vinayena vṛiṣṭīpātānam lakṣyate | kimca yad vinītavat padam tad vikrāntavad ity amuṁ artham ācāṣṭe | dhātūnam anekārthatvāt | tathā sati yad vikrāntavat padam tad vaiśṇavam | vishṇusambandhi | idam vishṇur vi cakrama iti śrūtyantarāt | tathā sati vaiśṇavyās tritīyasya upasadaḥ sambaddham api bhavattīty arthah | tasminn eva tritīyapāde vājinam iti padam vidyate | tatrendro vājiṣabdārthah | vṛiṣṭīdvarāṇnapradātvena vājo 'nam aśyāsītīti vaktuṁ śakyatvāt | uktena prakāreṇa tasyām evaitasyām pinvanty apa ity pīco catvāri padāni vṛiṣṭī anukūlāni vṛiṣṭīvani mārutām vaiśṇavam aindram ceti | tasmād atra pūrvo ktadosho nāstīty arthah |

14. sa vā eṣhā | yeyam pinvanty apa ity pīg asti saishaiva tritīyasavanabhājanā | jagatichandaskatvāj jagatasya tritīyasavanasya योग्या | tādṛiṣṭī sati boṭrā madhyamdine aśyate | tasmād eva kāraṇād idam loke dṛiṣyate | aśyamkāle goṣṭhe vraje ye paśavas tisthānti te aśyamgoṣṭhāḥ | bharatānām pītviṣām paśavas tādṛiṣṭīḥ santo madhyamdine saṁgavinīm saṁgavakālayogyām aślām āyanti | prāpnuvanti | ye paśavaḥ keḥīram dubanti te aśyam grīhe saṁgachanti | ye tu na dubanti te aśyam vraja eva nivasanti | ubhayavidhā api te madhyāhnakāle gharṁakālinasamṭāpanivāṇāya nirmītam saṁgavakālayogyām aślām āgachanti | tad etan madhyāhnapāṭhanimītam iti |

19.

1. marutvatīyam | yasmin pragāthe Marutaḥ śrūyante so 'yam marutvatīyaḥ pragāthah | pra va indrāya maruto brahmārcatety asmin pragāthe Marutaḥ śrūyante | tam imaṁ saṁset | paśūnam pravaraparābhītye 'py arāṇye saṁcārakāle vāyavo 'nugrihya na tām bādhante | tatsambandhau Marutām paśutvam |

5. tasyārdhaḥ | tasya sūktasya sambandhinīshv rikshu bhāgadvayam kṛtvā dvayor bhāgayor madhya indro marutvān ity etam nividaṁ prakshipet | nanv etasminn ekādaśarce sūkte samabhāgo na sambhavatīti cet | tarhi prathamabhāge kāmpeid adhikam śastvā tata urdhvam prakshipet | ekam bhūyasīshu ¹⁾ sastvety uktatvāt |

7. svargasya | yeyam nivida asti tad etat svargākramapam | sopānasthāntyam | tasmād yathā loke sopānārohaṇe ārameṇa punaḥ-punaḥ evāsam karoti tadanukūṛiṇam svaram kṛtvā tathaiḥ paṭhet | evampāṭhe saty asya yajamānasya yāḥ pumān priyaḥ syāt sa pumān enam yajamānam upaiva samīpa eva nigrihṭta | svikuryāt || iti nu esha eva prayogaḥ svargakāmasyāvagantavyaḥ | vakehyamānaprayogeṇa sāmukāryaparihārāya svargakāmasyety uktiḥ |

8. yāḥ kāmayeta | kshatriyajātyā vaiśyajāter vadhaṁ kāmāyamāno yajamāno nivida sūktam trir viśanset | tad uktam bhavati | sūktasyādau madhye cānte ca nividaṁ dadhyāt | tad uktam sūktavichedakam śānsanam iti |

10. ya u kāmayeta | yas tu hotā enam yajamānam ubhayataḥ pūrvottarabhāgayor sambandhinīr viśaḥ prajāḥ paryavachinadāni parito vichinnāḥ karavānti kāmayeta | evasmāt pūrvabhāvinyāḥ pitṛipitṛivyaṁtulādayo yāḥ prajāḥ, svayottarabhāvinyāḥ putrajāmatrādayo yāḥ prajāḥ tāsām sarvāsām avachedaṁ karavānty arthaḥ | yadva | ubhayato matrīpakṣe pitṛipakṣe ca vidyamānānām prajñānām avachedaṁ virodhaṁ karavānty evaṁ yo hotā yajamānam dveṣṭi | sa hotā nividaṁ ubhayato nivida ādāv ante ca vyśhvayita | vividham śhvānam kuryāt | ādāv api śānsāvom ity etam śhvānamantram paṭhet ante 'pi tathā paṭhet ity arthaḥ | tathā saty enam yajamānam pūrvāparabhāgayor matrīpakṣapitṛipakṣayor ca prajābhiḥ sahavachinatti |

20.

1. atha haito | athanantarap tarhi tadā prabhrīty ete ha Maruta eva śastrabhāgiṇo 'bhūvann iti śeṣaḥ | tataḥ pūrvam madhyam-dinasavane nishkevalyanāmake śāstre kevalendradevatāke ubhe śāstuh | na tu tatra Marutān pravēṣa āstī | tasmād idānim pravēṣa indrakṛita upakāraḥ | Der Text besagt: "bisher waren diese beide śāstra ausschliesslich dem Indra angehörige gewesen", d. h. es war kein besonderes Marutvatīyāśāstra vorhanden.

2. marutvatīyam | Maruto 'sya santīti taiḥ sahito marutvān | tadyam graham adhvaryur grihṇāti | hotā pra va indraya brīhata ity etam marutvatīyam pragātham śānsati, janishṭhā ugra ityādikam

1) ekabhūyasāḥ, Āvalasyana 5, 14, 20.

marutvatīyam sūktam saṁsati, indro marutvān ityādikam marutvatīyam nividam sūkte prakshipati | grahagrahaṇādisūktasaṁsānānto marutsambaddha sa Marutam bhaktir bhāgaḥ |

21.

1. Indro vai | atha nishkevalyākhyam śāstram vidhātavyam | tasya cāyam saṁgrahaślokaḥ || stotre yo-yo 'nūrūpaḥ ca dhārya prāgṛthikam tathā | nividdhānīyasūktam ca nishkevalye prakīrtitam iti |

sa Prajāpatih | tataḥ Prajāpatir idam abravīt | mādiye mahatve tvayā svikṛite saty anantaram aham ko nāma bhaviṣyāmi | tata Indra idam abravīt | he Prajāpate svātmānam uddīśya nivedanena ka iti yad evaitad avocaḥ tad eva tvam bhaveti | tata ārabhya Ka ity etanmānavān Prajāpatir abhūt | etat kaśabdavācyaṭvam sarvatra prasiddham | ata eva śrutyantare pratigrahaṁantrabrahmaṇe evam āmnāyate | ka idam kasma adad ity āha | Prajāpatir vai kaḥ | Prajāpataya eva tad dadāti (Tb. 2, 2, 5, 1) iti | kaśabdasya sukhavācītvāt teṇa Prajāpater vyavahāre sati sukhi Prajāpatir ity uktam bhavati | prajāpatigatam mahattvam svikṛityendro yaśmān mahān abhavat tasmān mahendranāma sampannam | śrutyantare 'py etad āmnātam | Indro Vṛitram ahaṁ, tam devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tau mahendrasya mahendratvam (Ts. 6, 5, 5, 8) iti |

2. uddhāram | he devā uddhāram | utkarṣaṁ nimittikṛitya yaḥ puṁsaṁ pājaviśeṣo kriyate sampādyate so 'yam satkāra uddhārah | tam satkārabhāgam me madarthaṁ uddharata | prithak kurute | yathetyādinaḥ laukikadṛiṣṭānta ucyaṭe | yo vai bhavati yaḥ puṁsaṁ bhavaty aiśvaryam prāpuoti, yaḥ ca śreṣṭhātām vidyācārādiprajuktavaiśiṣṭyam ānute | sa prāptaiśvāryo viśiṣṭaḥ ca sarveṣāṁ madhye mahān bhavati | sa tādṛiṣaḥ puruṣa etarhy apidānīm api yathā viśiṣṭapūjarūpam bhāgam iccati tathāyam Indro 'pity adhyāhārah |

prīṣṭham | sāmānam madhye prīṣṭhastotranishpādakam brīhadrathamtaravairūpādikam | tato devā smaṁ Indrāya tam uddhāram mahendragrahaḍikam yajñād udaharan | tad etac chakṣāntare 'py āmnātam | sa etam mahendram uddhāram ud aharata Vṛitram batvānyāsu devatāsu adhi. yaṁ mahendro grihyata, uddhāram eva tam yajamāsa ud dharata 'nyāsu prajāsu adhi (Ts. 6, 5, 5, 8) iti |

4. tēn ikṣhataiva | anugrahadṛiṣṭyāvalokitavān eva |



1. vāvatā | madhyamajātīya | rājāṁ hi trividhāḥ stṛīyaḥ | ta-

trottamajāter mahishti nāma | madhyamajāter vāsteti | adhamajāteḥ parivṛiktī iti | ata evāsvamedhe 'śvam prati rājastriṇāṃ kartavyavi-
śeṣa etair nāmabhir āmnātāḥ | bhūr iti mahishti bhuva iti vāstā
suvar iti parivṛiktī (Tb. 3, 9, 4, 5) iti |

tasmāt striyaḥ | tasmā loka 'pi priyaḥ striyaḥ sarvaṃ ava-
gantavyaṃ vṛittāntaṃ patyāv avagantum ichante | yasmād viviktāva-
sare sarvaṃ avagantum suśakam | tasmād u tasmād eva krapāt
priyā stry anurātram rātrisamaye viviktavelāyāṃ patyau sarvaṃ ava-
gantum ichate |

6. tasmāt | yasmād vāstāyāḥ sambandhaḥ kṛitah | tasmāt kṛ-
rapād yad vāṇṇety eśāpy ṛiṇ nishkevalyaśastre dhāyāśvina śa-
ñsanīyā |

7. senā | pūrvaśrāsyendrasya priyā jāyā vāstā Prāsaba nāmeti
yeyam ukta seyaṃ lokavyavahāre senā vai yuddhārthodyatasenārū-
poṇa vartate | indrajāyāyāḥ senābhimanitvat | tac ca śākhantare sam-
āmuṣtam | Indrāṇi vai senāyai devatā (Ta. 2, 2, 8, 1) iti | Ko nāma
Ka ity anena nāmnā yuktah Prajāpatis tasyā Indrajāyāyāḥ āvaśuraḥ |
Prajāpater indropādakatvat | tathā cānyatra śrūyate | Prajāpatir In-
dram aśrijatānujāvarāṃ devānāṃ (Tb. 2, 2, 10, 1) iti | tat tathā sati
jasya laukikasya puruṣasya yuddhārthino yā svaktiā senā jayaty iti
kāmo bhavati | etasmin kāme sati sa pumāns tasyāḥ svaktiāyāḥ śe-
nāyā ardhāt tishṭhann ardhabhāge 'ūte bhūmāv avasthitah kimcit
trīṇaṃ madhya ādaya mūlato 'grata ubhayataḥ parichidyetarāṃ pa-
rakīyāṃ senāṃ abhilakṣhyāsyet | bhāgavat kṣhipet | tatṛāyaṃ mantrah |
Prāsabe Kaḥ tvā paśyati | he prāsabhkhyā indrajāye Kaḥ Prajāpatis
tvadiyaḥ āvaśuras tvāṃ cakohuḥ paśyati | anena mantreṇa trīṇe
kṣhipte sati parasenāyā bhāge dṛiṣṭānta ucyate | tat tasmān viva-
kṣhitārthe yathāivādo nidarṇanam bhavati tathā kathayāmaḥ | anu-
cānāṃ ācānāṃ vā griheṣu yuvatīḥ snuṣā āvaśuraṃ dṛiṣṭvā tasmā
lajjamānā lajjāṃ prāpnuvati nilīyamānā vāstrāvagunṭhanabastādya-
ngasamkocena tirohiteva sati yathā grihābhyantaram āgachati | evam
eva sā paraktiā senābhimantritatrīṇarupāstraprakṣhepoṇa bhajyamānā
sati tatratatrāranyaparvatādiṣu nilīyamānā tirohita sati svakiyaṃ
deśam eti | kutṛāyaṃ itarasenābhāga ity āṇkya yatnāivam ityādicā
pūrvokta evārthaḥ spāṣṭikṛitah |

8. virāḍ yajyastu | tato devās trayāstriṇāḍakṣharāṃ virāṭ-
chandaskāṃ pibā somam ity etāṃ yajyāṃ prārthitavantaḥ || yady apy
asya yajyāyāḥ trayāstriṇāḍ akṣharāṇi śakṣhā na dṛiṣyante tathāpi
samyogakṣharādivibhāgena samkhyā pūrāṇīyā |

10. avirāja | hoṭa virāḍvyatiriktagayatrīḍichandoyuktāṃ yā-
jyāṃ paṭhitvā tadante vashaṭkuryāt |

23.

1. tisribhiḥ stuvanti | yasmāt samyogāḥ sambhūtas tasmāt
sāma yuktabhis. tisribhir rigbhiḥ sāmagāḥ stuvanti | yajñe stotraṃ
kurvanti | tasyaiva vyākhyānam tisribhir udgāyantīti | audgātram
karma kurvantiṭy arthaḥ | ata eva śakṣāntare ṛḍyate | ekaṃ sāma
trīce kriyate stotriyam iti | yady api chandaḥsāmanāmake grantha
ekasyām rici sāmotpannaṃ tathāpy uttarakhye grantha āmnāteshu
trīceshu prayogakāle sāma gātavyam | tatra prathamasyām rici yoni-
rūpsyām yat sāmotpannaṃ chandaḥsāmagranthe samāmnātam tad
avalokya tatsādṛṣyena dvitīyatṛitīyayor ricor gānam samūhanīyam |
etaḍ api śakṣāntare vibitam | yad yonyām tad uttarayor gāyatīti |
tasmād audgātram karma tisribhir nishpadyate |

2. sāmānā bhavati | riksāmāyor ekatvaveditā yāḥ sa sarvair
abhyarhitaiḥ sadṛṣo bhavati |

3. yo vai | yāḥ pumān bhūtim aiśvaryam prapnoti yaḥ ca
vidyavṛittābhyām śreshṭhatvam prapnoti sa sarvo 'pi sāmānā bhavati |
sarveshu svakīyatvabuddhyā samadṛṣiṣṭir bhavati | anyathā sarve
janāḥ tam aśmānyāḥ pakṣhapātīti nindanti |

4. te vai | ta eva vakāhyamānāḥ śastrāvayavāḥ pañcasam-
khyāḥ anyat prithag eva sastrarūpam bhūtvā vartante | tathā himk-
ṛādayaḥ pañca sāmānā vaiśvadevāvayavā anyat prithag eva sāmāsva-
rūpam bhūtvā vartante | te ca śastrasāmāni svasvāvayavopete ubhe
kalpetām | svavyāpārasamarthe bhavataḥ | āhāvāḥ ṣoṣaṣṭom iti
mantrāḥ | stotriye trīce prathamamadhyamottamāḥ tīra rīcāḥ | yajña-
nte pāṭhitavyo vashaṭkārah | tad etaḥ pañcakam śastrasvarūpam |
udgātrā pāṭhitavyaḥ sāmna ādau him ity evaṃ ṣaḍdo himkārah |
prastotrā gātavyaḥ sāmāvayavāḥ prastāvāḥ | udgātrā gātavya udgi-
thāḥ | pratihartrā gātavyaḥ pratihārāḥ | ante sarvair gātavyo bhāgo
nidhanam | tad etaḥ pañcakam stotrasvarūpam | ataḥ sāmāśṛṣyena
nishkevalyaśastram prapastam |

7. ātmā vai | yena trīcena sāmagāḥ stuvanti sa stotriyas trīco
nishkevalyaśastrasya prārambhe ṣaṣṭānīyah | sa cātma vai grihaṣtha-
sthānīya eva | stotriyam trīcam anu dvitīyo yas trīcāḥ śasyate so
'yam anurūpāḥ | sa ca prajā putrapautrādīsthānīyah | yeyam dhāryā
śastro prakṣhepapiyā sa patuṣṭhānīyah | yāḥ pragāthāḥ sa paṣuṣṭhā-
nīyah | yan nividhānīyam sūktam tad grihaṣṭhānīyam |

24.

1. stotriyam | abhi tvā gura nonuma ity asmin pragāthe
trīcam sampādya sāmagāḥ stuvanti | so 'yam stotriyah | tam ādau
ṣaṣṭet |

2. madhyamāya | atyuccatvam atinicatvam ca yaśyām vāci
nāsti sē madhyamā | yāvats dhvaninā devayajanadeśasthāḥ śṛṇvanti,
na tādābhirdeśasthās, tāvantam dhvanim kuryāt |

3. anurūpam | stotriyeṇa sadṛṣas trico 'nurupab | sa cātra-
bhi tvā pūrvapitaya indra stomebhir ayava ity eṣa pragāthah |
ubhayoḥ pragāthayoḥ samānachandastvāt samānadevatākatvāc cānu-
rūpatvam |

5. dhāyyām | tato yad vāvanety etasya dhāyyasyaḥ saṁśanam
vidhatte |

7. aprativādinī | patyuh pratikulam vadatīti prativādinī |
tadviparyayeṇanukūlavādinī bhavati || piba sutasya rasina ity etam
pragātham vidhatte | pragātham etc.

13. pratishṭhitatamāya | drutavilambitavṛtadidosharahitaya
śrīvyena dhvaninopetayā vāci |

25.

1. Sauparṇam | tasmād etat somāharanapratipādam gra-
nithajātam Sauparṇam akhyānam iti paursānikā akhyānavidaḥ katha-
yanti |

2. jāgataḥ hi | na ca dikṣātapasor jagatyā samānitayoḥ satoh
paṣūnām tadubhayakārapatvam katham iti saṁkanyam | paṣūnām
jāgatatvena jagatīdvāḥ dikṣāsambandhasambhavāt | jāgatatvam ka-
tham iti cet | jagatyā paṣūnām ānītatvād iti drashtavyam | ata eva
rākhaṇāre jagatim prakṛityaivam āmnātam | sē paśubhiḥ ca dikṣaya
cāgachāt, tasmāj jagatī chandasām pasavyatamā, tasmād uttamā, ta-
smāt paṣumantam dikṣhopa namati (Ts. 6, 1, 6, 2) iti |

3. trishṭubho loka | ethane |

26.

1. preti | praśabda eko mantraḥ | āśabda dvitīyo mantraḥ |
tadubhayapradarṣanārtham itīśabdadvayam | ubhayasamuocayārtham
cakṛādvayam | kṣhemena somam prāpnuhi punar api kṣhemepāga-
chety ayam śāirvādo mantradvayasyārthah |

2. sē patitva | gūyatrī patitvotpātānena somam prāpya Ga-
ndharvān svānabhrājādīn somarakṣhakān āśphoṭanāyudhapradarṣanā-
dīn bhīṣhayitvā bhītyā teshv apasriteshu svayam pakṣhirūpā sati
svakīyābhyām padbhyām mukhena ca somam samyag grīhītavati |
svānabhrājādīnām somapālakatvam ādhvaryave somaprakaraṇe ma-
ntratadbrāhmaṇābhyām avagamyate | Svāna Bhrajāṅghāre Bambhāre
Hasta Suhasta Kṛiṣṇav, etc vāḥ somakrayapās tām rakṣadhvam
(Ts. 1, 2, 7) iti mantraḥ | Svāna Bhrajety ahaite vā āmnāmihi loka
somam arakṣhan (Ts. 6, 1, 10, 4) iti brāhmaṇam |

8. śalyakāḥ | tac ca nakham śalyako markataśarīraparimitaḥ
śalalyakhyo mṛiga śīti | yasya mṛigasya puchasamipe bahavo roma-
viśeṣāḥ pradeśaparimitāḥ tikṣṇāgrā lohamayā utpadyante sa śalya-
kāḥ | yasmād ayam nakhaḥ utpannas tasmāt sa nakham iva | ti-
kṣṇāgraromopetaḥ | tatra chinnaśarpadapradeśe yad vaśam medo
'aravat sś vaśa medhyā kacid aśa avyādipasushv śīti | tasmād gāya-
tryā utpannatvāt sś vaśa havir iva | devatāyogyam havir evāśīti | tac
ca haviṣṭvam śakṣāntare śrūyate | tām avim vaśam Ādityebhyaḥ
kāṁśyalabbhanta (Ts. 2, 1, 2, 3) iti | atha nakhachedanāya Gandha-
rvepa viśiṣṭo bāṇaḥ so 'pi nākhasaṁghaṭtanena kuṇṭhitāgro bahu-
dhā bhagno bhūmau patitaḥ | tasya bāṇasya yāḥ śalyāḥ kṛiṣṇāyasa-
nirmīto bāṇāgre sthāpitaḥ | tasya ca śalyasya yad anikam mukham
saṁghaṭtanena kuṇṭhitaḥ śīti | so 'yam śalyatadanikobhayātmako
bāṇabhāgo nirdaṇṭi daṇṭasāsamārthaḥ sarpo 'bhavat | jalamedhye
saṁparcato dundubhākhyasya sarpasya viśarahitatvād daṇṭasāsa-
mrthyam nāsti | tasya kuṇṭhitāgrasya lohasya yo 'yam saho vegas ta-
smāt sahaso bāṇavegāt svaja ubhayataḥśīrāḥ sarpo 'bhavat | tasya
bāṇasya mūle yāni pāpāni kankapatrāṇi te manthāvalā abhavan | ye
jīvaṁśeṣā vṛikhaśāśkhāsv adhomukhā avalambante te manthāvalāḥ |
tasmin bāṇe yāni snāvāni patrabandhanārthāḥ snāyuvīṣeṣāḥ te ga-
ṇḍupadā abhavan | avasārādīsthaneshu ye sarpavaj jāyante te gaṇḍu-
padāḥ | tasmin bāṇe yat tejanam lohapatravatyatiriktam kashṭham so
'ndhābir abhavat | dṛiṣṭīrahitaḥ sarpo 'bhūt |

27.

1. samāvajjāmbhyām | jāmiśabdo jātivāci | tulyajātibhyām
ity arthaḥ |

2. pūrvaśbhyām, savanaśbhyām | ayam arthaḥ sarvo 'pi śa-
khāntare saṁgrihyāmnātaḥ | brahmavedīno vadanti: kasmāt satyād
gāyatrī kanīṣṭhā chandasāṁ satī yajñamukham parīṣyati. yad eva-
daḥ somam āharat, tasmād yajñamukham pary āti, tasmāt tejārvina-
tama. padbhyām dve savane samagrihṇān, mukhenaikam. yāni mu-
khena samagrihṇāt tad adhayat, tasmād dve savane śukravati: prā-
tahaśavānam ca mādhyamdinam ca. tasmāt tṛitīyasavane rītiṣṭham abhi-
śruvanti. dhītam iva hi manyanta. āsīram ava nayati saśukratvāya
(Ts. 3, 1, 6, 3) iti |

28.

8. etad vai tat | ko 'sau gāyatrī labdho bhāga iti | sa ucyate |
marutvatīyasya śastrasyottare pratipadau | a tvā ratham ity asmīn
prārambharūpe tṛice prathamāya uttare ye dve pīcau pratipadau prā-
rambharūpe vidyete | yaḥ ca idaṁ vaso sutam ity anucaratūpas tṛi-

caḥ | tad evaitad rikpāṇīcakam mādhyamdināsavane gāyatrīyai trīṣṭubhā dattam | tās ca pañcarco gāyatrīchandaśākāḥ | tato gāyatrīpraveśāt s̥ trīṣṭub ekādaśakṣarā bhūtvā mādhyamdināsavanaprayogam udayachāt | niravahāt | Vgl. 8, 17, 5.

29.

1. te devāḥ | evaṃ tēvat tṛtīyasavanam avatārayitum somāharāṇakathā varṇitā | atha tṛtīyasavanam ucyate | tatra vaiṣvadevāgnimārutayoh kliptiḥ saṃgrihyate || syād vaiṣvadeve Savituh punas tu dyāvāprithivīyārbbhavavaiṣvadevikā | vaiṣvānariyam Maruṭam ca śāśnanam syur jātavedasyam ihāgnimārute || tṛtīyasavanasyādāv adityagraham vidhatte | te devā etc.

4. ta Ādityāḥ | vaiṣvadevāśāstrasya tat savitur vṛntimaha ity eśā savitridevatāḥ pratipat prārambharūpā kartavyā, damūnā deva ityādika grahasya yājña | s̥ ca saṃhitāyam anāmnāstatvāt Sātrakāreṇa (5, 18, 2) pāṭhitā | tasyām ca amadann enam iṣṭāya iti madidhātuh prayuktāḥ | tasmād iyam madvatī |

5. pibavat | savitā devaḥ somam pibatv ity etan nivida śdau prayujyamānam padam pibavat padam | tathante prayujyamānam savitā deva iha śravat iha somasya matsad iti madvat padam apy udāharāṇīyam | tayor ubhayoh padayoh savanadvayārūpayor vilakṣhaṇatvāt Savituh pānam iti vilakṣhanam iti drashtavyam |

atha tasmin vaiṣvadevāśāstra ekayā ca daśabhiḥ ca svabhūta ity etām vāyudevatāḥ pīcam vidhatte | bahvyaḥ etc.

30.

1. ārbhavam | pra dyāvā yajñāḥ prithivī rītārīdhety etad dyāvāprithivīyam sūktam takṣhaṇ ratham suvṛitam ity etad ārbhavam sūktam vidhatte | ārbhavam etc.

2. tebhyaḥ prātāḥsavane | sa Prajāpatir anyā devatāḥ ca tebhya Rībhūbhyaḥ prātāḥsavane vāci kalpayishan | somapānam kalpayitum aīchan |

3. anirukte | niḥśeṣeṇokto devo niruktaḥ | tadṛiṣo yayor dhāyyayor nāsti te anirukte | na khalv anayor rīcor īdṛiṣo deva iti śāśnā nirṇetum śakyate |

tasmād u śreṣṭhī | tasmād u tasmād eva kāraṇāḥ loke 'pi śreṣṭhī kaścid dhanapatiḥ yam svakṛtyam bhṛityam itarair ananṅikṛitām api sarvebhya rocayitum kāmayate tam bhṛityam ācārahnam pātre pratigrahaḥyogyāsthāne balāt sarvebhya rocayaty eva |

4. tebhya vai | agnivasvādāyo devāḥ tebhya Rībhūbhya 'paiva svayam apagatā eva santo 'bībhateantaiva | manasi bībhataḥ kṛitavantaḥ | kasmāt kāraṇād iti | tad ucyate | manushyagandhād iti | etc

manushya asmatpauktiyogyā na bhavanti saṅkayety arthaḥ | bibha-
tsām prāpyaite vakshyamāṇe dve dhāyē antaradadhata | Ribhupām
agnyādinām ca madhye 'ntardhanam vyavadhanam akurvata | ke te
dhāyē iti | ucyate | yebhyo mata madhumad ity eka | eva pitre vi-
śvadevāyety aparā | ayam vena ity etasmāt pūrvam etad ubhayam
cāśved ity arthaḥ |

31.

1. vaiśvadevam | atha viśvedevadevataḥkam ā no bhadrā ity
etat sūktam vidhatte |

2. tad ubhayataḥ | tathā saty aranyasthānyām dhāyām
ubhayataḥ paryābhavate | sāśvatom ity eśa mantrāḥ paryābhavāḥ |

6. havinaḥ | hotum kuśalāḥ puruṣaḥ |

18. diviḥ pacchaḥ | triḥ prathamām trir uttamām anvāheti vi-
dheḥ śarvatrikatvād aśyāḥ paridhāntītyāś trir āvrittiḥ prāpta | tatra
dvayor āvrittyor pacchaḥ śāśet | ekaikasmin pade 'vasyāvasyā sa-
śanām kuryāt | tatra pādānām catuṣṭāyena paśusāmyāt paśuprāptir
bhavati | tritīyasyām āvrittv ardharcasāḥ śāśet | ardharcā 'vasyā
pāthēd ity arthaḥ |

32.

1. āgneyi | saumyacaror ubhayato ghritasādhyau dvau yagav
anushṭheyau | tatrāgnidevataḥka viśvadevataḥka ceti dve yāyē | ghri-
tāhavāno ghritapriṣṭho agnir ity āgneyi prathamā yāyā | uru vi-
śhno vi kramasveti vaiśhnavi dvitīyā ghritayāyā | asti kaścit soma-
devataḥka caruḥ | tasya tvam someti saumi yāyā | tatra pitribhiḥ
samvidāna iti arutatvād iyam pitrimati | tāṃ yāyām saumyacarau
pāthet | tasya caror purastād āgneyayāyayā ghritayagāḥ | tad yāyā-
dvayam āvalāyanena (5, 19, 3) pāthitam |

2. ghnanti | pitvijāḥ somam abhishnuvantīti yad asti so 'yam
somasya vadha eva | tatra yaḥ saumyaḥ carur aśty, etāṃ saumyaca-
rurūpām tasya mṛitasya somasyānustaraṇīm kurvanti | mṛitasya di-
kshitasya dahanakāle kāmoid vṛiddhām gām hatvā dikshitāvayaveshu
gor avayavān avasthāpya dahet | seyam gaur mṛitam dikshitam anu
mṛitatvād dhinsitatvāc cānustaraṇīty ucyate | yasmat sā pitribhyo
yogyā tasmāt pitrimatyā yāyayā saumyayāgasya havir yajet |

5. pratigrihya | hutaśeṣam saumyam carum adhvaryuḥ da-
ttam hotā pratigrihya carumadhye sikte bahule ghṛite chandogeḥbhyā
udgātṛibhyāḥ svayam pūrvabhāvi saṃ svaktīyām dehachāyam ave-
ksheta |

33.

1. eśa devaḥ | eśa iti hastena pradārāya Rudro 'bhidyate |

tat tasmād eva kārāṇād asya Rudrasya ita lokaprasiddham bhūta-
bhogetam nāma sampannam | Bhūtapatir iti bhūtavan nāma |

84.

1. yad dvitīyam | dvitīyam yat piṇḍarūpam asti tad īśhir
Bhṛigur abhavat | tam Bhṛigum Varuṇo nyagrihnita | nigrihya sva-
putratvena evikritavān | tasmāt sa Bhṛigur Varuṇir ity ucyate | Va-
runasyāpatyam Varuṇiḥ | etad evābhipretya Taittirīya āmananti |
Bhṛigur vai Varuṇir Varuṇam pitaram upasasāra (Taittirīyopaniṣad
3, 1) iti |

2. parushyam | atagnisthāne yad bhasmasti tat parushyam
parushaśarīrajātam bhūtvā vyasarpat | vividham aranyādāv agachat |

3. vāstuham | vāstau yajñabhūman hnam yad dravyam asti
tat sarvam mameti śrutyantare 'pi prasiddham | tathā ca Taittirīya
rudravākyam āmananti | yad yajñavāstau hiyate mama vai tad (Ts.
3, 1, 9, 5) iti |

8. so anirukta | Meine Verbesserung für so nirukta aller
Handschriften. so sāpy īg anirukta rudravācakapadābhavād aspa-
śhādevatāka | tata eva raudri rudradevatāka saty api ghorārthava-
cakarudrapadābhavād iyaṁ śānta | tam śāntet |

85.

1. vaiśvānariyeṇa | atha vaiśvānariya prithupājase vipa ity
anena sūktenāgnimārūtaśāstrasya prārambham vidhatte | vaiśvānari-
yeṇa etc.

8. adhiyan | śāśanakāle pramādikasya varṣādiloparūpasya pa-
rādhasya pratikāram darśayati |

adhiyan adhiyāṇaḥ śāśanam kurvan hots yady upahanyād upa-
ghātam varṣalopam kuryāt | tadāntim anyam kancit puruṣam viva-
ktāram vivicya vaktum samartham icchet | samīpe 'vasthāpayet | tadā-
nim tam eva puruṣam aparādhataraṇopāyam setum kṛtvā tam apa-
rādham ullāṅghayati || ayam pakṣo 'nukalpah | mukhyapakṣam da-
śayati |

4. tasmāt | yasmāt pramādam kṛtvā vivakṛtipuruṣasampāda-
nam na mukhyam | tasmād-āgnimārūte śāstre na vyucyam | na pa-
ścād vivaktavyam | kiṃtu prathamam eva vivakta vivicya vaktum
samartho hotaishṭavyah | prayatnena sampādaniyah || atha pratva-
khasaḥ pratavasa ity etan maruddevatakam sūktam vidhatte | mā-
rutam etc.

6. yajñs-yajña va ity ekaḥ pragāthah | devo va iti dvitīyah |
tatra prathamē pragāthe tricaḥ sampadyate | so 'yam stotriyah | ta-
smiṇs trice sāmagaiḥ stāyamānatvāt | ata evāsau dvayor madhye pra-

thamabhāvitvād yonir ity ucyate | dvitīyapragatthe samutpannas trico
'nurupah | yādriṣaḥ stotriyas tādriṣam anurūpatvam | tad etad ubha-
yam śāstramādhye śānsanīyam | na tu śāstrāntareshv iva stotriyānu-
rupayor idau śānsanīyam |

36.

1. jātavedasyam | atha pra tavyasām ity etaj jātavedodeva-
tākam sūktam vidhatte |

4. tasmāt tat | yasmeḍ apohiṣṭhīyam tpaśamanakāraṇam |
tasmāt tac chamayateva hotra śānsanīyam | yathā vahnir samayan
puruṣaḥ śanaiḥ-śanaiḥ krameṇa jalam siṣcati | evam anenāpi śanaiḥ
śānsanam kartavyam | tataḥ sa Prajāpatiḥ tāt prajā adbhīr abhihi-
cya nija eva svaktyā eva tāt prajā ity amanyata | syāṣabdes taccha-
bdaparyāyāḥ | ekavacanānto 'pi bahuvacanāntatvena pariṇamayita-
vyaḥ | tathā sati tāt prajā ity uktam bhavati | tasmāc chanaiḥśānsa-
nena śāstrasya svaktyatvam sampadyata ity arthah |

5. tāsū vai | uta no 'hir budhnya ity asya rīcaḥ śānsanam ta-
ddevatastutidvareṇonayati | tāsū etc.

37.

1. devānām | atha devānām patnīr uṣatīr avantu na ity ri-
gdvayam devapatnīdevatākam vidhatte | devānām etc.

6. Rākām | rākām aham ity riḡdvayam vidhatte |
devatāvācirākāśabdena tadabhidhāyiny riḡ abhidhīyate | tām śa-
neet | puruṣasya śiṣṇe 'dhi śiṣṇasyopari sthita gudabilaparyantam
yaishā sevanti etacchabdopasthapadābhidhīyā sirāsti | tām sirām rā-
kākhya devatā sīvyati | dṛiḍhabaddhām karoti |

8. Pāvīravīm | pāvīravī kanyety etām rīcam vidhatte |

9. tad āhuḥ | imam yama prastaram ity eṣā yamadevatāka-
tvād yāmya | ud Iratām avara ity eṣā pīṛidevatākatvāt pīṛya |

12. ud Iratām | atha tīraḥ pīṛidevatāka rīco vidhatte |
ud etc.

19. vyāhavam | tatra prithak-prithag āhava eva siddhāntah |
tatreyam upapattih | pīṛiyajñasya yad āgam asamsthitam eva va-
rtate 'samāptam tīṣṭhāti tad āgam sādhu | samāptam kartavyam |
yo hota prithagāhavam kṛtvā śānsaty eṣa hota pūrvam asamsthi-
tam asamāptam pīṛiyajñam samasthāpayati |

38.

1. svādush kila | atha cātara rīco vidhatte | svādush kila etc.
anupānīyāḥ | bhojansd urdhvam yat pānam tat paśasdbhavi-
tvād anupānam | tatethānīya eta rīcaḥ |

2. mādhyantīva | etacchaṣṇanakāle 'dhvaryoḥ pratigaramantre viṣeṣham vidhatte |

tasminn anupānīyānām pīcāp ṣaṣṇanakāle hotuḥ ṣaṣṇanam sru-
tvā devatāḥ sarvā mādhyantīva vai | sarvathā hrishyanty eva | tasmāt
kāraṇād etāṣv pīkṣhu ṣaṣyamāṇāṣv adhvaryuṇā madvat pratigīryam |
madidhātuyuktam pratigaraṇam pāthanīyam | madāmōdaivety ayam
madidhātuyuktāḥ pratigaraṇamantrāḥ |

3. yayo ojaś | Āvalāyana 5, 20, 6.

39.

4. sū vā eśā | yo 'yam pūrvokto 'gnisṭomo 'stī sū vā eśā
gāyatrī eva | agnisṭomagāyatrīyoh saṃkhyāśāmyāt | gāyatrīgateshv
akṣhareshv yā saṃkhyā saivāgnisṭomagateshu stotraśāstreshu | tathā
hi | bahiṣṭapavamāno mādhyandīnapavamāna ārbhavaḥ pavamāna iti
trīṇi pavamānastotrāṇi | catvāry ājyastotrāṇi | catvāry priṣṭhasto-
trāṇi | ekam yajñāyājīryam stotram | evam etāni dvādaśa sampannāni |
ṣaṣṭrāṇy api tāvanty eva | ājyapraūge nishkevalye marutvatīye vaiśva-
devāgnimārute iti hotuḥ ṣaṣṭrāṇi śaṭ | tathā hotrakāṇām api śaṭ |
evam stotraśāstrasaṃkhyāyāgnisṭomasya gāyatrīrūpatvam |

40.

2. pākayajñāḥ | pākayajñāḥ ca saptaśaṃkhyakāḥ | hutāḥ pra-
huta śhutāḥ śulagavo baliharāṇam pratyavarohanam aṣṭakāhoma
iti | so 'yam sūtrāntarakāraṇasya '1) pakeṣāḥ | Āvalāyanas tu (Grihya-
sūtra 1, 1, 1) hutādīḥ trīṇi eva pākayajñān āho || te ca pākayajñā
ilāvidhāḥ | ilāsadriṣāḥ | idā khalu vai pākayajñāḥ (Ts. 1, 7, 1, 1) iti
śrutyantarāt |

3: śayamprataḥ | yathā pratidinam kāladvaye 'gnibotrahomas
tathā dīkṣhitasya kāladvaye keśirapāuarūpam vratādānam | Agnir
jyotir jyotir Agniḥ svāheti yathā svābākāreṇāgnibotrahomas tathā te
naḥ pāntu te no 'vantu tebhyo namaḥ tebhyāḥ svāḥ (Ts. 1, 2, 3, 1)
iti svābākāreṇa dīkṣhito vratapradānam ācarati |

7. payasā | darṣapūrṇamāsayor eva guṇavikṛitirūpāḥ kaścīd dā-
kṣhayaṃśkhyo yajñāḥ | tathā ca śākhāntare darṣapūrṇamāśasamnidhau
śrūyate | dākṣhayaṃpayajñena suvargakāmo yajeta (Ts. 2, 5, 5, 4) iti |
tasya ca pravargyasya ca keśiradravyeṇa sāmyam |

9. ilādadhāḥ | darṣapūrṇamāśavikṛitirūpa eva kaścīd ilādadha-
nāmako '1) yajño 'stī | ata evāpastambo darṣapūrṇamāśasamnidhāv

1) So Baudhāyana.

2) Von ilā und dadhi.

evam āha | etenēśādadhaḥ śrvaseniyajño vasishṭhayaājñāḥ saunakaya-
jñāḥ ca vyākhyāta itī | dadhigharmanāmakas tv agnisṭomagataḥ |
tayoṛ ubbayoṛ dadhidravyeṇa sāmīyam |

41.

1. itī nu | pūrvakhaṇḍoktaprakāreṇaiva purastād agnisṭomāt
prācīnasya karmajātasyāgnisṭomapraveṣa ukta itī śeshah | athānanta-
ram upariśṭād itareṣāṃ kratūṇāṃ tatpraveṣa ucyate | tatra yo 'yam
ukthyāḥ kratuḥ tasya pañcadaśasamkhyāḥkṇi stotrāṇi | agnisṭomavi-
kṛitatvāt tadityāṇi dvādaśa stotrāṇy atidiśyante | tata ūrdhvaṃ trīṇy
ukthasamjñāḥkṇi stotrāṇi | evaṃ pañcadaśa sampadyante | astreśhv
apy ayaṃ nyāyo yojyāḥ |

ukthyam apiyantaṃ | tam praviśantaṃ ukthyam anu vāja-
peyākhyo 'pi kratuṛ agnisṭomam apyeti | prāpnoti | sa bi vājapeyo
'tyukthyo bhavati | ukthyakhyam kratum atikramya vartamānatvāt |
ukthyo yāni pañcadaśa stotrāṇi tata ūrdhvaṃ vājapeye stotrādva-
yam | so 'yam ukthyātikramah | tasmād ukthyadvārā vājapeyasya
tatprāptiḥ |

2. dvādaśa | atirātrayāge dvādaśasamkhyāḥkṇi rātreḥ paryā-
yāḥ | te cāpastambenaiva spāṣṭikṛitāḥ | atirātram eva śoḍaśīnam
amī munayaḥ tatra trayodaśabhyāḥ camasagaṇebhyo rājanam abhi-
recayati | śoḍaśīnā pracarya rātriparyāyāḥ pracarati | hotṛica-
masamukhyāḥ prathamō gaṇo maitravarūpacamasamukhyo dvitīyo
brāhmaṇācchaṇsīcamasamukhyas tritīyo 'bhāvākhacamasamukhyas ca-
turthaḥ | prathamābhyāṃ gaṇābhyāṃ adhvaryuḥ caraty uttarābhyāṃ
pratiprasthātāḥ prathamāḥ paryāya evaṃ vibhito dvitīyas tritīyas
ceti || aśyāyam arthaḥ | atirātrakhyam kratum yadānutisṭhāti tada-
nīm codakaprāptam sarvam anuśṭhāyānāntaram sāmīkalo śoḍaśi-
grahasambandhinaḥ camasān purayitvā tata ūrdhvaṃ trayodaśacama-
sagaṇaparyāptam somam avasthāpya śoḍaśigrābapracāram kṛitvā
tata ūrdhvaṃ rātriparyāyāḥ pracaret | tesu paryāyeshu ca hotṛi-
camasam ādīm kṛitvā yaḥ camasagaṇaḥ pravartate so 'yam pratha-
mah | maitravarūpacamasasyāditve dvitīyas camasagaṇo bhavati |
brāhmaṇācchaṇsīcamasasyāditve tritīyas camasagaṇo bhavati | aśv-
vākacamasasyāditve caturthaḥ camasagaṇo bhavati | tesu caturēbu
gaṇeṣu prathamadvitīyābhyāṃ gaṇābhyāṃ adhvaryuṛ anutisṭheth |
tritīyacaturthābhyāṃ tu pratiprasthātānutisṭheth | evaṃ gaṇacatu-
śṭāyānuśṭhānam ekah paryāyo bhavati | punar api dvitīyātritīyapa-
ryāyau tathāivānuśṭhāyau | tesu paryāyeshu dvādaśa gaṇāḥ sampa-
dyante || etat sarvam abhipretya dvādaśa rātreḥ paryāyā ity uktam |
te sarve 'pi pañcadaśāḥ | tadyastotreshu trīcagatānāṃ pīcām āvṛitti-
viśeṣheṣa pañcadaśastomasāya sāmāgāḥ sampādītatvāt | pañcadaśa-

stomayukta dvādaśa paryāya ye santi teshu dvau-dvau paryāyan
sampadya militvā pañcadaśasamkhyāya dvirāvṛtityā trīṇśatsamkhyā-
yām te sarve paryavasyanti | kimca śhoḍaśastotre yat sāmāsti tad
ekaviṃśam bhavati | tadīyatricagatānām pīcām avṛtityā sāmagair eka-
viṃśastomasampādanāt | yo 'yam atirātras tasyante samdhir etannā-
makam stotram | tatra trivṛt stomah sāmagaiḥ paṭhyate | tasya ca
stomasya trishu triceshv avṛttirahiteshu nishpennatvād pīcām nava-
samkhyā sampadyate | ekaviṃśatisamkhyā navasamkhyā ca militvā
trīṇśatsamkhyā bhavati | anaya trīṇśatsamkhyāya pūrvoktatrīṇśatsam-
khyāya vā māsarātrisāmyaṁ māsaḥ sampadyate | māsadhetyādi
pūrvavad yojantīyam | evaṁ sati sampatsaradvārātirātro 'gnishṭomam
praviṣati | praviṣantam atirātram anu taddvāreṇāptoryāmo 'pi pravi-
ṣati | sa hy atirātram atilāngīya stotrādhikyena vartamānatvād atyati-
rātrah | ekonatrīṇśat stotrāny atirātre 'ptoryāme tu trayastriṇśad
ity adhikyam | ato 'tirātradvārāptoryāmasyāgnishṭome praveśah |

8. etad vai | etenaivoktaprakāreṇāgnishṭomasya pūrvabhāvina
ishṭyagnihotrādayo ye yajñakratavo, ye cottarabhāvina ukthyavāja-
peyādayo yajñakratavas te sarve 'gnishṭomam prāpnvanti |

4. tasya samastutasya | tasyāgnishṭomasyaodgātrībhiḥ sam-
stutasya stotriyāḥ stotrasambandhinya pīco navatyadhikam śatam
sampadyante | katham iti cet | tad ucyate | prātaḥsavane bahiḥpa-
vamanāṅkhyam yat stotram tasya trivṛt stomah kriyate | trivṛtaḥ
cāvṛttirahitatvād vidyamāneṣu trishu triceshu vidyamāṇaḥ navarcāḥ
stotriyā bhavanti | tata ūrdhvam catvāry ājyastotrāṇi | teshv ekaika-
sminn api vidyamāṇānām tīrṇām pīcām avṛttiviṣeṣeṇa pañcada-
śastomah sampādantiyah | tathā saty ekaikasmin stotre pañcadaśarca
ity | evaṁ caturṣu stotreshu militā shasṭīḥ sampadyate | evam
prātaḥsavane ekonasaptatīḥ || mādhyamdine savane mādhyamdina-
pavamanāṅkhyam ekam stotram | tasyāpi pañcadaśastomayuktatvāt sto-
triyāḥ pañcadaśa sampadyante | catvāri prishṭhaṣṭotrarāṇi | teshu saptada-
śastome kṛite saty aṣṭaśasṭīsamkhyāḥ stotriyā bhavanti | ubha-
yam militvā mādhyamdinasavane tryaṣṭīḥ sampadyate || trītiyasavane
ārbhavaḥpavamanāstotrasya saptadaśastomopetatvāt tasmin saptadaśa-
rcāḥ | yajñāyajñīyastotrasyaikaviṃśastomopetatvāt tatraikaviṃśatīḥ |
militvā trītiyasavane 'ṣṭātrīṇśat | evaṁ savanstraye militvā navatyā-
dhikaśatasamkhyāḥ stotriyā bhavanti || tatra yā navatis te daśasam-
khyāḥ trivṛtaḥ stomah sampadyante | ekaikasmin daśake 'ntimām
ekām parityajyavasīṣṭānām pīcām navasamkhyopetatvāt trivṛtstoma-
tram | tato navasā daśakeshu nava trivṛtstomāḥ | yā tu teshu nava-
keṣhu parityaktaḥ navarcāḥ sa ekas trivṛtstomah | evam daśasam-
khyāḥ trivṛtstomāḥ | āhānantaram yac chatam asti tasminn api yā
navatis te pūrvoktanyāyena daśa trivṛtstomā ganantiyah | atha nava-

ter urdhvabhāvinyo yā ricas tāsām daśānām ricām madhya eka stotri-
yodeti | atiricyate | avasishṭāsu stotriyāsu trivṛtstomāḥ pariśiṣhyate |
evam saty ekaviṁśatisaṁkhyāḥ trivṛtstomāḥ | tebhyo 'tirikṭā kācid
ṛig ity etāvat sampannam | tatraikaviṁśatitrivṛtstomasamgho yo 'sti
sa sarvo 'py asau maṇḍale dṛiṣyamāna ekaviṁśatisaṁkhyāpūrakō
'dhyāhito maṇḍale sthāpita Ādityas tapati | prakāṣate | Ādityasyai-
kaviṁśatisaṁkhyāpūrakatvam anyatra śrutam | dvādaśa masāḥ pañca-
rtavas trayā ime lokā asāv Āditya ekaviṁśaḥ (1, 30) iti || yat tu sa-
tram gavāmāyānākhyam tatra yāny ekaviṁśatyabāni tatsādṛiṣyād api
yathoktas trivṛtstomasamghaḥ prajāstah | katham sadṛiṣyam iti |
tad ucyate | tasmin satre yan madhyamam ahas tad viśhuvannāma-
kam divākṛityam | tasya purastād daśābāny upariśṭād daśābāni |
evam atrāpi pūrvoktaritṛyā sampādītānām ekaviṁśatisaṁkhyānām
trivṛtstomānām madhye yas trivṛtstomāḥ sa eva viśhuvān bhavi-
shyati | etasmiād viśhuvadrūpāt stomād arvācāḥ pūrvabhāvino daśa
trivṛtstomāḥ | parācā uttarabhāvino 'pi daśa trivṛtstomāḥ | ubhāyor
daśakayor madhya eśha ekaviṁśatisaṁkhyāpūrakas trivṛtstoma ubhā-
yato 'dhyāhitāḥ pārvadvaye daśakavyāptāḥ saṁs tapati | ādityavat
prakāṣate | tat tatraikaviṁśatitrivṛtstomebhya urdhvam yāsāv ṛig
ekā stotriyodety atirikṭā bhavati | seyam etasminn ekaviṁśatisamghe
'dhyūḥ | adhikatvenāvasthāpitā | sa yajamānāḥ | atirikṭastotriyārū-
pam yajamānatvenāvagantavyam | kimca tat stotriyārūpam daivam
kṣatram devasambandhīnī kṣatriyajātir indraravurupādīrūpā | tat
kṣatram sahaḥ parābhībhavakṣhamam balam sānyam | evam agni-
śhṭomāḥ stotriyadvārā prajāstah |

42.

1. devā vai | atha trivṛtstomācatuṣṭayadvāreṇ agniśhṭomam
stotum śkhyāyikām āha | devā vai etc.

trivṛtstomena | tasya ca stomasya vidhāyakam Chandoga-
brāhmaṇam evam āmnāyate | tisṛibhyo hīṁkaroti sa prathamayā |
tisṛibhyo hīṁkaroti sa madhyamayā | tisṛibhyo hīṁkaroti sa uttama-
yodyati trivṛto viśhṭutiḥ (Tāndya 2, 1, 1) iti | asyāyam arthāḥ | upā-
smāi gāyātā nara iti yāḥ prathamas trico davidyutatyā ruceti yo
dvitīyas tricoḥ pavamānasya te kava iti yas tritīyas trico eteshu tri-
shu tricoṣṭmakeshu sūkteshu vidyamānānām navānām ricām tribhiḥ
paryāyair gānam kartavyam | tatra prathamaparyāye trishu sūkteshu
ādyā tiera rico gātavyāḥ | dvitīyaparyāye madhyamā rico gātavyāḥ |
tritīyaparyāya uttamā rico gātavyāḥ | tisṛibhya iti tritīyārthe pa-
ñcamī | hīṁkarottīyā anena gānam upalaksyate | seyam yathoktapra-
kārōpeta gītis trivṛtstomasya viśhṭutiḥ stutiprakāra viśhṭeṣah | tasya
viśhṭuter udyatīty evam nāmādheyam iti |

2. pañcadaṣena stomena | Siehe 3, 17, 4.

3. saptadaṣena stomena | saptadaṣastomasya svarūpaṃ Chandogair evaṃ śmṛyate | pañcabhyo himkaroti sa tisribhiḥ sa ekayā sa ekayā | pañcabhyo himkaroti sa ekayā sa tisribhiḥ sa ekayā | saptabhyo himkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ (Tāṇḍya 2, 7, 1) iti | atra prathamāvṛittau prathamāyam ṛici trir abhyāsaḥ | dvitīyāvṛittau madhyamāyam | tṛtīyāvṛittau madhyamottamayoh | so 'yam saptadaṣastoma iti |

4. ekaviṃśena stomena | ekaviṃśastomasya svarūpaṃ Chandogair evaṃ śmṛyate | saptabhyo himkaroti sa tisribhiḥ sa tisribhiḥ sa ekayā | saptabhyo himkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ | saptabhyo himkaroti sa tisribhiḥ sa ekayā sa tisribhiḥ (Tāṇḍya 2, 14, 1) iti | prathamaparyāye tricasyottamāya ṛicāḥ sakrit pāṭhaḥ | dvitīyaparyāye prathamāyaḥ sakrit pāṭhaḥ | tṛtīyaparyāye madhyamāyaḥ sakrit pāṭhaḥ | atha śiṣṭānāṃ tu sarvatra trir āvṛittih | so 'yam ekaviṃśastoma iti |

43.

5. āher iva | śākalasabdāḥ sarpaviśeṣahavāc | śākalānāṃno 'heḥ sarpaviśeṣasya yathā sarpaṇaṃ gamaṇaṃ tatthaivāyam agnisṭomaḥ | sa ca sarpaṇakāle mukhena puchasya dahṣaṇaṃ kṛtvā valayakāro bhavati | tatra kim mukhaṃ kim vā puchaṃ iti na jñāyate | evaṃ atrāpy aditidevatāśakasya caroh āmye sati prāyaḥyodayanīyayor yatarat karma parastāt paścādbhāvi yatarao ca pūrvabhāvi kim api na vijñānti || ayaḥ gāthāyaś tātparyaṃ saṃkṣhipya darśayati |

6. yathā hy eva | ayaḥagnisṭomasya prāyaṇaṃ prārambho yādriṣa, evaṃ udayanaṃ samāptir asat | asti | bhavattīty arthaḥ || tatra kaṃcid ākṣhepaṃ udbhāvayati |

7. tad āhuḥ | pūrvodāhṛitatṛivṛitstomaḥ prastāhevaṇḍau prāyojyātvaṭ prāyaṇaṃ upakramaṇūpaṃ | ekaviṃśastomas tu tṛtīyasavanānte prayojyātvaḥ udayanaṃ samāptirūpaṃ | kena kṛāpēna te prāyaṇodayane same bhavetām ity ākahepaḥ || tatra parihāraṃ darśayati |

8. yo vai | yo 'yam ekaviṃśaḥ stoma 'sti sa eva trivṛid avagantavyaḥ | stomatvākāreṇa taylor ekavidhatvaṭ | atho api ca yad ya-smāt kṛāpāt stoma divyaśrayabhūtv ubhau trīcāu trīcināu | trīcatvadharmayuktau | tatra trivṛitstomaśrayasyopāśmai gāyātā nara iti sūktasya trīcatvadharmāḥ prasiddha eva | ekaviṃśastomaśrayasya ya-jus-yajus vo aguaya iti sūktasya pragāthe dve eva tasminn ṛicāḥ śmṛyete | tathāpi stotrakāle pragrathanena pādān āvartīya trīcatvaṃ sampādyate | tena trīcatvadharmopetatvākāpēna dvayoh stomayor ekavidhatvaṃ ity uttaram brūyāt |

44.

1. yo vā eshaḥ | ya eva prasiddha esho 'smatpratyakṣa adityas tapaty esho 'gnishṭomaḥ | tayoḥ adityagnishṭomayor sadṛṣatvāt | katham sāmāyam iti | tad ucyate | esho 'gnishṭoma adityavat sāmāyaḥ | adityo 'hṇa saha vartate tathāyam api | tam agnishṭomam yata eke nāhṇa samāpayeyus tasmād adityasyeva sāmāya iti krator nāma sampannam |

7. tam yad astam | yad yadā prāninaḥ sūryodayād ūrdhvam yāmacatusṭhāyānāntaram sūryo 'stam etiti tam sūryam astamitam manyante tat tadānīp sūryas tatprāpiyukte deṣe prakāśarūpasyāhṇa evāntam itva samāptim prāpyāthānautaram svātmānam viparyasyate | viparyastam karoti | katham viparyāsa iti | sa ucyate | avastād atite deṣe rātrim eva kurute parastād āgāmini deṣe 'haḥ kurute | ayam arthah | Meroh pradakṣiṇam kurvann adityo yaddeṣavāsinaḥ prānīnām dṛishṭipatham āgachati taddeṣavāsibhir ayam udetiti vyavahriyate | yaddeṣavāsinaḥ dṛishṭipatham atikramya sūrye gate sati sūryo 'stam etiti taddeṣavāsibhir vyavahriyate | atas tasmīn deṣe rātrir bhavati | adityena gantavyo deṣāntara taddeṣavāsiprāṇibhiḥ sūryasya dṛishṭatvād ahaḥ bhavati | evam ca sati sūryasya vināśarūpo 'stamayah kadācid api nāstīti siddham |

45.

1. api patnīḥ | tam yajñam anuśṭhāya patnīnāmikā devatā api samayājayaḥ | patnīsamyajñanuśṭhānam api kṛitavanta ity arthah | yasmād evam devaiḥ kṛitam tasmād eva kāraṇād idānim api dikṣāpiyāyām iṣṭau codakapṛāptam yajñam samāptiparyantam anuśṭhānti | patnīsamyajñam apy anuśṭhānti | uttarakālīnāḥ gavyāvṛittaye patnīsamyajagrahaṇam | patnīsamyajair eva samāptir ity abhipretyāntam ity uktam | tam devaiḥ kṛitam anna nyūyam anukramagatam anuśṭhānam anna paścān manusyaḥ apy anvavāyan | avagatavantaḥ | anuśṭhāntavanta ity arthah |

4. tīraḥ sāmīdhenīḥ | tīraḥ sāmīdhenya Āśvalāyanaena darsitah | upasadya mīlhubha iti tīra ekaikṣm trir anavānam tāt sāmīdhenyah (4, 8, 5) iti | Agnīḥ Somo Viśvaḥ cety etāḥ tīro devatāḥ |

5. ta upavasatham | upavasathasādhena somayāgasamīparīśītvāt pūrvasmīn ahany anuśṭhēyo 'gnishomīyapaśur vivakṣitah | tam paśum deva upavasathye 'hani somayāgadināt pūrvedyah prapnavan |

7. anūtsaram | uttarottarabhāvi sara utsarāḥ | tam anuṣṛityānuṣṛityeti tasyarthah | dikṣānīyeshṭeḥ śarabhūḥ prāyapīyeshṭīḥ |

tadapekshaya somayāgasya samīpavartitvat | evam stithyādishu dra-
śtavyam | Idrīṣam uttarottarasāram anuṣṛitya te devās tam soma-
yāgam Eyaṁ | prāptavantaḥ |

46.

6. vāmadevyasya stotre | Vāmadevamabarhiṣā dṛiṣṭam
sāma vāmadevyam | kayā naḥ citra ā bhuvad ity etasyām ricy utpa-
nnam | tac ca sāma tṛice gāyanta udgātaraḥ prishṭhastotram anu-
śṭhanti | tatra kaṣcit prayogaviśeṣaḥ prayāścittih |

8. tat tribhir akṣharaiḥ | tad vāmadevyam sāma tribhir
akṣharair nyūnam | kayā naḥ citra ityādikaḥ tṛico gāyatrīchaudaskaḥ |
tasya ca chandasas trishu pādeshu pratyekam aṣṭāv akṣarāṇy ape-
kṣitāni | abhi shu na ity etasyām tṛitīyasyām rici pratipādam sa-
ptaivakṣharāṇi | atas tribhir akṣharair nyūnatvam | tasya vāmadevya-
sya sāmnaḥ sambandhini stotra upasṛipyā gūṇam prakramyātmanām
evavācakam puruṣa iti śabdam tredhā vigrihīṣyāt | pratyakṣheram
vibhajyākaikasmin pāde prakṣipet | tad yathā | abhi shu naḥ sakṣi-
nām na | avitā jaritrīṇām ru | śatam bhavāsy utibhiḥ sha iti pra-
kṣhipya gāyet |

47.

1. tebhya etam | kasmin kāle nirvāpa iti | tad ucyate | ya-
jñasyāvasāne yo 'yam anubandhyakhyāḥ paśubandhas tasya paśoḥ sam-
bandhi mitrāvaruṇadevatāko yaḥ puroḍāśas tam anu | tasmin anu-
śṭhite paścān nirvapet |

8. sudhāyām | vājo 'nnam havirlakṣhaṇam | tadyukto jyoti-
śtomo vāji | sa ca suhitāḥ samyag anuśṭhitaḥ sudhāyām amṛite eva-
rge dadhāti | yajamānam śthāpayatīti śeṣaḥ |

9. ananudhyāyinam | manasa dhyātum anarham atyapūrva-
sukhopetaṁ lokam prāpnoti |

11. tad u vai | tatraiva pūrvoktavishaye kecid abhijñā evam
śloḥ | yatra yasmin prayoge samāntbhyām ekavidhābhyām rīgbbhyām
samāno 'haun okasmin evāhani yajati tad etad anuśṭhānam yajñe
jñoni vā ślasyam eva kriyate | sampādyate | prayuktayor evarecā pu-
naḥprayogasya carvitacarvaṇasadrīṣatvat | dhātṛidevatāko puroḍāśe
dhātā dadatu dāuṣa iti pūronuvākya dhātā prajānaṁ (Āgvalayana
6, 14, 16) iti yājñ | tatra yady uparitaṇḍoṇam api caturṇām havishām
pūṛastād ājyena Dhātaram yajet | tadāntam idam rīgdvayam punar api
caturvāram āvartaniyam | tathā sati niraśo yajñāḥ phalaṁ dātum sa-
martho na bhaved ity arthaḥ |

48.

6. tā ubhayīḥ | anūcānādinam madhye kaṣcid gataarīḥ | tathā

ca śrutyantare arūyate | trayo vai gataśriyaḥ: aṇaruvān grāmaṇi
rājanyaḥ (Ts. 2, 5, 4, 4) iti | tadriṣo gataśrir yadi prajāṃ prajotpa-
danassamarthyam kāmāyate tadānīm tasya tā devikā devī cobhayiḥ
saṃnirvāpet | samuccitya nirvāpet |

7. eśhishyamaṣasya | dhanam apekṣamaṣasya tu naiva
saṃnirvāpet | ubhayavidhānāṃ samuccitya nirvāpo na kāryaḥ |

9. rathagṛīṣaḥ | tatprasājad āyam Rathagṛīṣo rājaputraḥ
kṛdārtham jāle gāhata iti |

49.

1. agniśiṭṭomaṃ | jyotiśiṭṭomaḥ tāvat saptasamstah | samā-
ptibhedāt saptavidhah | agniśiṭṭomaḥ 'tyagniśiṭṭoma ukthyah śhodāś
vajapeyo 'tīratro 'ptoryama iti sapta samstah | (6, 11, 1) ity Āśvala-
yanensabhihitatvāt | tatragniśiṭṭomasāmaṃ yajñayajñīyākhyena yatra
samāptiḥ so 'yam prathamarūpo 'gniśiṭṭomaḥ | sa sarvo 'pi pūrva-
troktaḥ | athokthyasamsthārūpo jyotiśiṭṭomo vaktavyaḥ | tadartham
ākhyāyikam aha | agniśiṭṭomaṃ etā.

50.

1. te vā asurāḥ | ukthyasya krator agniśiṭṭomavikṛitatvād
atidiśtāṃ agniśiṭṭomaprayogam anuśthāya tata ūrdhvaṃ ukthyapa-
ryās trayo 'nuśthēyaḥ | tathā cāpastamba aha | ukthyaś ced agni-
śiṭṭomaṃ avasāyātha tribhyaś camasaganebhyo rājanam atirecayati |

aindrāvaruṇam | yasmād evaṃ tasmād ubhayor melanena
teshāṃ asurāṇāṃ apanodārtham aindrāvaruṇaṃ suktam trītyasavane
maitrāvaruṇānāmaka pitṛik śāśet | indrāvaruṇaḥ yuvam adhvarāya
na ity etad daśarcam suktam |

2. aindrābārhaspatyam | udaprato na vayo rakṣamaṇa
ity etad bṛihaspatidevatakam dvādaśarcam suktam | aśvā ma indram
matayaḥ svarvidā ity ekādaśarcam aindram suktam | tad ubhayam
militam sad aindrābārhaspatyam sampadyate |

3. aindrāvaishpavam | saṃ vāṃ karmaṇā sam īshety aśṭa-
rcam aindrāvaishpavaṃ suktam |

6. atha haite | praishagranthe pañcame sūkte hotā yakṣad
ityādikau dvitīyāśṭamau mantrau potur dvāv pituyājau | tathā ta-
traiva trītiyanavamau mantrau neshṭur dvāv pituyājau | ity evaṃ
catvāre pituyājāḥ | te militvā potṛisambandhān neshṭṛisambandhac ca
potṛīyā neshṭṛīyāś ca bhavanti | tathā praśthitayājyāḥ potus tīra
ṛico neshṭuś ca tīra ṛicāḥ | ity evaṃ aśad ṛico bhavanti | tad etan
mantradaśakam praśāśati | aś virāḥ ityādinā |

Pañcika IV.

1.

1. devā vai | agnishtomokthyādisamethāsamsthāviṣeṣaḥ svatantraḥ kratutvād yathā prithag anushtātum योग्याs tathā shodāṣī nāma yajño 'sti, yad vāva shodāṣam stotraṁ shodāṣam śastraṁ tena shodāṣī (Ts. 6, 6, 11, 1) iti | tathā saty ayaṁ samsthāviṣeṣaḥ prishṭhyashadabasya caturthe 'hani prayujyate | atas tatraiva tacchansa-
navidhānam || devaḥ purā prishṭhyashadahe prathamenaḥ prathamadivasanishpādyena somaprayogependrarthaṁ vajraṁ samabharan | sampāditavantaḥ | atra sarvatrāhaḥśabdo 'hna nishpādyasomaprayogam abhidhatte | tatra sampāditam vajraṁ dvitīyenābhuṣiṇan | secanam nāma lobamayānāṁ śankukūṭhārādinaṁ tikshnatvāya dardhyāya cāgnau pratāpya yathocitam nire sthāpauam | tad idam secanam vajre kṛitavantaḥ | kṛitva ca tritīyenābhuṣ tam vajraṁ Indrāya prāyachan | dattavantaḥ | sa cendras tam vajraṁ caturthe 'hani śatror upari prāharat | tasmāt prishṭhyashadabasya caturthe 'hani shodāṣinam śastraṁ śaṁset | asāvi soma indra ta ityādikaṁ shodāṣyākhyam śastraṁ | tathā cāvalāyana āha | atha shodāṣī | asāvi soma indra ta iti stotriyānurūpau (6, 2, 1) iti |

4. tam yat | yad uktam parastād ukthānām paryasya śaṁsatiti tatrokthyasastrebhya uttarakālāsthānam eva paryasyeti śabdena vivakshitam iti vyākhyātam | athavottarakālasya parastād iti śabdenaiva siddhatvāt paryasyeti śabdena śastragatānām ricām adhyayana-pāthād viparyāso 'bhidhiyate | dvividham shodāṣīśastraṁ vihrītam avihritam ca | tatrāvihritam nāmādhyayanakrameṇaiva śaṁsanam | vihrītam ca ricām parasparavyatishāṅgaḥ | sa tv Āgvalāyauena darśitah | ūrdhvaṁ stotriyānurūpābhyām tad eva śasyam viharot | padān vyavadhāyārdharāsaḥ śaṁset | pūrvāsām pūrvāni padāni | gāyatrīyaḥ pañktibhiḥ | pañktiṇām tu dve-dve pade śiṣhyeto tābhyām prapuyāt (6, 3, 2) iti | tad etad udāhṛitya pradargyate | imā dhānā ghṛitasauvo hari ihopa vakshataḥ | indraṁ sukhātame ratha ity eshā gāyatrī | susamdrīṣam tvā vayam maghavan vāndishimahi | pra nūnam pūrvavandhura stuto yāhi vaśāṁ anu yojaḥ nv indra te hari ity eshā pañktiḥ | yo 'yam adhyayanapāthah so 'vihrītah | vihrītapāthas tucyate | imā dhānā ghṛitasauvaḥ susamdrīṣam tvā vayam | hari ihopa vakshato maghavan vāndishimahom | indraṁ sukhātame rathe pra nūnam pūrvavandhuraḥ | stuto yāhi vaśāṁ anu yojaḥ nv indra te harom iti | anena prakāreṇa viparyasya śaṁset |

5. tad shuḥ | shodāṣīśabdo grahaviṣeṣam stotraviṣeṣam sa-

straviṣeṣhaṃ cābhidhatte | tośhaṃ ekaikasvarūpavatāṃ shoḍaṣaśabda-
vacyatvam ayuktam, tacchabdapravṛtttau nimittāntaram tu na pa-
syaṃa iti brahmavādināṃ abhiprāyaḥ | shoḍaṣasamkhyāyuktatvāt sho-
ḍaṣitvam ity uttaram | tatra katham iti | tad ucyate | agniśtoma-
samstho jyotiśtomo dvādaśastotropetaḥ | tatha ca śakṣhāntaro arū-
yate | dvādaśagniśtomasya stotrāṇi (Tb. 1, 2, 2, 1) iti | tadgarbhita
ukthyasamsthas tribhiḥ stotrair atiricyate | tasmāt pañcadāśa stotrāṇi
bhavanti | tadgarbhitāḥ shoḍaṣisamstha ekena stotroṇatiricyate | ta-
taḥ stotrāṇām madhya etatstotraprayogaḥ shoḍaṣamkhyāpūrakō bha-
vati | tatha śastrāṇām madhye 'py etacchastraprayogaḥ shoḍaṣam-
khyāpūrakāḥ | kiṃcāsmiṃ chastre hota sampādityā anuśtubhāḥ pū-
rvārdhagatāni shoḍaśakṣharāṇy uccāryāvasyati | uttarārdhagatāni sho-
ḍaśakṣharāṇy uccārya prapanti | prapavam uccārayati | kiṃcāśya
made jaritar ityādika shoḍaṣapadopeta nivie chastramadye prakshi-
pyate | ato bahudhā shoḍaṣamkhyāyogād ayam prayogaḥ shoḍaṣinā-
mopetaḥ || prakāśāntareṇa shoḍaṣinam prasaṃsati |

6. dve vā akṣhare | yo 'yaṃ shoḍaṣi so 'yaṃ dvyakṣharādhi-
kām anuśtubham yadā samprāpto bhavati tadāsmiṃ dve evākṣhare
adbike bhavataḥ | tatha hi Sutrakāro (6, 8, 1) vihrītasetye upakra-
mya śakṣhāntariyam indra jushasvetyādikaḥ ṛcāḥ pāṭhitavān | tasyāḥ
pūrvasminn ardharcē shoḍaśakṣharāṇy uttare 'rdharce 'śtādaśa | tato
'kṣharadvayadhikyam | vāg vā anuśtup (1, 28, 15) iti śrutyāntareṇa
vāco 'nuśtubhavatyatvāt tadātmikāya vāgdevatāyāḥ strirūpāya adhika-
kṣhararūpau stanau sampadyete | yad etal loke satyavadanam yac
cāṇpitavadanam tad ubhayam api vācāḥ stanarūpam | ato 'dbikākṣha-
rāyāḥ satyāṇipitarūpatvam |

2.

1. gaurivittam | kenacin maharṣiḥ gaurivittināmūḥ dṛiṣṭa-
tvāt sāmāpi gaurivitanāmakam | tat tv abhi pra gopatim girety
asyām ṛicy utpannam |

2. nānadam | nānadakhyam kiṃcit sāmā | tat tu praty asmai
pipīṣhata ity asyām ṛicy utpannam |

3.

2. yad indra | yad indretyādikaḥ tiera uśnikobhandaske ṛcāḥ |
ayam te astv ityādikaḥ tiero bṛihatichandaskāḥ | upaṇitāḥ puruṣo
vyāhṛityakṣharacatusṭayopetaṃ caturviṃśatyakṣharāṃ gāyatrīm vya-
tishajati | uśnik cāṣṭaviṃśatyakṣharā | tataḥ puruṣasya uśnikā-
tvam | paṣūṇām bārhatatvam śakṣhāntare arūyate | chandāśi paṣuṣv
ājim ayus, tēn bṛihaty udajayat, tasmād bārhatāḥ paṣava ucyante
(Ts. 6, 8, 2, 3) iti | bṛihatī ca śaṭtriṃśadakṣharā | tasyā uśnikgyoge
sati catubhaśṣatyakṣharasampatter anuśtubdvayam |

4.

1. mahānāmnīnam | vidā maghavan (Ait. 3. 4, 1, 1) ity
 asminn anuvāke prokta rīco mahānāmnyah | tasmā sambandhina upa-
 sargah pañcavidhah | te cāvalāyanena darśitah | pracetana pra cetayā
 yāhi piba mateva | kratuḥ chanda rītam bṛihat sumna 2 dhehi no
 vasav ity anuṣṭub (6, 2, 9) iti | tatra pracetanety ekah prathama
 upasargah pra cetayeti dvitīyah | tāv ubhāv api dvitīyasyām mahā-
 nāmnyām āmnātau | 2 yāhi piba mateveti tṛitīya upasargas tṛitīya-
 syām mahānāmnyām āmnātau | kratuḥ chanda rītam bṛihad ity ayaṁ
 caturtha upasargah sa ca shashṭhyām mahānāmnyām āmnātau | sumna
 2 dhehi no vasav iti pañcama upasargah sa cāṣṭamyām mahānā-
 mnyām āmnātau | eteshu pañcasūpasargeshu militvā dvātrīṇśadakṣa-
 rasadbhāvād iyaṁ ekānuṣṭubh ity aṭṭhasyārthaḥ | iyaṁ cānuṣṭubh
 avihṛitashoḍaṣīni tathaiva pāthanīyā | anyatra tu vihrītashoḍaṣīni pa-
 ñcāpy upasargān vibhajyāstichandassu pañcasu yojanīyāḥ | ata evopa-
 srijyamānatvād upasargā ity ucyante | tad etat sarpyojanam atropa-
 srijatīti śabdena vidhīyate | trikadrūkeṣv iti yeyam prathamāsticha-
 ndā, tasyā catuḥśashṭyakṣharatvat parānapekṣhayaivānuṣṭubhdiva-
 yasampattīḥ śakyeti | dvitīyasyām rīci tad anuṣṭubhdivayam purayi-
 tum pracetanety akṣharacatuṣṭayam yojanīyam | tṛitīyasyām rīci pra
 cetayeti yojanīyam | pro śv aamā ityādiḥu tīrīḥv avāśīṭṭāḥ traya
 upasargāḥ krameṇa yojanīyāḥ | so 'yam prakāra Āvalāyanenoktah |
 ānuṣṭubham ¹⁾ atichandassv avadadhyāt | dvitīyatṛitīyayoḥ tṛitīyayoḥ
 pādnyor avāśnata upadadhyāt | pracetaneti pūrvasyām pra cetayety
 uttarasyām | uttarāsv itarān pādau shashṭhān kṛtvānuṣṭubhupkārān
 śāṣet (6, 3, 11) iti |

4. pra-pra | pra-pra va ity ekas tṛicah prathamah | arcateti
 dvitīyah | yo vyatin iti tṛitīyah |

5. nec chandasām | chandasām kṛichrāt pūrvoktānām gāya-
 tryādīnām viharanākleśād avapadyai | avapattim āpadam prāpnuyām |
 tan mā bhud iti |

5.

1. ahar vai | athāstīro vaktavyah | tatrendrasya chandasām
 ca pradhānyam kathayitum itihāsam āha | ahar vai eto.

2. tasmāt | yasmād evaṁ tasmād Indrāḥ chandānsy evāṅgata-
 yāstīratraprayoge rātrīm vabanti | atīratraprayogasya nirvāhakāpi bha-
 vanti |

1) ānuṣṭubham alle vier Hes., dieselben lassen das zweite tṛi-
 tīyayoḥ aus.

8. tñ vai paryāyāḥ | tñ vai rātrim āritān asurān paryā-
yāḥ camasagapānām kramānushṭhānair eva paryāyais tatra-tatra ya-
gabdhūmau parityanūdanta | nirākṛitavantah |

6.

1. pāntam | Indrasya chandasām ca prādhānyam abhīhitam |
atha śāstram vidhātavyam | śhoḍaṣiparyantam pūrvavad anuṣṭbhāya
śhoḍaṣina urdhvam rātriparyāyāḥ śaṁsantiyāḥ | trayas-trayaḥ paryā-
yāḥ | tatraikaparyāyāḥ catuṣṣastropetaḥ | hotur ekam śāstram hotra-
kṣām ca trayasām ekaikam iti catuṣṭāyam | atra prathamaparyāye
hotuḥ śāstram vidhatte | pāntam etc.

2. anuṣṭubhiḥ | gayātritrishṭubhajāgatyānuṣṭubhām madhye ga-
yātryādinām trayāṇām savanatrāyagatānām abāni prayuktatvād anu-
ṣṭubhāḥ prayogāya rātrir eva kālāḥ pariśiṣhyate | tasmād rātrir
anuṣṭupsambaddhatvād iyam anuṣṭub rātreḥ svarūpam |

3. andhasvatyāḥ | andhasabdō yāḥ pīkshv asti tā andha-
svatyāḥ | tādriyāḥ cātsara pīcāḥ prathamaparyāye hotrādīnām catu-
rpām śāstrayājyāḥ kartavyāḥ | tāḥ ca trishṭupchandaskā eva | tatra-
dhvaryavo bharatendrāya somam ity eṣā hotuḥ śāstrayājyā | sā cā-
ndhasvati trishṭupchandaskā ca | tasyā dvitīyapāde sīncatā madyam
andha ity andhasabdāḥ śrūyate | evam itareṣāṃ trayāṇām śāstra-
yājyā udāharanyāḥ | pibatidhātūr yāḥ pīkshv asti tāḥ pītavatyāḥ-
tādriyāḥ madhyaparyāye yājyāḥ kartavyāḥ | apāy asyāndhaso mada-
yeti hotuḥ śāstrayājyā | tatrāpāyiti pibatidhātūḥ śrūyate | madidhātūr
yāḥ pīkshv asti tā madvatyāḥ | tādriyāḥ tṛtīyaparyāye yājyāḥ ka-
rtavyāḥ | tishṭhā havi ity eṣā hotuḥ śāstrayājyā | tasyā avasāne ra-
rimā te madāyati madidhātūḥ śrūyate | evam sarvam udāharyam |
rātrāv annabhojanād andhasvatīnām ānurūpyam kehrāpānāt pītava-
tīnām tata urdhvam hareshān madvatīnām | evam ānurūpye sati tat-
tat karma sampriddham bhavati |

4. prathamena | yadā sāmāgāḥ prathamena paryāyena stuvate
tadānām stotriyāṇām prathamapādan dvir abhyasyanti | evam śāstro
'pi puruṣtutam puruṣtutam ityadikaḥ prathamapāda dvir abhyasa-
ntyāḥ | yathā vāḥ stotram evam śāstram ity uktatvāt |

5. madhyamena | ayam ta indra soma ity aśvām pīci nīpūto
adhi barhiṣhi | nīpūto adhi barhiṣhty evam madhyamāḥ pādo dvir
abhyasantiyāḥ |

6. uttamena | idam hy anv ojaś sutam ity aśvām pīci pībā
tv aśya girvanāḥ | pībā tv aśya girvāpa ity uttamasya padasya dvir
abhyasāḥ | utmānām śarīram adhikṛitya vartate ity adhyātmanm asu-
rāṇām śarīre 'vasthitam vāso hiraṇyam manir ity evam ādikam sa-
rvam grīhitam bhavati |

8. pavamānavat | bahishpavamāno madhyamdinah pavamāna
 ārbhavaḥ pavamānaḥ cety evam ahaṇi pavamānastotrātrayaṃ vidyate
 na tu rātrau tad asti | ata ubhayoḥ pavamānatvaṃ katham sidhyati
 tadasiddhau ca kenopāyenaśhaḥ ca rātriḥ cety ete samāvadbhajan bha-
 vataḥ samānabhāgayukte bhavata iti prapnavādina ahuḥ || tatrottara-
 ram śha |

9. yad evendrāya | yad evendrāya madvane sutam, idam
 vao sutam andha, idam hy anṇ ojaś sutam iti tābhīr etābhīr tīrī-
 bhīr udgātaraḥ stuvanti hotāraḥ śaṁsanti | ahaṇi yathā trīshv api pa-
 vamānastotrānāmasu pavamānaśabdo 'nuvritta, evam atrāpi tīrīshv
 pīkhu autasabdo 'nuvrittaḥ | atah pavamānaśmāyād rātriḥ pavamā-
 navati | tena prakāreṇobhayoḥ pavamānavatīve sāmye sati tulyabha-
 gatvaṃ sidhyati |

10. pañcadaśastotram | agniśtomaastotrāni dvādaśa | ukthya-
 stotrāni trīṇi | etāny ahaṇi prayujyante | tasmād ahaḥ pañcadaśasto-
 tropetaṃ | rātrau tu na tāni vidyante | katham pañcadaśastotrāś-
 myena tayoḥ bhāgaśmāmyaṃ sidhyatīti prapnaḥ || tatrottaram śha |

11. dvādaśa | dvādaśasu camasaganāparyāyeshu dvādaśa sto-
 trāni vidyante | tāny apiśarvarāṇi | rātrāv anuśtūheyānāṃ chandasāṃ
 apiśarvarasamjñā pūrvam ukta | tāś chandobhir nishpādyatvāt sto-
 trāny api tannāmākāni | rathāntarasamjñā nishpādyam yat sampādi-
 stotram tatra tīro devataḥ arūyante | tābhīḥ stotavyābhīḥ tīrībhir
 devatābhīḥ stotram api tredhā bhidyate | tena kārāṇena rātriḥ pa-
 ñcadaśastotrā sampannaḥ | tathā saty ubhayor ahoṛātrayoḥ stotrāsam-
 khyāśmyat samānabhāgopetātvaṃ sidhyati |

12. parimitam | udgātaraḥ parimitam yathā bhavati tathā
 stuvanti | trivṛt pañcadaśaḥ saptaśaś ekaviṃśa ity evam caturbhīr
 eva stomair atra sarvastotrānīśpatteḥ | hotā tv aparimitam yathā
 bhavati tathānuśaṁsati | śaṁsantiyā pīca otāvatya eveti sarvatrānuga-
 tasya samkhyāśmāmyasya kasyacid abhāvāt | pūrvabhāvīuḥ stotrasya
 parimitatvaṃ uttarabhāvīnaḥ śastrasyāparimitatvaṃ ca laukikanyā-
 yānuśāri | loke bhūtam pūrvam sampāditam dhanam parimitam | iyad
 eveti niyatir asti | bhavyam itaḥ param sampādanīyaṃ dhanam apa-
 rimitam | trīshpāyā niravadhikatvenaitīvad eva sampādayiḥyāmi na
 tv adhikam iti niyater abhāvāt | tasmād uparitanāśaśabāhulyam
 aparimitadhanaprāptīyā bhavatīty abhipretya hotar aparimitam anu-
 śaṁsanam |

13. atīśaṁsati | stotrāgatam pīksamkhyāṃ atīlaṅghya hotā śa-
 ṁsati yad asti tad yuktaṃ eva | loke hy ātmānam atīlaṅghya pra-
 jñāṃ ośvāsthitatvāt | svayam eka eva, putrādayas tu bahavo gavā-
 śvadipaśavaś ca bahavaḥ |

7.

1. vahatum | vahanasya vivahasyālamkāśārtham maṅgalyārtham
ca varasya purato vahanīyo haridrāguḍādimangaladravyasamgho va-
hataḥ | yad etad pīksahasraṃ yājñika āvinasahasraṃ ity ācakṣate
tat sahasraṃ eva vahatarūpeṇa pratyabhijñātavān |

8. śakunir iva | yathā loke śakuniḥ kaścit pakṣi padbhyāṃ
bhūmim dṛiḍham avasṭābhyotpatishyann ūrdhvamukhotpatanaṃ ka-
rtum ichan pakṣhyantaram abhilakṣhya dbvanīm karoti | evaṃ asau
hoṭā tadākṣaraṃ ghaṭanaṃ kurvann āhavam paṭhet | tad etad Āṣva-
lāyaśācāryaḥ spāṣṭīkṛitam | prāśya pratiprasāpīya paścāt evāśya
dbishpīyasyopaviṣet samastajāṅghorur aratnibhyāṃ jānubhyāṃ copa-
sthāṃ kṛtvā yathā śakunir utpatishyan | upasthakṛitas tv evāvināṃ
śaṇṣet (6, 5, 4) iti |

4. tasmin | tasminn āvinasāstre devāḥ parasparam na sama-
jānata | sampjñānam pratipattiṃ nākurvan |

8.

1. tasmad āgneyam | Āṣvalāyana 6, 5, 2.

9.

1. akūlayat | dagdhavān |

10.

1. tad āhuḥ | tat tasminn āvinasāstre kecid abhijñā evam
āhuḥ | devānāṃ madhye yo 'yaṃ Sūryo 'eti sa nāṭisasyaḥ | Suryam
atilaṅghya śaṇṣanaṃ na kartavyam | tathā chandasāṃ madhye bri-
hatim atilaṅghya śaṇṣanaṃ na kartavyam | Sūryasyopāsakesu bra-
hmavarcasapradatvāt tadatilaṅghane brahmavarcasam naśyet | briha-
tyaḥ prāparūpatvāt tadatilaṅghane prāpān vināśayed iti teshāṃ abhi-
prāśyaḥ |

5. yad u bārhataḥ | atrottarasya pīco viśṭārapāṅktitve 'pi
pragrathanena brihatīsampādanād brihatim atilaṅghya śaṇṣanaṃ na
bhaviṣhyattīty etad darśayati |

asmin pragāthe pūrvasya pīcaḥ śaṭtriṇśadakṣharatvāt pādacatu-
ṣṭāyopetatvāc ca sū evabhāvata eva brihatī | punar api tasya caturtha-
pādam aṣṭākṣharaṃ dvir avartyetarasya pīcaḥ prathamārdhena vi-
ṇśatyakṣhareṇa saba pragrathya śaṭtriṇśadakṣharaḥ dvitīyaḥ brihati
sampādanīyaḥ | tatrāpy antimam pādam aṣṭākṣharaṃ dvir avartyo-
ttarārdhena viṇśatyakṣharaṇa saba pragrathya tṛtīyaḥ brihati sampā-
danīyaḥ | evaṃ sati brihatyaḥ atikramo na bhavati |

15. citaidham | yad etad āvināṃ śāstram asti tad etad citai-
dham uktham iti rahasyābhijñā ācakṣate | citā edhaḥ kṣatṭhasamūha

manushyam dagdham yasmiñ chmasānasthane tat sthānam citaidham |
tatsadṛṣam idam uktham śāstram |

11.

1. brāhmaṇaspatyaḥ | brīhaspate ati yad aṛya ity eha
brāhmaṇaspatyaḥ |

13. yad u trisṭābham | triḥ prathamam trir uttamam iti
nyāyena paridhānyāḥ trir avrittir asti | iyaṁ trisṭup trir avartya-
mānā dvātriṣṭasādhikāśataśchārā sampadyate | tadakāhāreṣu sarva-
chandasām antarbhāvayitum śakyatvād iyaṁ sarvāpi chandasāḥ abhito
vyāpnoti | ato brīhatya api tadvyāptatvaṁ nāsty atikramah || yad
uktham Sūtrakāreṇa | savinena graheṇa sapuroḍaṣeṇa caranti (6, 5, 23)
iti, tatrobhavartham yājñam vidhatte |

14. gāyatrī | ubha pibatam āvineti gāyatrī | āvinā vāyuneti
trisṭup | tābhyaṁ vashaṭkuryāt | yājñatvena tad ubhayam pāṭha ity
arthah |

12.

1. caturviṃśam | agniṣṭōma ukthyaḥ shoḍaśy atirātraḥ ocy
evam catuṣṣamstho jyotiṣṭōmah sardhenādhyāyashoḍaśakenābhihitah |
athaitac catuṣṭayam upajīva pravartamānam gavāmayananāmakam
sāmvatsarasatram abhidhātavyam | sāmvatsaragateshu śhasṭyadhika-
ṣatatrāyadivaseṣu ekaikasmin divase pūrvoktānām catasṛiṇām sam-
sthānam madhye kayācit samsthayaḥ yuktaḥ somaprayogaḥ sarvo 'py
anuṣṭheyah | so 'yam ekaikadināsādhyah somaprayogo vedeshv abah-
ṣbdena vyavahriyate | sāmvatsarasyādye divase kaṣcid atirātrasam-
sthah somaprayogo 'nuṣṭheyah | tadanantarabhāvinī dvitīyadivase
'nuṣṭheyam somaprayogam vidhatte |

caturviṃśanāmakaḥ kaṣcit etomaviśeṣah | sa ca Chandogair evam
smṛyate | aṣṭābhyo hīṃkaroti sa tisṛibhiḥ sa catasṛibhiḥ sa ekayaḥ |
aṣṭābhyo hīṃkaroti sa ekayaḥ sa tisṛibhiḥ sa catasṛibhiḥ | aṣṭābhyo
hīṃkaroti sa catasṛibhiḥ sa ekayaḥ sa tisṛibhiḥ (Tāṇḍya 3, 8, 1) iti |
asyāyam arthah | stotrasyaḍbharabhūte triṣe vidyamānaḥ tisra pīca
āvṛittiviśeṣeṇa caturviṃśatisamkhyāka pīcaḥ kartavyah | eā cāvṛittis
triḥbhiḥ paryāyāḥ sampadyate | tatra prathamē paryāye prathamam
pīcam trir abhyāsa sa udgāta tabhis tisṛibhir gāyet | dvitīyam pīcam
caturvāram abhyāsa tabhiḥ catasṛibhir gāyet | tritīyaḥ pīcaḥ sakṛid
eva pāṭho na cāvṛittih | evam prathamaparyāye 'aṣṭāv pīcaḥ sampa-
dyante | tabhir hīṃkaroti | udgāyet | dvitīyaparyāye prathamāyaḥ sa-
kṛit pāṭhaḥ | dvitīyaḥ trir āvṛittih | tritīyaḥ catur āvṛittir ity
evam atṛāpy aṣṭau sampadyante | tritīyaparyāye prathamāyaḥ catur
āvṛittih | dvitīyaḥ sakṛit pāṭhaḥ | tritīyaḥ trir āvṛittir ity evam

atrāpy ashtau sampadyante | tat sarvam militvā caturvīṇṣastisamkhyā
rico bhavanti | so 'yam caturvīṇṣastomah || anena stomena stotrāpi
yasminn ahani nishpadyante tad ahaṣ caturvīṇṣam | tādṛṣam etad
ahar upayanti | anutishṭheyaḥ | atra satreshu sarvatropayanty āsata
iti śabdāy anuśṭhānaparau | etābhyāṃ vidhānam eva satratvalingam |
tatra ye yajamāṇāḥ ta pitṛiṇa iti gr̥tyantarād pitṛiṇāṃ sarveshāṃ ya-
jamānatvenopayantīti bahuvacanam | tasyaitasyāhna ārambhāṇiyam iti
nāmadheyam |

2. yady apy etasmād ahnaḥ pūrvabhāvinī prāyaṇīyākhye 'hani
satram prarabdham | tathāpi 1) prāyaṇīyasyātirātrasamnyuktasya samp-
vatsaropakramasādāharaṇatvād aya satrasya viśeṣeṇa prārambho
'sminn eva bhavattīty abhipretyaitasyārambhāṇiyatvam eva yuktam |

7. tasya śhaṣṭīḥ ca | ekaikasya stotrasya caturvīṇṣastisam-
khyayāvrittītatvāt tatrātyāḥ stotrāyogyā ricas caturvīṇṣastīḥ sampadya-
nte | tathā sati dāṣaṣu stotreshu catvāriṇṣadadhikāṃ satadvayam |
pañcasu stotreshu vīṇṣatyadhikāṃ ekāṃ satam | etad ubhayam mili-
tvā śhaṣṭyadhikāsatatrayasamkhyākaḥ stotriyāḥ sampadyante |

8. agniṣṭōmah | yad idam dvitīyam ahaḥ so 'gniṣṭōmah kart-
avyaḥ | agniṣṭōmasya sampvatsarasatrarūpatvāt | katham iti cet | tad
ucyate | agniṣṭōmad anyā ukthyādirūpaḥ kaścid api kratuḥ samva-
tsarasatratvayavabhūta etad ahar naiva dādāra | naiva dhārayitum
śaktah | anupadiśṭāny aṅgāni sarvāṇy agniṣṭōmād atidiṣyante |
tad etad agniṣṭōmasya dhārayitṛitvam | tasmād agniṣṭōmavyatir-
ikṭah kratuḥ etad ahar na vivyāca | vivektum anuśṭhāpayitum na
śaktah | ity evam pakṣāntaravādināṃ abhiprāyaḥ || asmin pakṣe
stomaviśeṣaḥ vidhatte |

9. sa yadi | agniṣṭōmapakṣe bahiṣpavamānamādhyāyādinā-
pavamānārbhavapavamāneṣu triṣu stotreshv ashtācatvāriṇṣānāma-
kaḥ stomah kartavyaḥ | sa ca Chandogair evam āmnātaḥ | śoḍaṣa-
bhyo himkaroti sa tīrībhīḥ sa dvādaṣābhīḥ sa ekayā | śoḍaṣābhyo
himkaroti sa ekayā sa tīrībhīḥ sa dvādaṣābhīḥ | śoḍaṣābhyo himka-
roti sa dvādaṣābhīḥ sa ekayā sa tīrībhīḥ (Tāndya 3, 12, 1) iti | pra-
thame paryāye prathamāyā ricas trir avṛittīḥ | dvitīyāyā dvādaṣākṛitvā
avṛittīḥ | tṛtīyāyā sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ
sakṛit pāṭhaḥ | dvitīyāyā trir avṛittīḥ | tṛtīyāyā dvādaṣākṛitvā avṛi-
ttīḥ | tṛtīyāparyāye prathamāyā dvādaṣākṛitvā avṛittīḥ | dvitīyāyāḥ
sakṛit pāṭhaḥ | tṛtīyāyā trir avṛittīḥ | militvāṣṭācatvāriṇṣast stotri-
yāḥ saupadyante | so 'yam ashtācatvāriṇṣastomah || tam etam pava-
māneṣu triṣu kṛitvā śiṣṭeṣu navasu stotreshu caturvīṇṣastomam
kuryāt | tathā sati pavamānastotreshu catuṣcatvāriṇṣadadhikāṣatasam-

1) tathāpy tayā alle vier Hes.

khyakāḥ stotriyāḥ sampadyante | itarastotreshu shodāśadhikasata-
dvayasamkhyakāḥ | tato militvā shashtyadhikasatatrayasamkhyakā
bhavanti |

13.

1. bṛihadrathamtare | tvām id dhi havāmaha ity asyām
ṛicy utpannam sāma bṛihat | abhi tvā sūra nonuma ity asyām ṛicy
utpannam rathamtaram | ete ubhe api yajñakhyasya samudrasya
samyak paratrasāḍhanabhūte nāvau | samvatsarasatrasya samudra-
rūpatvam śakṣāntare darśitam | samudram vā ete pra plavante ye
samvatsaram upayanti (Ts. 7, 5, 1, 2) iti | tathā sati tatpāranaya-
nahetvoḥ sāmnor naurūpatvam yuktam | ato bṛihadrathamtararūpa-
bhyām naubhyām eva samvatsaram satrarūpam samudram taranti |
gavāmayanasya pāram gachantīty arthaḥ |

4. te ubhe | ubhe sāmāni na samavasṛijye | na parityājye |
ekasyāpy ananushṭhānam ubhayaparityāgaḥ |

ye sāmadvayam api parityajanti teshām evāyam doṣa iti darśa-
yitum ubhe samavasṛijeyur iti punar abhidhānam | ubhayoḥ sāmnor
vikalpitatvād ekaparityāge doṣo nāstīty etad darśayati |

5. tad yadi | tat tayor sāmnor madhye yadā rathamtaram
parityajeyur bṛihad evānutishṭheyuh | tadā bṛihataiva prayogasam-
pūrteḥ phalata ubhayam apy aparityaktam eva bhavati | evam bṛihat-
parityāgapakshe rathamtarepaiva sampūrṭiḥ |

6. yad vai | priśṭhīyashādahe śhaṭsv api divaseshu krameṇa
priśṭhastotranishpādakāni śhaṭ sāmāni: rathamtaram vairūpam bṛi-
had vairājam śakvaram raivatam iti | tatra rathamtarasya bṛihataḥ
cotpattisthānam purvam uktam | yad dyāva indra te satam ity asyām
ṛicy utpannam vairūpam sāma | pibā somam indra mandatu tvety
asyām ṛicy utpannam vairājam sāma | pro shv sāmāi puroratham
ity asyām gtyamānam śakvaram sāma | revatīr naḥ sadhamāda ity
asyām gtyamānam raivatam sāma | tatra bṛihadrathamtarayor eva-
trottarasthāniyatvād aśeshasāmaphalasiddhyartham ete ubhe aparitya-
kte eva bhavataḥ | ubhayaparityāgaḥ sarvathā na yogya ity arthaḥ |

8. ye vā atah | ye vai ke cana mandabuddhayaḥ satriṇo 'ta
śrambhāṇīyam caturviṃśam ahaḥ pñirabhyordhvam anulomyensitat
samvatsarasatram upayanty anutishṭhanti te satriṇo gurur vai prau-
ḍham eva bhāram abhinidadhate | svasyopari sthāpayanti | sa vai
gurur bhārah sam eva śṛiṇāti | bhāravāhakān satriṇo viṇāśayati |
atha pūrvoktavailakṣhaṇyena ye satriṇa enam samvatsaram parastād
ādita śrabhya vihitaiḥ karmabhiḥ pūrvapakṣagatair aptvānushṭhā-
yottarapakṣe 'vastāt pratyavarohakrameṇopaity upayanty anu-
shṭhanti | sa vai ta eva satriṇaḥ svasti kṛhemena samvatsarasatrasya

pāram samāptim ānute | prāpnuvanti || ayam artho'ha | asti kimcid
vishuvannāmakam samvatsarasāstraṣya madhye pradhaṇam ahaḥ | ta-
syādhaṣṭat śhaḥ māśāḥ | so 'yam prathamāḥ pakṣaḥ | upariśṭād api
śhaḥ māśāḥ | so 'yam uttarāḥ pakṣaḥ | yathā loke kaśyapācī chālā-
yāḥ stambhayoḥ pūrvam dirgham vaṇṣam praṇḍham praśrīyobhayoḥ
paraṇvayōḥ pakṣadvayam kurvanti, evaṁ samvatsarasāstraṣyāpi | ta-
thā ca śākhāntare arūyate | yathā śālayai pakṣaśi madhyamam va-
ṇṣam abhi samāyachati | evaṁ samvatsarasāṣya pakṣaśi divākṛtyam
abhi sam tanvanti (Tb. 1, 2, 3, 1) iti | divaiva mantrāṇam kīrtantiyadvā
vishuvannāmakam ekam divākṛtyam | tatra pūrvapakṣharūpe māśa-
śaṭke yaḥ prayogakramāḥ | evaṁ uttarapakṣe 'pi māśaśaṭke te-
naiva kramēṇa sa prayogo yady anuśṭhīyeta tadāntim atibhārah
syāt | nūtanānuśṭhānaviśeṣābhāvenāśāye sati vaikalyam bhavati |
sa eva bhāra ity ucyate | atas tatparihārartham pūrvेषु śhaṭṣu mā-
śeṣu yāni karmāpi yenānupūrvyeṇānuśṭhītāni, tāni karmāṇy utta-
reṣu māśeṣu tadviparītakramēṇānuśṭhīyēyāni | tathā saty āśāyābhā-
vād avighnenaiva samvatsarasāstram samāpyata iti |

14.

1. yad vai | athāsminn ārambhanīyo caturviṅṣe 'hani nishkeva-
lyasaṣtre kamcid viśeṣam vidhatte |

yad etad dvitīyam caturviṅṣam ahaḥ | tad eva samvatsarasāsyopā-
ntyam mahāvratākhyam ahaḥ bhavati | ārohakramēṇa caturviṅṣā-
khyam pūrvapakṣagatam dvitīyam ahaḥ | avarohakramēṇa mahāvra-
tākhyam upāntīyadvā dvitīyam ahaḥ bhavati | anena dvitīyatvasā-
myena tayōḥ parasparaikyam upacaryate | kimcobhayatra bṛihaddiva-
sāmyam asti | tad id āśa bhuvaneṣu jyeshṭham ity etat sūktam bṛi-
haddivasābdena vivakṣitam prauḍhasya dyulokasya prāptihetutvāt |
etad evobhayatra nishkevalyasaṣtre kriyate | tathā saty āsminn dvitīye
'hni caturviṅṣānāmāke bṛihaddivanāmna tad id āśetyādina nishkeva-
lyasaṣtragatasūktayuktēna hotā retāḥ sīncati tad ahaḥ | tad etat si-
ktam reto mahāvratīyenopāntīyēnābūā bṛihaddivākhyānishkevalyasū-
ktayuktēna prajānayati | atra sātrasamvatsaramadhyā eva retāḥsekāḥ
prajānanam ca dvitīyopāntīyadivasayōḥ sampannam | tato loke 'py
ekaikaṣmin samvatsare retāḥseka utpattiḥ cety ubhayam sampadyate |
yasmād dvitīyopāntīyayor ahnor ubhayor api militvā prāpino janma-
rūpam okam kāryam apekṣitam | tasmād bṛihaddivanāmākena 'sū-
ktenobhayatra nishkevalyasaṣtram samānam ekarūpam kartavyam |

3. yo vai | yaḥ pumān samvatsarasāstraṣya samudrasthānīyasyā-
vāram arvāktīrasthānīyam prathamam ahaḥ, pāram paratīrasthānī-
yam antīmam aho yo veda, tayor ahnor anuśṭhīyēyam kartavyam ni-
śīnoti | sa pumān avighnenaiva samvatsarasāstraṣya pāram samāptim

prāpnoti | yo 'yam atirātrasamethaḥ sa evāya prāyantiyaḥ | ārambhe
'nushṭheyatvād arvāktirasthāniyaḥ | sa evātirātraḥ punar udayaniyaḥ |
samāptāv anushṭheyatvāt paratirasthāniyaḥ |

5. yo vai | avarudhyate evābhinaṃ kriyate yena prārambharū-
peṇa karmaṇa tat karmāvarodhanam | udrudhyate samāpyate yena
karmaṇa tad udrodhanam | anyat pūrvavat |

7. yo vai | prāyantiyo 'tirātraḥ prasaḍdasamānyat prāṇa ity
noyate | uccḥaḍdasamānyād udayantiyo 'tirātra udānaḥ |

15.

1. jyotiḥ | atha māsakṛiptividhāṣyābhiplavashāḍahe pūrvabhā-
garūpāni trīṇy ahaṇi vidhatte |

astomaśabdo jyotirādibhiḥ pratyekam abhisambadhyate | tathā
eti jyotisṭōma goshṭōma āyusṭōma ity etair ahobhir yanti | anu-
tisṭṭheyur ity arthaḥ | tad etad āstrayam tritvasāmyāt krameṇa
lokatrayarūpam | śākhāntare 'py etad darśitam | jyotisṭōmam pra-
thamam upa yanti, asminn eva tena loke prati tisṭṭhanti. goshṭō-
mam dvitīyam upa yanti, antarikṣha eva tena prati tisṭṭhanti. āyu-
sṭōmam tritīyam upa yanti, amuṣṭminn eva tena loke prati tisṭṭha-
nti (Ts. 7, 4, 11, 1) iti |

2. sa evaishāḥ | trayāṇaṃ pūrvoktānaṃ evāhaṇaṃ samūhaḥ
punar anushṭīyamāna uttaras tryaḥo bhavati |

16.

6. annādyam | pratimāsam annādyam prāpnuvanto lokadvaya-
rtham gachanti | pratimāsam śaḍahapañcakam anutisṭṭheyur iti tat-
paryārthaḥ | tatra catvāro 'bhiplavāḥ śaḍahāḥ pañcamas tu pri-
shṭṭhyaḥ śaḍaha iti Sūtrakārair abhidhānt | ayaṃ viśeṣaḥ śākhā-
ntare draṣṭavyaḥ | Vgl. Ts. 7, 5, 8.

17.

1. Ādityānaṃ | gamanāsamānyād gavāṃ adityatvam |

6. yathā vā | ādhadityāyane 'haḥkṛiptim vidhatte |

atra vāśabdo na vikalpārthaḥ kiṃtu gavāmayanaprakāravysvri-
tīyārthaḥ | gavāmayane prāyantiyākhyam prathamam aho, 'tirātrasam-
sthāṃ caturviṃśam ukthyaṃ abar dvitīyam | tatra yathā tathāivādi-
tyānaṃ ayaṇe 'pi, tata ūrdhvaṃ viśeṣo 'sti | sarve 'bhiplavāḥ śa-
ḍahāḥ, pūrvoktābhyāṃ prathamadvitīyābhyāṃ ahobhyāṃ anyāni sa-
rvāṇy ahaṇy ākehyanti | vyāptim karishyanti | gavāmayane tv ekai-
kaṣmin māsī catvāra evābhiplavashāḍahāḥ | ata idam vaiśaṃyam |
tad idam Ādityānaṃ ayanam |

7. prāyantiyaḥ | prathamadvitīyam atikrāntāni sarvāṇy ahaṇi

prishṭhyashādahair vyāptānty etāṁ atra viśeṣaḥ | athava | ākṣhya-
ntiśabdo 'harviśeṣaṇām madheyam | tathā ca Baudhāyana śha | abhi-
jīd vishuvān viśvajid daśamam abar mahāvratam udayantiyo 'tira-
ity etāny ākṣhyanti bhavanti | tad etad Baudhāyanaśya matam |
anyad api yāny anyāni prishṭhyābhiplavebhyo iti Śalikaścārya mene:
yāni cānyāni prishṭhyābhiplavebhyo daśamāc cety Aupamanyava iti |
tathā eṣi prāyāṇtyārambhanīyābhyām abhiplavaśhādāhebhyaś cānyāni
yāny āhāni santi tāny ākṣhyanti etannāmākānty ubhayatra vyākhyā-
nam | sarvathāpy aṣṭy enayor ubhayor api gavāmayanād viśeṣaḥ |
gavāmayane hy ekasmin māsī catvāro 'bhiplavāśh śhādāhāś pañcamah
prishṭhyāśh śhādāhāś | tathā cāvalāyana śha | atha gavāmayanam sa-
rvakṣmāś | prāyāṇtyacaturviṁśe upetya caturabhiplavān prishṭhyapa-
ñcamān pañca māsān upayanti (11, 7, 1) iti | Ādityānām ayane pri-
shṭhyāśh śhādāho nāstīti | Aṅgīrasām ayane 'bhiplavāśh śhādāho nā-
stīti vaiśahmyam |

8. paryāṇaḥ | parito 'yanasya gamanasya sādhanabhūtaḥ |

18.

1. ekaviṁśam | Chandogabrahmaṇe saptaḥ byo himkarotītya-
dīnā vibhito yo 'yam ekaviṁśaś stomas tenaiva stomenāśya sarvastō-
trapravṛtṭer idam abar ekaviṁśam ity ucyate | tatra vishuvannāma-
kasamvatsarasatrasya ye pūrve śhaś māsā ye cottare taylor māsā-
śhaṭkayor ubhayato vartamānāyor madhye tad etad abar anuśṭhē-
yam | etac ca nobhayor māsāśhaṭkayor antar bhavati kīmtv atiriktam
ekam | tathā cāvalāyana śha | atha vishuvān ekaviṁśo na pūrvasya
pakṣhaso nōttarasya (11, 7, 7) iti |

2. otena | purā devā tenāśhā svargalokāśkhyām lokam Ādityam
udayachān | ita urdhvam prāpitavantaḥ | tathā ca nākhāntare paṭhyate |
ekaviṁśa eśha bhavati | otena vai devā ekaviṁśena | Ādityam ita utta-
mam suvargam lokam ārohayann (Tb. 1, 2, 4, 1) iti |

3. sa eśhaḥ | yo 'yam Ādityo 'sti sa eśha ito bhūlokaś āra-
bhya ganyamāna ekaviṁśatisamkhyāpūrako bhavati | tathā cānyatrāzomā-
yate | dvādaśa māsāś pañcartavas traya ime lokā asāv Āditya ekavi-
ṁśa iti || athava | atraiva vishuvataḥ purastāt paścāto ca vakṣhyamā-
nam śhārdaśakadvayam apokṣhya vishuva ekaviṁśa ity ucyate | aśmin
pakṣhe idam vākyam uttarāṣeśhatvena yojaniyam |

4. tasya daśa | divaiva kīrtaniyam mantrajātam yasmin vishu-
vaty āhāni tad abar divākīrtiyam | tasyāśhno 'vastād adhobhāge daśā-
hāni bhavanti | parastād urdhvabhāge 'pi daśāhāni bhavanti | taylor
daśakayor madhya eśha ekaviṁśo vishuvān vartate | tasya vishuvato
'dhaṣṭāt pūrvapakṣhe śhaśṭhe māsā svarasāmāno 'harviśeṣāś trayaś
tobhyāś pūrvam abhijīdakhyā ekāśhaś tataḥ pūrvam prishṭhyāśh śha-

daḥa iti | daśbhāni viśhuvadurdhvam tu pratyavarohakrameṇa trayah svarasāmānas tato viśvajidākhyā ekāḥas tata urdhvam priśṭhīyah śhaḍaḥa iti daśbhāni | evam ubhayoḥ pārsvayor ahaṇṣaṁ daśasamkhyo-
petatvad virat | etasyām ubhayato 'vasthītāyam virāḍy ayam ekavi-
ṇṣaḥ pratishṭhitāḥ | yathoktagaṇanaya virāḍi pratishṭhām eva hīṣa-
bdopetena vākyena spaśṭīkaroti | tasmād ubhayato virāḍdvayena ra-
kṣhitatvad eṣa Ādityo viśhuvadahasthāniya imāṇī lokan antarai-
śham lokāṇaṁ sarveśham madhye yaṁ gachann api na vyathate | vya-
thām na prāpnoti | viśhuvān apy ekaviṇṣa, Ādityo 'py ekaviṇṣaḥ |
tasmād ubhayor ekatve sati viśhuvato yad virāḍdvayopetatvam tad
evādityasyobhayato virāṭtvam bhavati | Ādityasya vyathārāhityena vi-
śhuvato vaikāryārāhityaṁ sidhyati | athava | viśhuvato yathā virā-
ḍdvayam ubhayato rakṣhakam evam Ādityasyāpy adhaṣṭad upariśṭac
ca vartamānaṁ lokadvayam | etad evābhipretya śākhāntare śrūyate |
tasmād antaremaṁ lokan yaṁ sarveṣu suvargeṣu lokeshv abhitapann
eti (Tb. 1, 2, 4, 1) iti || atā viśhuvato ubhayatāḥ sampavartināḥ
svarasāmākhyān abarviṣeṣān praśaṇṣati | tasya vai etc.

5. stomā vai | sapṭadaśastomayuktāḥ svarasāmāno 'harviṣeṣāḥ
stomaśabdenātra vivakṣhitāḥ |

atrārthavādena pūrveshūttareṣu ca triśv ahaṇṣu sapṭadaśastoma-
vidhir unneyaḥ | tathā ca śākhāntare śrūyate | ukthya eva sapṭadaśāḥ
paraḥśwanāḥ kāryāḥ (Tb. 1, 2, 2, 1) iti | svarasāmākhyānāṁ eva
paraḥśmeti nāmāntaram |

19.

8. raśmayo vai | ye bandhanahetavo raśmayas tatethānīyān
asmin viśhuvati divākīrtyāni divaiva pāṭhantīyāni pañca sāmāni | te-
śham madhye mahādivākīrtyaṇāmakam ekam sāmā | tac ca vibhṛāḍ
brihat pibatu soṁyam madhv ity asyām pīcy utpannam | tateśmayu-
ktam priśṭhastotrāṁ kartavyam | tathā vikarṇākhyam ekam sāmā |
tac ca pīkṣhasya vṛiṣṇo aruṣhasya nā saha ity asyām pīcy utpa-
nnam | tad etad brahmasāmā kartavyam | brāhmaṇāsochānsinam abhi-
lakṣhya gīyamanam brahmasāmā | tathā bhāṣākhyam aparāṁ sāmā |
tad api pīkṣhasyety asyām evotpannam | tac cāgnīśṭomasāmā ka-
rtavyam | yena sāmāgnīśṭomasamastha samāpyate tad agnīśṭoma-
sāmā | brihadrathamāntare prasiddhe bhavataḥ | madhyamdinārbbhava-
pavamānayoḥ kartavyatvat |

4. udita Āditye | prakṛitāv ādityodayat prāḡ eva prātaranu-
vākaḥ pāṭhyate | atra tu sarvasyāhno divākīrtyatvasiddhyartham uda-
yād urdhvam anubruyāt |

5. sauryam | Sūryo devataḥ yasya paśoḥ so 'yaṁ sauryaḥ |
nyāṇaṁ varṇāntareṇa sampāditam cihnam | tad yasya nāsti so 'nya-

ngah | tādriṣaḥ¹⁾ cāsan śvetas ca so 'yam anyāṅgaśvetah | varṇāntā-
repāmīritah sarvasveta ity arthah |

6. ekaviṅśatim | etad viśhuvannamakam abar ekaviṅśastoma-
yuktatvāt pratyakṣahād dhi sākṣahād eva mukhyam evaikaṅgīṣam | ta-
smāt sāmīdhenīnām ekaviṅśatisamkhyā yukta | atra codakaprāptāḥ
pañcadaśa, dhāryāḥ śaṭsamkhyāḥ ity ekaviṅśatiḥ | tathā cāśvalāyana
śha | viśhuvān divākīrtiyāḥ | udite prātaranuvākāḥ | prithupajā ama-
rtiya iti śhaḍ dhāryāḥ sāmīdhenīnām | sauryāḥ savantyaśyopālambyāḥ
(8, 6, 1) iti |

7. ekapañcāśatam | tasmitā chastre stotriyānūrupayos trīcayoh
śhaḍ rīcāḥ | yad vāṇānety eka dhāryā | bṛihadrathampratarayor yonī
dve | uttamasāmāpragāthasya pragrathanena tisrah | nṛīṇām u tva
nṛītamam iti tisrah | yas tigmaśrīṅga ity ekaśaśarcal | abhi tyam iti
pañcadaśarcal | ity evam ekacatvāriṅśat | tatra prathamayā trīr abhya-
staya sāha tricatvāriṅśat | indrasya nu viryāṇity aamin pañcadaśarce
sūkte 'śhṭau nava vā śaṇsanīyāḥ | tatśrīṣṭatvapakṣha ekapañcāśad
bhavanti | navapakṣhe dvipañcāśat | tacchaṇsanād ūrdhvam indrasya
nu viryāṇity aya sūktasya madhya aindriṇ nividam dadhyat | tata
ūrdhvam punar api tāvatīr rīcāḥ śaṇśet | tathā sati śaṭsamkhyāsam-
pattya puruṣāyuhśāmyam bhavati | indriyāṇi ca śaṭsamkhyāsu nā-
dīshu samcārīṇo chatam bhavanti tadīyavyāpārāḥ ca tathā śaṭsam-
khyāḥ | evam sati yajamānam sampūrṇam āyushi vīrya indriyeshv
avasthāpayati |

20.

1. dūrohanam | duḥśaṅkaṁ rohanam yasminn ādityamaṇḍale
tad dūrohanam | tatśrōhanasya ādhanatvān mantrasvarūpam api
dūrohanam ity ucyate | tad rohati | śrohanārtham śaṭśed ity arthah |
yadvā | mantrasya duḥśaṅka uccāraṇaviśeṣho dūrohanam | sa ca vi-
śeṣah sūtre (Āśvalāyana 8, 2, 14) 'vaganāvyaḥ | tam rohati | vi-
śhṭam uccāraṇam kuryād ity arthah |

29. ime evaitat | etatpāṭhena hota āmeshyāḥ ca āgamishyann
api parāmeshyāḥ ca punar api parāvṛitya gamishyann api ime eva
dyāvāpṛithivyāv evānumantrayate |

21.

2. sa pacchah | dvedhā sūktasya śaṇsanam śrohakrameṇāva-
rohakramoḡa veti | tao cārōhe caturvāram āvartaniyam | prathamā-
vṛittau pacchah pādaśah pāṭhet | ekaikasmin pāde 'vasānam kṛitvā
śaṇśet | dvitīyasyām āvṛittāv ardharcaśa ekaikasminn ardhe 'vasānam

1) Alle vier Hss. cihnam anyāṅgam tādriṣaḥ.

kritvā paṭhet | tṛitīyasyām avṛittau tripadyavṛittyaḥ pādatraye 'vasānam kritvā paṭhet | caturthyām avṛittāv avasānarahitatayaḥ sampurnatayaḥ śaṁset |

3. tripadyaḥ | pratyavarohakrame prathamavṛittau pādatraye 'vasānam | dvitīyavṛittāv ardharce 'vasānam | tṛitīyavṛittau pāde 'vasānam |

4. atha ye | ekasminn eva loke kāmo yeshāṃ ta ekakāmāḥ | svargam lokam eva kāmāyante na tv imaṃ lokam | teśāṃ parāḥcam eva pratyavarohitam eva rohet | śāstram paṭhet |

6. mithunāni | mithunāśabda ekatvanivṛakāḥ | tato bahūṇi uktam bhavati | yas tigmasṛṅga ityādīni traiśṭubhāni | divaḥ oidaśya varimetyādīni jagatāni | tad etac chandodvayam mithunāsadṛṣam | paśavo 'pi mithunātmakāḥ | chandāni paśusādhanatvāt paśavaḥ | ataḥ teśāṃ śāsanam paśuprāptyai bhavati |

22.

1. yathā vai | yathā loke puruṣo dakṣiṇāvāmabhāgābhyām bhāgadvayamādhye śirasā ca yuktāḥ | tathā vishuvataḥ śaṇmāsātmakāḥ pūrvabhāgāḥ puruṣasambandhidakṣiṇabhāgasthāntyaḥ | tatpravaroharūpamāsashaṭkātmaka uttarārdho vāmabhāgasthāntyaḥ | tasmād vāmabhāgasādṛṣyād uttara ity ācakṣhate | na tv anuśṭhānādhikeya-vivakṣhayaḥ | prabāhuk sato vāmadakṣiṇabhāgāṃ samau kritvāvasthitasya puruṣasya śiro yathonnataṃ san madhye 'vatishṭhate | evam māsashaṭkayor madhye vishuvān utkṛiṣṭo 'vatishṭhate | bidalam bhāgāḥ | tābhyām bidalābhyām dakṣiṇāvāmabhāgābhyām samhitāḥ samyojita eva loke puruṣo bhavati | tad dhāpi tasmād eva bhāgadvaya-samdhānārūpatvāt kārapāc cīrṣṇo madhye syūmeva vijūṣyate | syūma syūtāṃ | yathā vastrayoh samdhiḥ sūcya syūtāḥ samyojito bhavati | evam śirasi dakṣiṇottarakapālayoh samdhau syūteva kācid rekṣa dṛiṣyate | etac ca bhūmau patite aśhke māṃsarahite śirāḥkapāladvayasamūharūpe 'sthani viśpaṣṭam upalabhyate | ataḥ sarvātmanāḥ puruṣasādṛiṣyāt prasāsto 'yaṃ vishuvān |

2. tad āhuḥ | vishuvannāmake mukhye 'hāni yao chastram vihitam tat tasmāi chastre pūrvapakṣiṇa evam āhuḥ | dakṣiṇāyana-syottarāyanaśya ca madhye vishuvannāmakas tulāmeshasamkrāntidvayarūpe yaḥ kālavīṣeṣaḥ so 'yaṃ vishuvacchādbābhidheyāḥ | sa ca vyavahārāḥ smṛtiṣu pracurāḥ | asminn eva vishuvati kāla etad abāḥ śaṁset | etasminn abāni vihitam śāstram abāḥśabdenopalakṣyate | etat samkrāntidvayam uktham ahar ukthānām ') ahaṃ

1) uktam und uktānām alle vier Hss.

madhye | ukthyaṣastrapetaṣastrayogyam ity arthaḥ | ata eva vishuvān vishuvannamakāṣastravān eva samkrāntikālavīṣeḥ | tat katham iti | ucyate | tam samkrāntikālam vishuvān vishuvān ity eva sarve vya-vaharanti | atas tasmin kāle ṣastrapāthe sati yajamāṇa vishuvanto yogyāṣastrayukta bhavanti | sarveshv anuṣṭhātṛiṣu śreṣṭhātām prāpnuvantīti pūrvapakṣiṇām āśayah |

8. tat-tat | karmāntareṣv api vishuvākhyasamkrāntiyukte kāle samāgate sati ṣastram etad chaṇṣanyam iti yat pūrvapakṣiṇām ma-tam, tasmiṇ chastre tan matam nādaranyam | kimtu samvatsarasatra eva gavāmayane tat pūrvoktam ṣastram ṣaṇṣet | evam sati yajamāṇa atyantasaṃpyogena samvatsarakālam etad reto dhārayanto yanti | anu-tiṣṭhanti |

8. vaiṣvakarmaṇam | viṣvakarmadevataḥ pīṣabham pūṃ-gavam savanīyasya oḍakaprāptasya paśoḥ sthāna upālambhanīyam dvirupam varpadvayopetam ubhayata etam dakṣiṇottaraṇāṇāvayor vilakṣaṇavarṇaena laṣchitam paśum mahāvrataprayogayukte ṣastra-syopāntye 'hany alabheran |

23.

1. atha dvādaśāho vaktavyaḥ |

2. bhavaty ātmana | anenārthavādena dvādaśarāstrayāgavi-dhir¹⁾ unneyaḥ | tathā ca śākhāntare vidhiḥ śṛyate | yaḥ kama-yeta prajāyeyeti, sa dvādaśarāstreṇa yajeta, praiva jāyate (Is. 7, 2, 9, 1) iti |

6. gāyatrī | yathoktāḥ kṛptir āvalāyanācāryair darṣita | atha bharatadvādaśāḥ | imam evaikāham prithaksamsthābhīr upe-yuḥ | atirātram agre 'tīṣṭhāv ukthyaṇ athāgnīṣṭomam athātirātram (10, 5, 8) iti |

24.

1 trayaṣca | bharatadvādaśāḥ vidhaya vyūḍhadvādaśāḥ vidhatte |

yo 'yam vyūḍhadvādaśāho 'sti so 'yam etadṛiṣaḥ | tatṛadyantaṇ yau dvāv atirātraṇ prathamadvādaśau yau ca daśamam ahaḥ, tat pari-tyajyāvaśiṣṭeṣv ahaṣu navasamkhyākeṣu trayaḥ tryahāḥ karta-vyāḥ | trirātrāḥ kaṣcit karmaviṣeḥ | so 'yam trivāram āvartanī-yaḥ | 3 daśamam¹⁾ ity atra yo 'yam ākāraḥ sa varjanārthaḥ | nīpāta-nām anekārthatvāt | yadvā maryādāyam ayam 31 bhaviṣyati | ādya-ntāv atirātraṇ daśamam ahaḥ ca maryādāṃ kṛitvāvaśiṣṭo navarā-tras trir avṛttāḥ tryahāṣṭmaka ity arthaḥ |

1) dvādaśāyāgavidhir alle vier Hss.

tatra codakena dikṣādivikalpo prāptah | eka dikṣa tiro dikṣa ityādivikalpaśya prakṛitau śrutatvāt | tam vikalpam apavedituṃ niyamaviseshaṃ vidhatte | dvādaśāṣṭāni cto.

3. dvādaśa retriḥ | prakṛitau tatra evopasadaḥ | tē caikakāṃ caturshu diṇeṣu kvartya dvādaśa sutyādiṇeśhūpasado 'nutishṭhati | tadbhir dvādaśabbhir upasadbhiḥ śarīram eva dhūnute | kampayati | śarīragatamaṃśādidhātusōṣaṇaṇa pāpakshayo bhavati | tathā ca Sutrakṛēpōpasamhṛitam | yadā vai dikṣitah kriṣo bhavaty atha medhyo bhavati | upasaddiṇeṣu aśya kṣhīramātrābhāratvād bhavaty eva kṛṣyam | tad idam sarvaṃ dhūnuta ity anena vivakṣitam || atha dvādaśaśu diṇeṣu saṃbhishavāṃ vidhatte |

4. dvādaśāṣṭham prasutaḥ | bhaved iti śeṣah | dikṣhopasadaṃ āṅgakarmaṇi | abhishavas tu pradhaṇakarma |

5. bhūtvā | dvādaśāṣṭham prasuta iti padadvayam anuvartatīyam | volita dvādaśaśu diṇeṣu saṃbhishavayukto bhūtvā pūrvoktābhir upasadbhiḥ śarīram dhūtvā śarīragatam pāpam parityajyāśa eva śuddha īhaloke bhūtvā paraloke 'pi putāḥ sarvadevatāḥ prapnoti |

25.

1. anapakramam | tam Prajapatim dikṣhayitvā tatrādhvānam anapakramam nirgamanarahitam gamayitvābruvan | na hi yajñam saṃkalpya dikṣam kṛitvā tadānushṭhānam antareṇa devayajnaṃ nirgantum śakyate |

10. ūrdhvo vai | yo 'yam navarāstre prathamā tryabāḥ so 'yam ūrdhvo vai | śrohaprakāra eva | tad yathā | gāyatram prāṭhasavanam traishtubham madhyamdinam savanam jāgatam tritīyasavanam ity ayaṃ svabhāvasiddhāḥ kramāḥ | tasya vyatyaśābhāvād ūrdhva ity ucyate | yas tu madhyamā tryabāḥ so 'yam tiryāṃ vartate | tad yathā | jāgatam prāṭhasavanam gāyatram madhyamdinam traishtubham tritīyam ity atra nātyantam anukramo nāpy atyantam vyutkramāḥ | tasmiṇ āyam tiryāṃ | ya uttama tryabāḥ so 'rvāṇ adhomukhāḥ | tad yathā | traishtubham prāṭhasavanam jāgatam madhyamdinam gāyatram tritīyasavanam ity etadāhararvāktvam | prathamō jāgatsanto dvitīyā traishtubhānta tritīyo gāyatrānta ity evam ūrdhvatvatiriyāktvārvāktvāni trishv api tryabēṣu draśṭavyāḥ |

26.

4. sa purastāt | yo dikṣam vāśchati sa pumaṃ dikṣhopakramāt purā prajapatidevatākam paśum ślabheta | dvididho hi dvādaśāḥ sagnicityo niragnicityaḥ ca | tatrāgnicayanayuktapaśur ayam avagantavyah |

5. saptaḍaṣa samidhenih | dvayor dhāyyayoh prakṣhepeṇa
saptaḍaṣasamkhyā sampadyate || apriyājyāsu viśeṣam vidhatte |

6. tasyāpriyaḥ | paśoh prāptihetutvāt prayāja apriya ity
noyante | tad atra Jamadagniḥ drishṭāḥ samiddho adya manusha ityā-
disūkte samāmnūṣṭa drashṭavyāḥ || atra codyam udbhāvayati |

7. tad abuh | ukta prajāpatyavyatirikteshu sarveshu paśuṣhv
apriyo yatharishi bhavanti | yasya yajamānasya gotrapravartako ya
rishir bhavati tam anatikramya tena drishṭā evāpriyo bhavanti |
evam saty atrāpi jamadagnigotrajānam eva samiddho adyety apriya
pico yukta na tv anyeṣām |

18. satram | pūrvam bhāratadvādaśāho vyūḍhadvādaśaḥ ceti
dvaḥ bhedāv uktau | prakṛāntareṇāpi satrarūpo 'hinarūpaḥ cety
evamvidho dvādaśāḥ | tatra satrapakṣhe viśeṣam vidhatte |

yady ayaṁ dvādaśāḥ satrarūpo bhavet | tadānīm satrasya
bahuyajamānatvāt sarveṣām yajamānānam agnir samnyupya sam-
bhuyāikatvenāvasthāpya tasmin sarve yajeran | yajamānatvād eva
sarve 'pi dīkṣheran | dīkṣam kuryuḥ | ya ova yajamānaḥ ta eva
ritvija ity uktatvena sarve yajamānāḥ sunuyuḥ | ritvikkaryam abhi-
shavam kuryuḥ | vasantartum abhilakṣhyodavasyati | udavasāntyaṁ
samāptikālīnām iṣṭīm anutishṭhet | vasantartau samāpayed ity arthah |

27.

1. chandānsi | atha vyūḍhadvādaśāhe yad etad vyūḍhatvam
tad etat prasaṁsitum ākhyāyikāṁ āha | chandānsi etc.

vyūḥ chandasam | svasavasthānaviparitatvenoḍhāni sthānā-
ntare prakṣiptāni chandānsi yasmin dvādaśāhe so 'yam vyūḍha-
chandāḥ |

8. chandānsi vyūhati | gāyatrīyāṁni chandānsi vyūhati |
tattadāyatanaviparyāsenāvasthāpayet | tac ca vyūhanam asāratvāpra-
yuktakāleṣu parihārya bhavati |

6. naudhasena | imam indra eṁtam pibety asyaṁ picy utpa-
nnam sāma naudhasam | tvām idā hyo nara ity asyaṁ picy utpa-
nnam sāma āyātam | .

9. ūśān | asau dyuloko 'syām bhūmāv ūśān | śadabhatry
adhyāśrah | deśāntaraprasiddhim upajīvyā paśuśabdasyośhaśabdena
vyākhyānam |

28.

5. tāni trīṇi | tāni pūrvoktāni rathamtaravairūpaśkvaṇi trīṇi
sāmāny anyāntarebhyo vilakṣhaṇāni prishṭhyākhye śeḍaḥ pratha-
matrīṭiyapañcameshv ayugmeshv aśaṣu prishṭhastotranishpādakāny
śaṇ | tathā bṛihadvairājaraivatarūpāni trīṇi sāmāny anyāni ratham-

tarāḍibhyo vilakṣhaṇāni bhūtvā dvitīyacaturthashashṭheṣhu yugma-
rūpeṣhu ahaṣu prīṣṭhastotranishpādakāny āsan |

6. tāni tathākālpanta | tataḥ śhaṭṣamkhyāṇāni prīṣṭhāṣṭ-
māni dharayitum tāni śhaṭ chandānsi tathākālpanta | tenaiva kra-
meṇa samarthāny abhavan | prathamadvitīyatritīyeshv ahaṣu gāya-
trītrīṣṭubjagatyah prīṣṭhastotranishpādakāḥ | caturthapañcamasha-
ṣṭheṣhv ahaṣv anuṣṭuppañkīyatichandānsi stotranishpādakāni |
evam sati yajño 'pi prīṣṭhyashadāḥakhyah kalpate | svaprāyojanāya
samartho bhavati |

29.

1. Agnir vai | idānīm dvādaśāḥkratan prāyanīyodayanīyāv
atīrātrau yac ca daśamam ahaḥ | tat tritayam varjayitvā madhya-
gato yo navaśāstras taṁ vidhātum upakramate | Agnir vai etc.

3. eti ca preti ca | ā prety anayor upasargayor anyatara
upasargo yasmin mantre 'sti tan mantrasvarūpam prathamasyāhno
rūpam | lakṣhaṇam ity arthaḥ |

karīṣhyat | karoter dhātor bhaviṣhyatpratyayāntam idrīṣam
yad aṣṭi |

7. ā tvā ratham | ā tvā ratham iti trico marutvatīyaśāstra-
sya pratipat | tac ca rathasābdopetam | idam vaso sutam iti tasya
śāstrasyaṇucaraḥ | tac ca pibavat | piba supūrṇam iti dvitīyapāde
grutavāṣṭi |

16. tyam ā shu | aṣṭa nividdhānīyasya sūktasyādan kiṁcit
sūktāntaram vidhatte | tyam etc.

80.

1. ā na indrah | yasya sūktasya purastat tārkaḥyāṣaṇsanam
vibhitam tasmin nividdhānasūkta ākararūpam lakṣhaṇam darśayati |
ā na etc.

2. idānīm nishkevalyamamarutvatīyayoh śāstrayor nividdhāne sū-
kte stotum āha |

sampātau | sampatanti prāpnuvanty abhyam yajamānāḥ sarva-
lokaṁ iti sampātau | nishkevalyamamarutvatīyanividdhānayoh sūktayor
vaikṛīṣṭayoh sampāta iti samjñā | ā yātv indro 'vasa iti marutvatīya-
śāstrasya nividdhānam sūktam | ā na indra iti nishkevalyasya nivi-
ddhānam sūktam |

6. yad vā eti | ākaraprasāddādikam lakṣhaṇam mantre nāstīty
śāṇṭīkyā yad vā ityādina tatsadbhāve bādha upanyasyate | yad etad
eti ca preti ceti tad etat prathamasyāhno rūpam lakṣhaṇam iti pū-
rvam uktam | tat tathā sati yadi prety anena lakṣhaṇena yuktaṁ
sarvam sūktam jagatam abhaviṣhyat | tadānīm yajamānā āsmal lokāt

praishyan praishyanti marishyanty eveti bādhopanyāsah | tad yad
ityādinā samādhānam upanyasyate | yasmāt pragaḥdayoge bādho 'sti
tasmāt karaṇād iheheti sūktam yadi prathame 'hani saṁset | tadānīm
iheḥasābdeṅgasya bhūlokasya vivakṣhitatvād asminn eva bhūloke tat-
sūktapāṭhenainān yajamānān ramayati | ciram kṛḍayati | tataḥ pra-
saḍdaprāyukto maraṇabādho 'pi parihṛito bhavati |

15. samānam | asmin prathame 'hani yad āgnimārutam ṣa-
stram uktam, yac cāgnisṭome pūrvam nirūpitam āgnimārutasastram
tad ubhayam samānam ekavidham | nyūnādhikamantrāṇam abhāvāt |

81.

3. yad vai neti | prathamasyāhna eti preti liṅgadvayam yad
vai yad evoktam tad atra dvitīyasyāhno liṅgam na bhavātīti nalca-
radvayenobhayam nishidhyate | yat sthitam tishṭhatidhaturūpavad
bahushu sthāneshv apracyutatvenāvasthitam mantre dṛṣyate tad dvi-
tīyasyāhno rūpam | liṅgam |

kurvat | vartamānārthapratyayayuktam karotidhaturūpam |

4. agnim dūtam | atra kurvad iti liṅgopanyāsah | yady apy
agnim dūtam ityādaḥ sakṣat kurvacchabdo na śṛyate | tathāpi ka-
rotyarthasya sarvadhātugatasamānyatvād vartamānārthavācīpratyaya-
ntam dhātumstram kurvacchabdena vivakṣhitam | atrāpi vṛṇīmaha
iti vartamānārthavācīpratyayānto dhātuh śṛyate | tasmād dvitīye
'hany etat sūktam viniyoktum योग्यम् |

7. indra nediyaḥ | indra nediya ityādikah pragaḥthah prathame
'hany api vihitah | uttaratrāpi vidhāyate | tasmād atra vidhīyamāno
'cyuto bhavati pracyuter abhāvāt | tad idam acyutatvam sthitasābda-
rthatvāt sthitaval liṅgam |

11. tvam id dhi | attha nishkevalyaśāstrasya stotriyānurūpayoh
pragāthayor bṛihatsāmasambandharūpam liṅgam darśayati |

tvam id dhiṭi bṛihatsāmna ādharabhūtaḥ stotriyaḥ pragāthah |
tvam hy eḥity anucaraḥ pragāthah | prathame pragāthe bṛihatsāma-
yuktam prīṣṭhastotram bhavati | atra pragāthadvayasya bṛihatsā-
masambandhād bāhate bṛihatsāmasambandhiny ahani tad ubhayam
योग्यम् | dvitīyasya oḥno bṛihatsāmasambandhitvāt tasminn ahani
viniyoktavyam |

82.

2. viṣvo devasya | viṣvo devasyety ekaḥ ṛik | tat savitur iti
dve ṛicau | so 'yam ekaḥ ṛico bṛihatsāmasambandhabhūto vaiṣvadeva-
śāstrasya pratipad bhavati | ā viṣvadevam ity eṣa ṛicas tasyānuca-
rah | ata ubhayor bṛihatsāmasambandhaḥ |

Pañcika V.

1.

8. samānodarkam | udarkah samāptih | samāna udarkas tu-
lyā samāptir yasya mantrabhāgasya tat samānodarkam |

punarāvṛttam | pāthitasyaiva punaḥ pāṭhaḥ punarāvṛttam |
punar api nitarāṃ nṛttam nartanam punarninṛttam | svaraviśeṣa-
nākharāṇām punaḥ-punar āvartanena vā nartanaśāḍṛṣyam | punarā-
vṛttam pāthitasyaiva pādasyāvṛttih | atra tu svarakṣharamātrasyeti
viśeṣaḥ | ratavad iti dhātvarthamātram atra vivakṣyate | paryasta-
vad iti paryāśābdavat |

kṛtam | bhūtarthapratyayopetaḥ karotidhātur dhātumātram vā |

5. devā vai | yadā devās tṛtīyam ahar anuśṭhāya tena sva-
rgam lokam gataḥ | tadānim asurā rakṣāśai ca tān devān anuga-
mya svargapraveśo yathā na bhavati tathāvarayanta | nivāritavantaḥ |
tatas te devās tān asurān prati virupā viruddharūpopeṭā bhavateti
śāpitvā bhavantaḥ svenaiva rūpeṣāvir bhavanta āyan | svargam praty
āgacchan |

12. vāyav ā yāhi | vāyav ā yāhi vitaya ity eka | vāyo yāhi
śiva diva ityādiko dve ṛicau | militva so 'yam ekas tṛicah | indraḥ
ca vāyav eṣām sūtanām ityādiko dve ṛicau | trīcatvasampādanāya
tāyā anyataraḥ dvir āvartantya | ā mitre varuṇe vāyam ityādikas
tṛicah | sajūr viśvebhīr devebhīr ityādikas tṛicah | uta naḥ priya
priyāsv ityādikas tṛicah | ta ete sapta tṛicā uśnikchandasakāḥ | tat
sarvam aushṇīham praūgaṣastram kuryāt | tatra samānodarkatvam
tṛitṛyasāśhno liṅgam | ā mitre varuṇa iti sūkte tisṛiṣhv apy ṛikānu
ni bahiṣṭityādiko 'ntimāḥ pāda eka eva | āyāsv eheti sūkte 'pi
bāhsav ityādiko 'ntimāḥ pāda eka eva | ā yāhi sūkte 'pi vṛiṣhann
indroty antimāḥ pāda eka eva | sajūr viśvebhīr iti tṛice 'py ā yāhy
agna ity antimāḥ pāda eka eva | evam katipayeṣu samānodarka-
tvam liṅgam || atha marutvatīyaṣastrasya tṛicadvayam vidhatte |

13. tam-tam | tam-tam ityādikas tṛico marutvatīyaṣastrasya
pratīpat | tasyopakrame tam-tam iti dvir āvṛttih | śabdo nṛttagata-
tsānukarāṇasāḍṛṣaḥ | ante ca kṛiṣṭīnam nṛitur iti nartanaśāḍṛ-
śabdhā arūyate | tad idam ninṛittaval liṅgam | traya indraṣyety āyam
anucaras tṛicah | tasyāśau tṛiṣabdasravanād idam trival liṅgam |

14. indra nedīyah | indra nedīya iti pragāthasya pūrvayor
apy aṅnor vīhītatvād ayyatatvam | atha pragrathanena tṛicavām
sāmpādayitum caturthaḥ pādaḥ śaśṭhaḥ pādaḥ ca tris-trir abhya-
syate | tasya nṛttasamānatvād āyam pragātho ninṛittalingavān | evam

brāhmaṇaspatyaṣṭaṭhe 'pi draśṭavyam | yadvā | yasmin indro varuṇo mitro aryamety okāśasya trir abhyāso nṛttasamānaḥ |

20. abhi tvā | abhi tvā śurety oṣṭhā rathamtarasāmno yoniḥ | tam pūrvoktāya dharmāya anu paścān nivartayati | saṁśed ity arthaḥ |

2.

1. atha nividdhāṇīyaṃ sūktam vidhatte |

yo jāta eva | asmin sūkte nṛiṃṇasya mahā sa janāsa indra ity antimaḥ pādaḥ sarvāṣv rikṣhu samānaḥ | tasmād idam sūktam samānodarkalingopetam |

14. vaiṣvānarāya | atra dhishṇety antaḥkaraṇavācakaḥ śabdaḥ śrūyate | antaḥkaraṇam ca bhūmyāder antam prāptum śaknoti | tathā cānyatra śrūyate | na vā imām aśvaratho nāsvatarirathaḥ sadyaḥ paryāptum arhati | mano vā imām sadyaḥ paryāptum arhati (Ts. 7, 3, 1, 4) iti | atah sahasā bhūmyādyantaprāptihetutvād dhiḥśaṇṣabdo 'ntaśyopalakṣakaḥ |

15. dhārāvārah | mārutatvam atra vispaṣṭam | bahuvridham abhivyaḥṛityam abhivyaḥaraṇīyaṃ śaṇṣāṇīyam rīgījātam yasmin sūkte tad bahvabhivyaḥṛityam | atra hi pañcadāśarcaḥ śaṇṣāṇīyaḥ iti bahutvam | bahūnām devānām abhivyaḥaraṇīyaṇām vidyamānatvād bahutvam | tasya bahutvasyaikatvadvitvāpekṣahayāntatvam |

17. purastādudarkam | udarkaśabdo 'vasānavacanah | avasānam ca vichedaḥ | so 'pi dvividhaḥ purastād upariṣṭāc ca | upakramāt pūrvam śaṇṣāṇīyaśābhāṇvād ayam pūrvakālīno vichedaḥ purastādudarka ity ucyate | śaṇṣāṇād ūrdhvakālīno vicheda upariṣṭādudarkaḥ | samānodarkatvam ca tṛitīyaśāhno liṅgaṃ yuktam | tatro pariṣṭādudarkasāmyam sajanīyādishudāhṛitam (5, 2, 1) | atra purastādudarkasāmyam liṅgatvenodāhriyate | tathā hi | asmin sūkte sarvāṣv apy rikṣhu tvam agna iti padadvayam samāmnātam | tad idam samānodarkatvam ekam liṅgam | asakṛid abhidhanād eva punarāvṛttaliṅgam ca vaktum śakyam | kiṃca | loke kaṃcīt puruṣam sambo-dhyābhimukhikṛitya tvam iti vadanti | evam atrāpy uttaratryaḥam abhimukhikṛityaiva pratyicam tvam tvam iti śabdah prayujyate | tāt ca prathamadvitīyayoḥ tryaḥayoḥ ca samṭatyai vichedarāhityāya bhavati |

3.

1. dvādaśśhamadhyavartino navarātrasya trayas ca vā ete tryaḥaḥ (4, 24, 1) iti yat pūrvam uktam, tatra prathamā tryaḥo 'bhīhitaḥ | sa ca priṣṭhīyashadāḥasya pūrvō bhāgaḥ | atha tasyottaro bhāgo navarātre madhyamā tryaḥo vaktavyaḥ | tasmīṇaḥ ca yat prathamam ahaḥ tan navarātre caturtham ahaḥ bhavati | tatra śastrakṛiptir upa-

riṣṭād vidhāsyate | ādau tāvan nyūṅkho vaktavyaḥ | tadartham prastanti |

āpyante | pūrvokteshu trishv ahasu trivṛtapañcodaśasaptadaśakhyāḥ etoma āpyante | samāptā ity arthaḥ | tathā gayatrī trishṭub jagatīty etāni chandaśasy āpyante | samāptāni | tata urdhvam etad eva vakshyamānam uccishyate | pūrvam anukratvād utkarṣhepavasiḥyate | tasyaivāvasiṣṭāsya vāg iti nirdeśaḥ | evakāras tu pūrvokta-devatāvyavṛttiyarthah | Agnir vā devatendro vai devatā viṣve vai devā devatety evaṃ tasya-tasyāhno nirvāhakaṃ devatātrayaṃ pūrvam uktratvān nāvasiṣṭam | vāgdevatā pūrvam anukṛtāvasiṣṭā | tasya vācakaṃ vāg ity etac chabdarūpam | tad etad aksharam vakārādivarṇātmakam punar api tryaksharam | tribhir aksharair upetaṃ | katham etad iti | tad etat spāṣṭīkriyate | vāg ity ukte saty ekaksharam bhavati | vakāragakārābhyāṃ yuktasyakārakṣarasyaikatvāt | tad evaksharam iti vāgdevatānāmnocāryamānam tryaksharam bhavati | ato vāgdevatāya nāmany ekarūpatvaṃ trirūpatvaṃ ca sampannam |

4. tad yac caturtham | yasmāt kāraṇād vāg ova caturthasyāhno nirvāhikā | tasmāt kāraṇād 'yadi caturtham ahar upetā nyūṅkhyanty, okārasya sūtroktaprakāreṇocāraṇaviṣeṣam kuryuḥ | tadānām etad eva vāg ity etad aksharam devatāya vācakaṃ abhilaṣhyaschanti | udyamaṃ kurvanti | na kevalam udyamaḥ kṛtv etad aksharam vardhayanti | vṛddhiprakāra eva pravibhāvayishanti¹⁾ anena spāṣṭīkriyate | prabhutvaṃ vibhutvaṃ cakṣharasya kartum ichanti | prabhutvaṃ sāmartyam, vibhutvaṃ viśālatvaṃ || nyūṅkhasvarūpam Āvalāyanaena varṇitam | caturthe 'hani prātaranuvakapratipady ardharcādyor nyūṅkhaḥ | dvitīyaṃ svaram okāraṃ trimāstram udāttaṃ triḥ | tasya-tasya copariṣṭād aparimitān pañca vārdhaukāraṇ anudātān | uttamasya tu trīm | pūrvam aksharam nihanyate nyūṅkhyamāne (7, 11, 1) iti | asyaṣyam arthaḥ | caturthe 'hani prāpte sati prātaranuvākasya yeyam ṛik prathamāsti, tasya ṛico yau dvāv ardharcau tayor ardharcayor yāv ādī tayor ādyor nyūṅkhaḥ kartavyaḥ | nitarām atyantavishamaṃ prakāreṇopānīkṣanam uccāraṇam nyūṅkhaḥ | katham iti | tad eva spāṣṭīkriyate | āpo revatīḥ keśayatheti prātaranuvākasya pratīpat | tasyaḥ pūrvārdhasyādau yo 'yaṃ dvitīyasvara okāraḥ pakārad ardhvabhāvi, tam trimāstropetaṃ udāttaśvarayuktaṃ trivāram uccārayet | ta ete traya okārāḥ sampadyante | tataraikaikaśyaukārasyaopari punar apy okāra ardhhasvarūpā hrasvamātrā aparimitāḥ pañca uccāraṇīyāḥ | te cārdhaukā-

1) pravibhāvayishanti lesen im Texte alle Hss. Die sonderbare Erklärung des Scholiasten zeigt, dass diese Lesart auch ihm vorlag.

raḥ sarve 'py anudattaḥ | uttamaśya tu trimātrasyaukāśasyopari trīn
ardhaukāraṇ uccārayot | teshv ardhaukāreṣu prathamam akṣharam
nihanyāt | atyantam nīcasvaropānudattaṁ kuryād iti | evaṁ saty
udattāḥ trimātrāḥ traya okāra, ardhaukāraḥ trayodaśeṣe evam okāraḥ
śhodāṣa sampadyante | prathamadvitīyayos trimātrayor madhye pañca-
nudaṭṭa ardhaukāraḥ | dvitīyatṛtīyayos trimātrayor madhye pañcānu-
daṭṭa ardhaukāraḥ | tṛtīyasya trimātrasyopariṣṭād anudatta ardhau-
kāraḥ trayah | so 'yam uccāraṇaviśeṣo nyūṅkha ity ucyate | so
'yam nyūṅkhaḥ caturthasyāḥna udyatyai | udyamanāya sarvasmād
utkarṣhāya bhavati | Dieses läßt sich etwa so darstellen:

ap68 00000, 68 00000, 68 000. Vgl. Āvalāyana 7, 11, 7.

5. annam vai | yo 'yam ukto nyūṅkho 'sti tad etad annam
vai | annasādhanaṭvād annasvarūpam eva | katham etad iti | tad
ucyate | iḥṣaḥdo 'nnavāci | tad yeshāṁ karṣhakāṇāṁ āsti te karṣhaka
iḥṣaḥ | te ca varshantam parjanyaṁ abhilakṣhya geshāḥ harṣheṇa
gāyanto yadā caranti | atha tadānim annādyam prajāyate | svakāla-
vṛṣṭiṁ sampiddhiṁ ca dṛṣṭvā karṣhakaḥ hṛṣhyanti hṛṣṭāḥ ca
gāyantīti yad āsti tatsadṛṣam idam caturthe 'hani nyūṅkharūpam
uccārapam | ato 'nenoccarapamānam utpādayanti | tad evam annādyā-
ya prajātyā utpādanārtham sampadyate | tasmād annaprajātiyukta-
ṭvād eva caturtham aha jātavad bhavati | jātavattvam etasminn
ahani mantralīngatvenopariṣṭād (5, 4, 2) vakṣyate |

6. caturakṣhareṇa | mantrā yo 'yam sdaṁ caturakṣharo
bhāgas tena nyūṅkhaḥ | catvāry akṣharāṇy uccārya tadante yatho-
ktaṁ nyūṅkham prayojyād iti kecid yajñika āhuḥ |

8. samprati | samyak |

10. mukhataḥ | prātarānuvāke mukhato 'rdharcasyāḥna dvitī-
yasminn akṣhare nyūṅkhaḥ | prajāṇāṁ sarvasmād mukhenaivānū-
daṭṭ | tathā sati yajamānam anādyasya mukhata eva samīpa eva
sthāpayati |

11. Ayaṣastre sthānaviśeṣam vidbatte |

madhyataḥ | tṛtīyapāda ity arthaḥ | tathā cāvalāyana āha |
agnim na svavṛktibhir ity ājyam | tasyottamāvarjam tṛtīyeshu
pādeṣu nyūṅkhaḥ (7, 11, 8) iti |

12. mukhataḥ | ardharcāḥna | tathā cāvalāyano marutvati-
yam nīkhevalyam ca nīrūpya paścād idam āha | ṣṛdhibhaviyasya tu
trīṇa sdye 'rdharcādiṣu nyūṅkhaḥ (7, 11, 28) iti |

4.

2. yad vāco rūpam | vakpratipādakaṣabdayuktam | vaimadam
vimaḍakhyena muharaḥpiṇ yuktam | riphatidhatuḥ kleṣārthe vartate |
viśeṣakleṣenoccaritam viriphitam | vichandaḥ iti vividhachandaḥ

yuktam | yad unarp vatiriktam vonatiriktam | aksarabhrāṣaviddhi
ity arthah |

3. viriphitam | nyūnkarūpeṇa viśeṣakleṣenocāritam | ata
eva viriphitasya viśeṣakleṣarūpatayā yuktasya vimadākhyaṣya maha-
raheḥ sambandhi |

5. tā u daṣa jagatyah | tā u tās tu sūktagatā aṣṭāv pīco
daṣa jagatyah sampadyante | katham sampattir iti | tad ucyate |
sūktasyādyantayor pīcos trir āvṛittyā dvādaṣa paṅktayo bhavanti |
paṅktiḥ caiva catvāriṇṣadakṣarā | tato militvāṣṭyadhikaoatuḥṣaṭ-
kṣarāpi sampadyante | aṣṭācatvāriṇṣadakṣarāṇāṃ jagatīṇāṃ daṣa-
samkhyāksnāṃ tāvanti evākṣarāṇi | evaṃ jagatīṇāṃ sampattih |

6. tā u pañcadaṣa | tās tu daṣa jagatyah pañcadaṣānu-
ṣṭubhaḥ sampadyante | tathā hi | aṣṭācatvāriṇṣadakeḥ jagatī |
dvātriṇṣadakṣarānūṣṭub | tathā saty ckaika jagatī sārddhānūṣṭub
bhavati |

7. tā u viṇṣatīḥ | tās tu daṣa jagatyah punar api pratyekam
dvedhā vibhajyamānāḥ caturviṇṣatyakṣarā gayatṛyo viṇṣatir bhava-
nti | gayatṛisambaddham cānyatra prāyaṇīyam prathamam ahaḥ |
gayatṛo vā aindravāyo, gayatṛam prāyaṇīyam ahaḥ (Ts. 7, 2, 8, 1)
iti śrutāntarāt | idam cāhar madhyame tryaḥ prathamatvāt punaḥ
prāyaṇīyam | ato gayatṛidvārā sambandhaṣya vaktum śakyatvād etat
sūktam caturthasyaḥno nirūpakam |

8. tad etat | tad etad agnim ityādi sūktam udgātribhiḥ
pūrvam astutam, hotṛibhir apy aṣaṣtam tasmād aṣṭayāma gataṣ-
ṭam na bhavattīti śakehād yajña eva | yajñamadhye śratvāt | tathā
sati yady etat sūktam atrājyam bhavet | tadānīṃ yajñārūpād eva
sūktād yajñārūpam ahaḥ tanvate | viśṭārayanti | kiṃcāhardevatām
vācam eva tena śarayuktāna punaḥ prāpnuvanti | tac ca madhyama-
sya tryaḥsya samptatyaī vichedarāhitya bhavati |

10. vāyo ṣukraḥ | atrādyais tribhiḥ pratikair ekas tṛicāḥ |
itaraiḥ śaṣṭpratīkaiḥ śaṣṭ tṛicāḥ |

11. tam tvā | atra yad etad imaha iti padam āsti, tad yacā-
maha ity asminn arthe vartate | yacāḥ ca dirghakālena phalaprādā |
tasmād etad ahar abhyāṣmyam iva | abhito dirgham kartavyam iva
prayogabāhulyena dṛiṣyate | tena yacāarthavacidhṛstadvāreṇa dirgha-
tvāna sām्यapratīter idam mantravākyam caturthasyaḥno nirūpakam |

12. idam vaso | ātānah ṣaṣṭrakṛiptīḥ | sā cedam vaso sutam
ityadikāṣv asmiṇṣ caturthe 'hani pūrvoktena prathamenaḥnā samānā |
tat sām्यam caikam līgam |

15. tad u | tad u tat tu sūktam trishṭupchandaskam | prati-
shṭhītāni padāni pratiniyataḥśaraṣamkhyāyuktāḥ padā yasmin sūkte
tat pratiśṭhītapadam | tadṛiṣeṇa tena sūktena savanam mādhyam-

dinasavanagatam marutvatīyasastram dadhara | dhāritavān bhavati |
ctena sūktena svayam āyatanāt svaktiyagribhāt kadācid api na pra-
cyavate |

16. imam nu | imam nv ityādis tricaviṣeṣaḥ paritāḥ pūrvo-
ktānām ante prakṣhepantyaḥ |

18. tad vai | yasmin chandasi nivitpadasamūhaḥ prakṣhipyate
tad etac chando vahati | savanasya nirvāhakam bhavati | tasmān ni-
rvāhanāya tāsū gāyatrīṣu nividam dadhyat |

19. pibā somam | priṣṭhastotrasādhanasya vairājasāmna
adharāḥ pibā somam ityādiḥ stotriyas tricaḥ | śrudhī havam ityādy
anurūpāḥ |

21. tvam id dhi | tvam id dhīty asyaṁ rici bṛihatsāmotpā-
nnam | tasmād etaṁ yonibhūtam pragātham pūrvoktadhāyām anu-
pāśāc chānset |

5.

11. tā u | tā u tās tu sūktagatā rīco vichandaso vividhachando-
yuktāḥ | tattraikaviṁṣatir dvipadaḥ santi, avasīṣṭāḥ catuṣpadaḥ san-
nti | tena vichandastvonaḥno nirūpakam |

6.

1. gaur vai | pūrvatra vāg ekam gaur ekam dyaur ekam
(6, 8, 2) iti devatāyā rūpatrayam uktam | tatra vāgātmakam rūpam
caturthe 'hany uktam | pañcamasyāślino gaur eva devatā nirvāhikā |
stomānām madhye triṇavo nirvāhakaḥ | tasya triṇavasya stomasya
avarūpam Chandogair evam āmnātam | navabhyo hiṁkaroti sa tīri-
bhiḥ sa pañcabhiḥ sa ekayā | navabhyo hiṁkaroti sa ekayā sa tīri-
bhiḥ sa pañcabhiḥ | navabhyo hiṁkaroti sa pañcabhiḥ sa ekayā sa
tīribhiḥ | vajro vai triṇavaḥ (Tāṇḍya 3, 1, 1) iti | asyaṁ arthaḥ |
ekas tricas tīribhiḥ paryāyair avartanti | tatra prathamaparyāye
prathamāyā triḥ pātho dvitīyāyā pañcakṛitvāḥ pāthas tṛtīyāyā
sākṛid eva pāthah | dvitīyaparyāye prathamāyāḥ sākṛit pātho dvitī-
yāyā triḥ pāthas tṛtīyāyā pañcakṛitvāḥ pāthah | tṛtīyaparyāye
prathamāyāḥ pañcakṛitvāḥ pātho dvitīyāyā sākṛit pāthas tṛtīyāyā
triḥ pāthah | evam avṛttibhiḥ saptaṁṣatisamkhyābhir rīgbhis tri-
ṇavaḥ stomo bhavati |

5. paśurūpam | tathavidham ca paśurūpam yad asti tad api
liṅgam | paśurūpasya bahuvridhatvam eva yad adhyāsavat ityādinaḥ
prapañcyate | adhikapādasya prakṣhepo 'dhyāsaḥ | prakṛitan yāvad
asti tāvato 'py adhikapādotetam adhyāsavat | paśunām api catu-
rbhyaḥ pādebhyo 'dhikam mukham ekam parigapyate | ato 'dhyāsa-
vat paśurūpam bhavati | tad eva vikṣudrā ity anena spāṣṭikri-

yato | vividbāḥ kshudrā vikshudrāḥ | ekasmād anyo nyūnas, tasmād
apy anyo nyūnāḥ | gajāpekshayāṣvāḥ kshudrāḥ, tadapekshayā mahi-
shāḥ kshudrāḥ, tato gauḥ, tato 'jety evaṃ paśuḥ kshudratvaṃ dra-
śtavyam |

vāmam | yad vāmam ramanīyam sūktam svaravarṇādibhiḥ śra-
vyam bhavati | tad api paśurūpam | loke 'pi gavāṣvādipaśava iti yad
asti tad vāmam ramanīyam dṛśyate |

yat pāṅktam | ekaṃ lingam pāṅktam yat punarvacanam tat
pañcasamkhyayuktam | pūrvatra pāṅktichandaḥ sambaddham iti vi-
śeṣaḥ |

6. imam u śhu | imam u śhv ityādisūkte jagatichandoyukta
ādya navarāḥ saṁsanīyāḥ | tatra tṛtīyasyām pīci jagatichandaśke-
bhyas caturthapādebbhyo 'dhikāḥ pādo bharadvājaḥ saprathā ity eśha
saṁsaṁśyate | ato 'dhikapādayuktatvād idam adhyāsavallīgam | tatra
paśuvarūpam | paśor api pādacatusṭṭayād adhikāḥ mukhasya vi-
dyamānatvāt |

7. ā no yajñam iti dve pīcau | ā no vāyav ity eka | so 'yam
prathamāḥ tṛicāḥ | rathenetyādir dvitīyāḥ | bahava ityādis tṛtīyāḥ |
imā u vām ityādis caturthāḥ | pīcāḥ sūtasadyadiḥ pañcamāḥ | de-
vam-devam iti śhaṣṭhāḥ | bṛihad iti saptamāḥ | tad etat saptakam
bṛihatichandoyogād bārhatam |

13. marutvān | parito 'nte prakṣhepanīyāḥ paryāśaḥ || tasmiṁś
tṛice nividdhānam vidhatte | tā u etc.

7.

1. mahānāmniśhu | S. 4, 4, 1.

3. imā vai | nanu śakvarīśhūtpannam sāma śakvaram iti va-
ktavyam | śakvari ca saptapādepetā | na ca ita pīcas tathavidbāḥ
kimtu pādacatusṭṭayopetā anuṣṭubhāḥ | tat katham āsām śakvari-
tvam ity āsāṅkya śaktipradatvāc chakvarītvam iti nirvacanam darśa-
yati | imān vai etc.

4. tā ūrdhvāḥ | yā etā mahānāmnyāḥ santi tāḥ śimna ūrdhvā
abhyasṛijata | agnīm iṣā ity ārabhya yathā vāḥ susahasatīyanta dā-
śatayānām śimnā | tasyāḥ śimna ūrdhvabhāvinīḥ kṛitvā Prajapatir
abhitāḥ sṛiṣṭvān | ata evaitāḥ saṁhitāḥ nāmānyante kimtu āra-
nyakaṇḍa āmānyante | athavā | navaitā pīcas trivedebhya uparī sthi-
tatvena prayujyante | tathā cāvalāyana āha | śakvaram cet pṛiṣṭham
mahānāmnyāḥ stotriyāḥ | tā adhyardhakāram nava prakṛityā tīro
bhavanti (7, 12, 10) iti | āsāyam arthāḥ | yadā śakvarasāmnā pṛi-
ṣṭhastotram nishpādyate tadāntm mahānāmnyā pīcāḥ stotriyāḥ tṛice
bhavanti | tāḥ tu prakṛityā svabhāvena navasamkhyāśas tathāpi tī-
roḥ kartavyāḥ | adhyardhakāram iti tatropāya ucyate | adhikena-

rdhena yuktām ekām pīcam ekam ardharcaṃ kṛitvety uktam bhavati | tatas trayāṃ ardharcānāṃ ekardhatve sati tīra pīco bhavanti¹⁾ | so 'yam śimollanghanaprakāraḥ | yasmāt śimna ūrdhvāḥ satī Prajāpatir asrijata tasmat śimā ity etannāmākā abhavan | mahānāmninām anena prakāreṇa śimānāmakatvaṃ vijñeyam |

5. svādor itthā | svādor ityādir adhyāyanaprakāreṇa paikas trīca, upa na ityādir dvitīya, indraṃ viśvā iti tritīyāḥ | etat trayam milītvā pūrvoktastotriyāsadṛṣṭvād anurūpas trīco bhavati |

8. mo shu tvā | pīgdvayam eva sarvatra pragāthasya svarūpam | atra tu rāyas kāmā ity eṣā dvipadādhikatvena prakṣipta | tasmād ayam pragātho 'dhyāsan |

8.

4. tam indraṃ | āstrānte prakṣhepaṇīyam trīcam vidhatto | tam indraṃ etc.

10. stushe janam | trīṣṭupchaudaske sukte viśa ādevir ity oḥaḥ pādo 'dhikāḥ prakṣipyate | so 'yam adhyāso līṅgam |

14. agnir hotā | trīṣṭupchaudasakasya trīcasyaśvasāno tā taromety adhikāḥ pādo 'dhyāsaḥ |

9.

2. athāmin śaśṭhe 'hany rītupraisheshv rītuyajasesukte kamōid viśeṣam vidhātum prastanti |

na vai | devāḥ sarve 'py anyonyasya grīhe vāsam naiva kurvanti kīmtu svasva eva grīhe | evaṃ ca saty rītur apy rītur anyasya sthāne na vasati | kīmtu sarvo 'pi vasantādypituh svasva eva sthāne nivasati | tasmāt kāraṇād yathāyatham svasvasthānam anatīkramya sarve 'py rītviḥ rītuyajān yajeyuh | āsampradāyam anyasmā adattva | ayam arthāḥ | rītugrahāṇāṃ pracāro yadā vartate tadānim maitravarūpaḥ praishasuktāgatena mantroḥa hotrādīn preṣyati | ante ca yajyā vashaṭkāraṃ kurvanti | adhvarīyayajamānau tu preṣhitau svayajyāṃ hotre prayachataḥ | tad idam prakṛitav anuṣṭhānam | atra tu tau hotre na prayachataḥ kīmtu svayam eva yajyāṃ pāthata iti | tathā sati yathartu tam-tam rītum anatīkramya sarvān rītūn rītviḥ kalpayanti | svasvaprayojanasamarthān kurvanti | rītūnāṃ tathā kalpane sati janatā janasamūho yathāyatham evaṃ-svaṃ sthānam anatīkramya vyavasthitāḥ sukhīno bhavanti | evaṃ rītuyajā atra prestatāḥ || tatraitao cintyate | kim rītuyajeshu praishavashaṭkārau prakṛitivan na kartavyav uta kartavyau | āho svit prakārantareṇa kartavyav iti | tatra tāvad akārapapakṣam upanyasyati

1) Vgl. Śaṣṭa zu Aitareyaṛanyaka 4, 1, 1.

3. tad ahuḥ | rītyajārtham maitrāvaruṇena pāṭhitavyaṁ mantrā rītupraishaiḥ | taiḥ praishamantrair hotrādīn prati ca na preṣhitavyam | hotā yakṣad Indram ityādibhiḥ praishapam na kartavyam | hotrādibhiḥ ca rītupraishamantrair na vashaṭkartavyam | yajyātvena na pāṭhitavyaṁ ity arthaḥ | tatreyam upapattiḥ | ya rītupraishas te sarve 'pi vāg vai vāgrūpaiva | vāk ca śhaśthe 'hany apyate | samāpyate | na hi samāptāyām vāci mantraprayogo yujyate | iti nishedhavaścinām abhiprāyaḥ || teshām eva matam śritya vidhivadinām pakṣe doṣam darśayati |

4. yad rītupraishaiḥ | yady rītupraishas tatpūrvako vashaṭkāras cānushṭhyeran | tadānīm śptām samāptām vācam eva rīcheyuḥ | kīdrīṣīm vācam | rīkṇavahīm | vaho baltvardasya lāṅgalādivahanapradēṣaḥ | vrikṇo bhagno vaho vahanapradēṣo yasya vācaḥ sā rīkṇavahī | śrāntatvād yajñabhāram vadhūm aśaktety arthaḥ | vahārāvīṇīm | aśakyavahananimitto rāvo rodanarūpo dhvanir yasyāḥ sā vahārāvīṇī | tadrīṣīm upadravadvayayuktām vācam vināśayeyuḥ || evam anuṣṭhānapakṣe doṣam uktvā nishedhapakṣe vyavasthite sati vidhivādī svābhipretam anuṣṭhānam hṛidi nidhāya nishedhapakṣe bādham upanyasyati |

5. yad v ebhiḥ | yad u yadi vā ebhir mantrair na preṣhyeyur, yadi vā ebhir yajyāmantrair na vashaṭkuryuḥ | tadānīm rītviḥ yajñasyacyutād avinashāt prayogaś cyaveran | vināśeyuḥ | yajñaprayogaḥ sāṅgo na bhaved ity arthaḥ | kimcaitasmād yajñāt svaktyaprapāt Prajāpatēḥ svaktyayajamānād gavadīpaṣubhyaḥ ca jīmāḥ tyuḥ | rītviḥ sarve 'pi kuṭila bhūtvā gacheyuḥ | yajñapraṇayajamānapaṣubhyo bhrashta bhaveyur ity arthaḥ || ittham vidhinishedhapakṣayor ubhāyor api bādham uktvā prakāntareṇānuṣṭhānam siddhāntayati |

6. tasmād rīgmebhyāḥ | yasmād anuṣṭhānapakṣe śrāntām ityādyuktadoṣaḥ parityāgapakṣe tv aacyutād ityādyuktadoṣaḥ | tasmād doṣadvayaparihārtāya prakāntareṇānuṣṭhāneyam | prakṛitau hi maitrāvaruṇas tam-tam praishamantram pāṭhitvā hotar yajetyādinaḥ preṣhyati, hotrādāyaḥ ca tata ūrdhvam yajyām praisharūpām eva pāṭhitvā tadanto vaushad ity vashaṭkurvanti | atra tu na tathā kartavyam | kim tarhy rīgmebhyā evādhy rīkṣīraskebhyo hotrādivishayapraishkebhyā evordhvam maitrāvaruṇo hotar yajetyādinaḥ preṣhyet | hotrādāyaḥ ca tathāiva rīgmebhyo 'dhi vashaṭkritya tubhyām hinvaṇa ityādyrīkṣīrasakāḥ praishair yajeyuḥ | tathā sati prakṛitivad anuṣṭhānābhavād vācam śptam ityādir anuṣṭhānapakṣe prokto doṣo na bhavati | anuṣṭhānaparityāgasyaḥ abhāvāt pratishedhapakṣe 'cyutād ityādir doṣo 'pi na bhavati |

10.

1. pāruccheṇī | prāṭhasavane mādhyāpīṇasavane ca yāḥ
prasthīṭayājyaḥ codakena prakṛitīṇaṁ prāptāḥ | tāsāṁ purastāt pārū-
ccheṇī pāruccheṇī maharshiṇa dṛiṣṭā rīca upadadyuh | ekai-
kāṁ pāruccheṇī rīcam uktvā paścād ekaikāṁ prasthīṭayājyāṁ pa-
ṭhet | vṛishann indra vṛishapāṇasa indava ityadyāḥ, pibā somam in-
dra svānam adribhir ityadyāḥ ca pāruccheṇī rīcaḥ Sūtrakāreṇa
(8, 1, 2, 4) vispaṣṭam udāhṛitāḥ | pāruccheṇīṣv rīkṣv yac chando
'sti tad idaṁ rohitāṇāmakaṁ |

3. tad āhuḥ | samkhyāṣāmyāt paścāpāpōpētā rīcaḥ paścāme
'hani yuktāḥ | śatpāpōpētāḥ śaśṭhe 'hani | pāruccheṇī tu śapta-
pāpōpētāḥ | atāḥ śaśṭhe 'hani tacchāṇsanam ayuktam iti codyavā-
dināṁ abhiprāyaḥ || tatrottaram āha |

4. śaḍbhir eva | ekaikasyāṁ rīci ya eto prathamābhāvīṇaḥ
śat pādas tuiḥ sarvair yadā śaśṭham ahar āpnuvanti | tadānim
uparitanāṁ yat śaptamam ahaḥ tad apachidyaiḥ prithaktvena tasya
vichedaṁ kṛitvaiva prāpnoti | tasmād vichinnāṁ śaptamam ahaḥ tena
śaptamena pādenābhīmukhyenopakramya vāsanti |

11.

1. tad yad etat | samudramadhyasthīṇāṁ dhanāṇāṁ āka-
raṇaḥ kim sādhanam iti | tad ucyate | tat tatra pāruccheṇīṣv rī-
kṣu yad etat padam pātho 'sti | kidrīṣam | punaḥ padam | śaṣṭa pā-
deshu samāpteshu punaḥ paścād uccāryamāṇaḥ sumṛiliko na ā gahīty
evamvidhaḥ śaptamaḥ pādaḥ | sa ova dhanāṇāṁ āsāṇjanayāsaktāni
kṛitvā samākaraṇaṁ pāṇikūṣo 'bhūt |

12.

1. pūrvaṭra vāg ekam gaur ekam dyaus ekam iti yat tṛitīyam
devatāśvarūpam uktam, seyam devatā śaśṭham ahar nirvāhati | ta-
thā stomāṇāṁ madhye trayāstrīṇaḥ stoma nirvāhakah | tasya stoma-
ya svarūpam Chandogair evam āmnāyate | ekādaśabhyo hīṁkaroti
sa tisṛibhiḥ sa śaptabhiḥ sa ekayā | ekādaśabhyo hīṁkaroti sa ekayā
sa tisṛibhiḥ sa śaptabhiḥ | ekādaśabhyo hīṁkaroti sa śaptabhiḥ sa
ekayā sa tisṛibhiḥ | anto vai trayāstrīṇaḥ (Tendya 3, 4, 1) iti || asyā-
yam arthaḥ | eka eva tṛicas trībhiḥ paryāyair āvartanīyaḥ | tatra pra-
thame paryāye prathamāyāḥ trīr abhyāso madhyamāyāḥ śaptakṛitvo
'bhyāso uttamāyāḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit
pāṭha madhyamāyāḥ trīr abhyāso uttamāyāḥ śaptakṛitvo 'bhyāsoḥ |
tṛitīyaparyāye prathamāyāḥ śaptakṛitvo 'bhyāso madhyamāyāḥ sakṛit
pāṭha uttamāyāḥ trīr abhyāsoḥ | evam trayāstrīṇāḥ stomanīṣpattir iti |

revatir nah sadhamāda ity asyaṃ picy utpannam sāma raivatam |
gāyatrīdyadibhyaḥ chandobhyo 'ksharair adbhikavād atichandā iti ka-
syacīc chandaso nāmadheyam |

5. stīrṇam | stīrṇam barhir ity adyas trīcaḥ | ā vām ratha iti
dvitīyaḥ | sushumā yātam iti tritīyaḥ | yuvām stomebbhir iti catu-
rthāḥ | avar maha iti dve pīcau | vṛishann indrety ekaḥ | ubhabyām
pañcamas trīcaḥ | astu graushaḍ ity ekaḥ | o shū na ity ekaḥ | ye de-
vāsa ity ekaḥ | etat tritayam shashṭhaḥ | iyam adadād iti saptamāḥ |
ity etat sarvam praṅgasastram kuryāt || sāstrāntarasya pratipadam
trīcam vidhatte |

6. sa pūrvaḥ | atra mahānām iti mahacchabdāḥ pādasyānto
dṛṣyate | shashṭham cāhaḥ pṛishṭhyākhyasya shadabasyānto bhavati |
tasmād antatvaliṅgena shashṭhe 'hani योगyam | yadvā | mahato 'py
adbhikasyānyasābbhāvān mahād ante ity antatvam vyākhyeyam |

7. traya indrasya | 3, 5, 1, 13.

9. sa yo vṛishḥ | marutvān no bhavaty ity asya caturthasya
pādasya sarvāsv pīkshu vidyamānatvāt samānodarkatvam || trīcātma-
kam sūktāntaram vidhatte |

10. indra marutvāḥ | asmin sūkte tebbhiḥ sākam itydis tri-
tīyasyām pīci tritīyaḥ pādāḥ | tatra Vṛitram khādati bhakshayatiti
vṛitrakhādāḥ | tena bhakshapena Vṛitrasyaśraśnam maraṇam sampa-
dyate | tasmāt khādo Vṛitrasyaśntaḥ | shashṭhasyaśntatvam pūrvam evo-
ktam | ato 'ntavattvam līṅgam | yady apīdam sūktam na bhavati ta-
thāpi sūktasādhānāpennatvāt sūktam ity uktam |

12. sāstrasyaśntimam trīcam vidhatte |

ayam ha | svar marutvāḥ jitam iti dvitīyaḥ pādāḥ | tatra bhū-
tārthavācīkṭapratyayānto jayatidhātur ekam līṅgam | kimpca jayasya
yuddhāvāśānatvāj jitam iti śabdo 'ntapratipādakāḥ | tad etad antava-
ttvam aparām līṅgam |

17. indram it | asya praṅgāthasya sarvāshv api pādeshv indra-
śabdāvrītteś tśadhvānisadpīcatvān nīrpittaval līṅgam |

18.

2. pra ghā nu | somasya tś mada indraḥ cakārety asya catu-
rthapādasya bahuvsh pīkshu vidyamānatvāt samānodarkatvam |

5. nishkevalyasya sāstrasyaśntimam trīcam vidhatte |

upa no haribhiḥ | tīrīshv apy pīkshupa no haribhir iti pāda-
śyaikatvāt samānodarkatvam |

8. tat savituh | tat savitur iti dve pīcau pratipacchesabbhūtan,
doḥso āgād ity eha sūtre pāṭhitas trīco 'nucaraḥ | atra bhūtartha-
vācī gamidhātur yo 'stī tasyārtha āgād iti śabdenoccyate | bhūtartha-
vācītvād gatam gamanasamāptir anto bhavati | tad etad antavattvam

lingam || yasmād atra Sūtrakāro (8, 1, 18) 'bhi tyam ity ekam pīcam tat savitur iti dve pīcam militvā pratipatṭricatvenoktvā doṣo agād ityādikes trico 'nucara ity uktavān | tasmād asmābhis tat savitur iti vākyam pūrvaśeṣatvena vichedanīyam |

10. katarā | dvitīyasyā pīcaṣ caturthe pāde dyāvā rakṣatam prithivī ity uktatvād idam sūktam dyāvāprithivīyam | tatra dyāvā rakṣatam iti pādasya bahuvh rikṣhu vidyamānatvāt samānodarkatvam |

11. kim u | kim u śreṣṭhā ity asmin sūkte trayodasārcaḥ śaṁsaniyāḥ | tatra caturthyā pīcaḥ prathamapāde cakṛivāṇsa pībhava iti śrutatvād idam arbham | upa na iti sūkte catasrah | Āvalāyana 8, 8, 8 | tatra prathamapāde pībhukṣā iti śrutatvāt tad apy arbham | Ribhavo hi naro manushyāḥ | ata eva manushyān antaḥ pravṛṇayitum asahamaṇā agnivasvādayāḥ somapāṇavelāyām Ribhūn niḥśritavanāḥ | etac cārbham śaṁsaty Ribhavo vai deveṣu (3, 30) ityādv upākhyāne tulyam avagamyate | te ca nara Ribhavaḥ śasyante kathyante yasmin sūkte tan nārśaṁsam | tad ekam lingam | tathāivopa na vā ity uktasya tritīyasyam pīci tryudāyam iti triśadbāḥ śrutāḥ | tad etat tritram dvitīyam lingam |

12. idam itthā | idam itthety ekam sūktam, ye yajñenety aparam |

14.

2. nishṭhāvam | kṛdṛiṣam Manum | nishṭhāvam | dhanavibhāgāder dharmarahasyam niḥśeṣeṇa sthitir nirṇayo nishṭhā | sa yasminn asti sa nishṭhāvah | tādṛiṣam | dharmarahasyanirpetaṛam ity arthaḥ | avavaditṛam | jyeshṭhaputrasyaitavad, dvitīyasyaitavad, anyasyaitavad iti avachidya vaditum samartho 'vavaditṛ | tādṛiṣam |

3. tān ete sūkte | idam ittheti ye yajñeneti caite ubhe sūkte śaṁsaya | tatas teshāṁ pīchinām yat sahasrasamkhyam dhanam satraparivṛṣhapam satrārtham paritāḥ sampāditaḥ | tat sarvam anuśṭhānād urdhvam avaśiṣṭam te dhanam tubhyam Agiraso maharṣayaḥ svargam prāpnuvanto dāsyantīti |

15.

3. pratishṭhāya enam | avighnena karmasamāptir daivī pratishṭhā | tatasṭhanabdhūtanāḥ dieṣampattir mānuṣī pratishṭhā |

4. Sukīrtinaḥ | Kakṣhivān ity abhīhitaḥ kaścid pīhiḥ | tasya putrah sukīrtināmakah | tena dṛiṣṭam apa prāce indreti sūktam api tannāmakam | tac ca vṛiṣākapiśūktāt prāg eva samīpe śaṁsaniyam | tena Sukūtinā hōṭa yonim vyahāpayat | garbhānirgamāya vivṛitam aḥkarot | ata eva tasyā pīcaṣ caturthapāda urau yathetyādir āmnāyate |

6. madhvo vonāma | asmin sūkte marudvisbhayam abhivyā-
harāṇīyam arthajātam bahv asti | bahutvaṃ caikatvadvitvāpekshaya
sāṃkhyasāṃ avasānatvād anto bhavati | tad etad antatvaṃ līṅgam |

8. sa pratnathā | deva agnim ity asya caturthapādasya
sarvāṣv apy rikshu paṭhitatvāt samānodarkatvam || dhārayann ity
etasya punaḥ-punaḥ paṭhitasyaśūnavādena tadabhiprāyaṃ sadṛśhā-
ntaṃ darśayati |

9. dhārayan-dhārayan | hotāsmīn sūkte caturtheshu pādeṣhu
dhārayan-dhārayann iti punaḥ-punaḥ paṭhitvā śāṃsati | tasya ko
'bhīpraya iti | so 'bbhidhiyate | antaḥ śāstrasāyāśānapradeśaḥ | tasya
prasāṃsāt prakarsheṇa sraṇsānāc chaithilyād ayaṃ hotā bibhāya |
bhittim prāptvān | sraṇsanaparīhārārthe dṛśhānto 'bbhidhiyate | yathā
loke rajjūṃ nirmimāṇaḥ puruṣaḥ punarāgrantham punaḥ-punar
āgrathya-grathya punarnigrantham punaḥ-punar nigrathya-nigrathya
tasya rajjor antam badhnti yāt | dirghāya rajjvā agraṃ sūksmāṃ
punaḥ prīṣhṭhataḥ pratyākṛiṣhya veshtanāṃ kṛitvāgranthanāṃ nāma |
tasya dṛiḍhībhaḥvo nigranthanāṃ nāma | ity eko dṛiṣhṭāntaḥ | anyo
'py abbidhiyate | yathā vā loke carmakāra ādrasya carmanāḥ sāṃ-
kocanivāraṇāya bhūmau tat prasārya dṛiḍham ākṛiṣhya carmano 'nte
mayūkhaṃ śāṅkūṃ carmano dhāraṇāya bhūmau nihanyād, dṛiḍham
bhūmipraviṣhṭaṃ kuryāt | hotuḥ punar dhārayann iti śāṃsanāṃ yad
asti tad etad tādṛiṣhāṃ | pūrvoktadṛiṣhṭāntasāmānāṃ draśhṭavyam |
tad etad chaśāsanam yajñasya sāṃtatyai bhavati |

16.

1. dvādaśābhagate navarāstre trayas tryahāḥ | tatra prathamadvī-
tīya tryahāḥ uktau | tāvataḥ prīṣhṭhyāḥ śhadabāḥ sāṃptāḥ | yas tu
trītiyas tryahas tatra yāni trīṇy abhūni tāni chandomanāsmakāni |
tatra prathamam, navarāstrāpekshayaḥ saptamam yad ahar asti, tatra
mantralingam darśayati | yad vā eti etc.

9. āpyante | trivṛtpeñcadāśasaptadāśaikavīṇātripavatrāyastri-
śāḥkhyā yo stomāḥ te sarve 'pi śaśhṭhe 'hany āpyante | sāṃptāḥ |
gāyatrītrīṣhṭubjagatyānushṭuppañkītyāticchandobbidhāni sarvāpi cha-
ndāṃsi ca sāṃptāni | tathā sati yathāivādo vakshyamāṇam nidarśa-
nam tathāiva saptamaśyāṇaḥ pravṛtṭir draśhṭavyā | kim nidarśa-
nam iti | tad ucyate | yathā darśapūrṇamāśāḍipuroḍāśāḍidravyaṇy
avādāya paścāt tāny avadānasthānāny ājyaṣṭhāya ājyena punaḥ pra-
tyabhighārayanti | kimartham iti | tad ucyate | āyātayāmatyāi | gata-
śāratvaparihārāya punar api havishṭvayogyatārtham | evam evaita-
smīn saptame 'hāni stomāḥ chandāṃsi ca punar api pratyupayanti |
pratipadyāntīṣhṭhanti | tathā saty ānushṭhitasya punar ānushṭhā-
nam carvitacarvapāśāśānam iti yātayāmatvaṃ gataśāratvam bhavet |

ato yad etat samudrād urmir ityādikaṃ saptaṃasāyāna sṛjyaṃ bha-
vati | tad etad aṣṭāyāmatayai punar api sārvasiddhyartham bha-
vati | tasmāi cāstre gṛhitasya nāma guhyam iti gṛhitasābdasya
vidyāmānatvāt pratyabhigṛahanaśāmyam bhavati | yady api trivṛda-
dayaḥ stomāḥ saptaṃe 'hani punar 'nauśtḥīyante, tathāpi caturvi-
ṃśdayaḥ chandomanāmakā anuśtḥīyante | tasmād aṣṭāyāmatvaṃ
stomatvasāmyeṇābhīhitam |

11. s vāyo | atrādyaiḥ śaḍbhīr dvan trīcau | itare pañca trīcāḥ |

14. tad u | tad u tat sūktam kasyāsubhāṣābdopetatvāt kasyā-
subhīyaṇmāmakam | astv evaṃ kim tata iti cet | ucyate | etad eva
kasyāsubhīyaṇmāmakam sūktam samjñānam paraspārikamatyasādhā-
nam | kimcātat samtaui samānākaram prāṇāṇam avichedena dirgha-
yushyakarāṇam |

19. paśavaḥ chandomaḥ | caturviṃścatuṣcatvāriṃśasṭāca-
tvāriṃśakhyāḥ chandomaḥ paśusādhanaṭvāt paśurūpāḥ | tasmāc cha-
ndomayukto 'smiṇ tryaḥ chandodvāyanuśtḥānam paśuprāptyai bha-
vati | chandobhīr gāyatrītrīṣṭubjagatībhīr akṣharasamkhyādvāreṇo-
pamtyanta iti caturviṃśdayaḥ trayāḥ chandomaḥ | tatra gāyatrīḥ ca-
turviṃśatyakṣharāḥ sadṛṣo. yaḥ caturviṃśastomaḥ, tasya pratipāda-
kam aśtābhyo himkarotītyādikaṃ Chāndogabrāhmaṇam caturviṃśam
etat ahar upayanty ārambhāntyam (4, 12) ity atraivodābhṛitam |
yac catuṣcatvāriṃśastomasya nirūpakam Chāndogabrāhmaṇam evam
ānūyate | pañcadaśabhyo himkaroti sa tisṛbhiḥ sa ekādaśabhiḥ sa
ekayā | caturdaśabhyo himkaroti sa ekayā sa tisṛbhiḥ sa daśabhiḥ |
pañcadaśabhyo himkaroti sa ekādaśabhiḥ sa ekayā sa tisṛbhiḥ
(Tāpdy 3, 9, 1) iti | aṣṭāyam arthah | tribhiḥ paryāyais trīcāṣṭri-
ttau prathamā paryāyo prathamāya pīcaḥ trīr abhyāso madhyamāya
pīca ekādaśakṛitvo 'bhyāso uttamāya pīcaḥ sakṛit pāṭhaḥ | dvitīyapa-
ryāyo prathamāyaḥ sakṛit pāṭho madhyamāyaḥ trīr abhyāso uttamāya
daśakṛitvo 'bhyāsaḥ | tritīyaparyāyo prathamāya ekādaśakṛitvo 'bhyāso
madhyamāyaḥ sakṛit pāṭha uttamāyaḥ trīr abhyāsaḥ | so 'yam catuṣca-
tvāriṃśastoma iti ¹⁾ || atha bṛihatāśmasādhyaṇīṣṭhastotrasyaśādhāra-
bhūtam stotriyam pragātham tadanurūpam ca vidhātte |

20. tvām it | tvām id dhīty ekah pragāthah | tvam hy ehti
dvitīyah | tad ubhayam saptaṃe 'hani nishkevalyaśāstre śāśāntyam |
nanv ayugmam ahaḥ saptaṃam | tathā eti rathamtarapṛīṣṭhām pari-
tyajya bṛihatpṛīṣṭhām kim ity upādīyata iti cet | vacanabalād iti
brūmah | kim hi vacanam na kuryān, nāsti vacanaśyātībhāra iti nya-
yāt | bṛihatpṛīṣṭhāsvikāre kāpceid yuktim aha |

21. yad eva | pūrvasya āśāṣṭhāsyāhno yad eva pṛīṣṭhastotram

1) Ueber den aśtācatvāriṃśa stoma s. 4, 12, 9.

tad evātra kṛitam bhavati | tasya prayojanam tūparishṭād vakeṣyate |
nanu śhaśṭhe 'hany api raivatam priṣṭham na tu bṛihad iti cet |
naisha doṣaḥ | bṛihadraivatayoḥ kāryakārapabbhāvenaikatvād ity
abbipretya bṛihac ca vā idam agre rathamtaram cāstau (4, 28) ity
atra pratipāditam || kāryakārapabbhavam iha smārayati |

22. yad vai | vairūpaśakvarayor rathamtarajanyatvāt tadrūpa-
tvam | vairājaraivatayor bṛibajjanyatvāt tadrūpatvam | evam ca sati
śhaśṭhe 'hani raivatasya bṛihattvam vyavahartum śakyate || idānīm
atra saptame 'hani bṛihatpriṣṭhasvīkāre prayojanam śha |

23. tad yat | tat tasmāt śhaśṭhe 'hani kṛitasya raivatasya
tadrūpatvāt kāraṇād yatra saptame 'hani bṛihatpriṣṭham kriyate |
tad idānīm śhaśṭhe 'hany anuśṭhitena bṛihataivāśmin saptame 'hani
tad bṛihatpriṣṭham pratyuttabbhuvanti | atitātvena śhaśṭhasya
punar uddharanam pratyuttambhanam | etac cāstomakṛintatrāya sam-
padyate | stomāṣām trivṛitpañcadāśādīnām kṛintatram kṛintanam
chedaḥ | tadrāhityam astomakṛintatram | tadartham atra svīkārah ||
vipakṣabādhopanyāssamukheṇaiva tad eva spāṣṭhayati |

24. yad rathamtaram | śhaśṭhe 'hany anuśṭhitasya bṛihato
'śmin saptame 'hany anuvṛittim parityajya yugmadinatvam śritya
yadi rathamtarapriṣṭham svīkriyate | tadānīm śhaśṭhasaptamayor
anuvṛittya bhavāt kṛintatram vichedanam syāt | śhaśṭhe bṛihat kṛi-
tam saptame ten na kṛitam, kimtu rathamtaram kṛitam iti vichedaḥ ||
vipakṣabādhām upanyasya svapakṣam upasamharati |

25. tasmāt | yasmād bṛihati kṛito vichedaḥ parihriyate tasmād
ity arthaḥ |

27. abhi tvā | nitarām vartanam anuśṭhānam nivartanam na
tu parityāgaḥ | āyatanenāyugmatvassthānena rathamtarasambandah |

18.

4. yad dvyagni | agniśabdadvayopetaṁ dvyagnīty ucyate |
mahacchabdopetaṁ mahadvat | dvayor dvatayor hūtam śhvaṇam
yasminś tādṛiṣam dvibutavāt | punaḥśabdopetaṁ punarvat |

8. kuvid aṅga | atṛālyais tribhiḥ pratīkair ekas trīcaḥ |
catuṛthe caika pañcame dve, tad ubhayam militvā dvitīyas trīcaḥ |
itare pañca trīcaḥ |

21. aha nishkevalyaśastrasya ratbamtarasmasādhyapriṣṭha-
stotrasyādharabhūtam stotriyam anurūpam ca vidhatte |

abhi tvā | yady api yugmadinatvau nyasyato bṛihatpriṣṭham
prāptam tathāpi vacanabādh rathamtarapriṣṭhatvam draśṭavyam |

19.

7. tani dvedhā | pūrvoktāni mahacchabdayuktāni sarvāṇi sū-

ktāni dvedha vibhaktāni | katham iti | tad ucyate | pañcānyāni marutvatīyaśastragatāni | pañcasamkhyāktāni prithag evāvasthītāni |

8. viṣṇo devasya | viṣṇo devasyety eka | tat savitur varenyam iti dve | etat trayam bṛihatsāmasambandhi trīcaḥ śastrasya pratipat | śviśvadevam iti trīco 'nucaraḥ | tad ubhayam bṛihatsāmasambandhād bāḥatam, yugmatvena bṛihatsāmasambandbiny ashtame 'hāni योगyam || ūrdhvaliṅgopetaṁ savitridevatāṅgam sūktasthānīyaṁ caturvīcam vidhatte |

9. hiraṇyapaṇim | dvitīyapāde savitāram upa hvaya iti śra-
vaṇāt savitridevatāṅgam sūktam | ūrdhvasāmbdasyaśravāṇe 'pi savitri-
maṇḍalasyopariḍeśavartitvād arthata ūrdhvatvam |

10. mahi | mahacchābdopetaṁ sūktasthānīyaṁ trīcam vidhatte |
mahi dyauḥ etc.

11. yuvāṇa | punaḥśābdopetaṁ sūktasthānīyaṁ trīcam vidhatte |
yuvāṇa etc.

20.

8. pra viraya | atra dadrire ta iti prayogapāṭhaḥ | 1)
atrāntimais tribhiḥ pratīkair ekas trīcaḥ | itare śaṭ trīcaḥ |

16. pra mandine | atra sarvāṣv rīkṣu marutvantam sa-
khyāya havāmaha iti caturthasya pādasyaikatvāt samānodarkatvam |

21.

8. pañca-pañca | marutvatīyanishkevalyaśastradvayagatasūktā-
pekshayā pañca-pañca iti dviruktiḥ |

10. doṣho | antaliṅgakaṁ trīcātmakaṁ sūktam vidhatte |
doṣho etc.

11. pra vām | śuciliṅgaṁ sūktasthānīyaṁ trīcam vidhatte |
pra vām etc.

12. indra ishe | indra isha ity rīg eka | te no ratnāni dve |
tritayam militvā rībhudevatāṅgam sūktam |

19. prāgnaye | etadīyāṣv rīkṣu sa naḥ parśhad ati dvisha iti
pādāna samēptidarśanāt samānodarkatvam |

20. sa naḥ | sa na ityādi pādasya sarvāṣv rīkṣu paṭhitasya
saṁgrahārtham vipaśrūpeṇa dviruktiḥ | etam eva pādāna punaḥ-punaḥ
śaṁsatīty atra ko 'bhīpṛāya iti | so 'bhīdhīyate | etasmin navarāstre
trividhatryahasamaśtīrūpeṇa prayogādhikyāt tadā-tadā viśmṛītya kim

1) Randbemerkung in Aa: praṭge vāyavyatvāya pra virayā
śucayo dadrire ta iti, vām iti dvivacanasya sthāne ta ity ekavacana-
pāṭhaḥ kṛītaḥ | vām ity uktāv aindratvam ca syād iti Sarvaṇukra-
mabhāṣye. .

api varapam vṛaṇīyam nishiddhānushṭhānam bahu vai, prabhūtam
eva kriyate | atah evasya śāntyartham eva punaḥ-punaḥ śāsyate |

22.

1. dvādaśhe prāyaṇīyodayanīyārūpam ādyante ye ahani tayo
madhye daśarātro 'sti | tasmiṇ ca trayo bhāgah | prishṭhyah śhadaha
eko bhāgah | chandomanāmakas trayo 'harviśeṣa dvitīyo bhāgah |
daśamam ahas tritīyo bhāgah | tasya bhāgasya vidheyatayaś praśaṇsā
kartavya | itarabhāgayor apy atra yā praśaṇsā pratiyate, sāpi vidheya-
sya daśamasyāhnaḥ praśaṇsārtham eva | tasmin ahani praśaṇsāstisaya-
sya gamyamānatvāt | tatra catvaro dṛishṭāntā vivakṣitāḥ | tesāṃ
madhye prathamena dṛishṭāntena praśaṇsati | prishṭhyam etc.

5. śrīr vai | yad etad daśamam ahaḥ sē śrīr vai | bhogyavastusa-
mpiddhisvarūpam eva | riddhoti ha vā rītvikṣu ya evaṃ dvādaś-
hena yajate (Ts. 7, 2, 10, 1) iti śrutyantarāt | ato ye daśamam ahar
āgachanty anutishṭhanti, te śrīyam eva prāpnvanti | yasmeḥ chrī-
rūpam etad ahas tasmād vivākyarabhitam bhavati | yadi pramāḍan
māntre tatra vā karmapi kaścit kimpid viruddham ācāret | tadānīp
tad viruddham anyena vācyam vaktavyam | atra trayā viruddham
anushṭhitam, tad evaṃ samyag anutishṭhety abhijñeṇa karmāntare
vaktavyam | iha tu tasya virudhyamānavacanasya nishiddhatvād idam
ahar avivākyam | tathā cāvalāyana āha | nāmīn ahani kenacit
kaśyacid vivācyam avivākyam etad ācāśhate | samṣaye babirvedi
evādhyaśyaprayogaḥ | antarvedīty eke (8, 12, 10) iti | parocṇa prayujya-
mānam viruddham dṛishṭvāpi tan na brūyād iti niyamasyopapattir
ucyate | śrīyo māvaśishmeti | daśamasyāhnaḥ śrīrūpatvāt tasya yad
avavadanam tac chriyā eva bhavati | avamatasya viruddhasya vada-
nam avavadanam nindā | yadi daśamam ahar avavāśishma nindam
kurmaḥ | tarhi śrīyā eva nindā sampadyate | ato vayam śrīyo māva-
śishma nindām mā kurma iti vivācyam parityajyātām ity abhiprā-
yah | loke 'pi śreyaso vidyaisvaryaadinādhikasya puruṣasyācāraṇam
duravavadam hi | avavādena nindayā rahitam | ata eva pitṛācāryādi-
nām nindām na kurvanti, dveshibhiḥ kriyamānam api na śrīnvanti |
tad evaṃ avivācyatvadharṃ 'tra vibitāḥ | yadvā | vākyadvayam
idam | daśamam ahar āgachantītyanto daśamasyāhno vidhis, tasmād
ityādir avivākyatvaniyamavidhiḥ | so 'pi śākhāntare 'py evaṃ āmnā-
yate | tasmād daśame 'hann avivākya upahatāya na vyucyam (Ts. 7,
8, 1, 2) iti || athaitasmin daśame 'hani mānasagrahasya prasarpapam
vidhatte |

6. te tataḥ | te 'nushṭhātāras tataḥ patnīsamyajāntānushṭhā-
nād ūrdhvam prāñca udetya mānasāya prasarpayuh | prasarpapam
nāma tadartbah prayatnāḥ | sarveṣv ahargāṇeṣu karmasv antīmād

ahna itarāny ahni patnisamyājantāni | antimam tv ekam evodavasā-
nīyāntam | tathā cāvalāyana āha | prātaranuvākadyudavasānīyāntāny
antyāni | patnisamyājantāntarāpi (7, 1, 4) iti | tathā saty api vāśasyeta-
ratvanyāyena patnisamyājantatve prāpte vacanena tata ūrdhvam māna-
sagraham vidhatte | tadartham prasarpanti | sadaso nirgatya yathā-
yatham mārgena gacheyuh || gatānām teshām tīrthadeṣe mārjanam
vidhatte |

7. te mārjayante | mārjanād ūrdhvam homārtham sthānavi-
śeshaprasṛptim vidhatte |

8. te patniśālām | patni hi gārhapatyasya samīpe 'vatishṭhata
iti | saiva patniśālā | tatra gacheyuh || gatānām teshām homam vi-
dhatte |

9. teshām yah | teshām homārtham gārhapatyasamīpam gatā-
nām madhye yah pumān etām vakshyaśāpām śhutim jānāti | sa
pumān itarān prati samanvārabbadhvam, yuyam sarve 'pi mām spri-
śateti brūyāt | taiḥ samanvārabbadh sa pumān śhutim juhuyāt |

23.

1. agnidhriye homād ūrdhvam kartavyāni darśayati |

te tataḥ | te kṛitabomāḥ sarve tata agnidhriyād agneḥ sarpa-
nti | nirgachanti | nirgatās te sadāḥ pravīṣyuh | praveṣavēlāyām
udgātrībhyo 'nya ritvijo yathāyatham svamārgam anatikramya vyu-
tsarpanti | vividham gachanti | udgātāras tu sāmsarpanti | sambhūya
gacheyuh | gatās te sāmagāḥ Sarparājñyāḥ sambandhinīshv rikshv
āyam gaur ityādīshu stotraṁ kuryuh | Sarparājñīti bhūmer avatāra-
svarūpā kacid devatā | tayā dṛishṭā mantrā api sarparājñīśabdenocyā-
nte | atra tv rikshv iti prithag upādānāt Sarparājñyā iti śaśṭhīya-
ntatvāc ca devatāvācy āyam śabdah | etad evābhipretya tatsamba-
ddhā pīcas tām ca devatām prasaṁśati |

2. iyam vai | ya bhūmir asti soyam eva devatā śarīraṁ dhri-
tvā brahmavādinī bhūtvā sarparājñīśabdenocyate |

4. manasā | udgātrīnām madhye prastotuh prastāvabhāga,
udgātur udgīthabhāgaḥ, pratibartuh pratiharabhāgaḥ | tām bhāgaṁ
manasaiva te 'nutishṭheyuh | hotā tu vāc śaśet |

24.

10. samayāvishitah | yadā sūryah samayāvishito 'stamayasa-
mayam prāpto 'rdhastamitah syāt, tadānim vāgvisargah | tathā sati
sāmpūrṇastamayaparyantam alpam eva kālām dvishate lokam śatroḥ
sthānam pariśīṣhanti | prayachanti |

25.

1. caturhotṛivyakhyānārtham āhavam vidhatte |

adhvaryo | caturhotṛinamakeshu mantreshuccair uccṛāṇam kartum udyukto hotā he adhvaryav ity āhvānam kuryat | yathā śāstrādau goṣṣvom ity āhvānam karoti tadvad atrāpi sambodhanam evābhāvasya svarūpam || caturhotṛivyskhyānakāle 'dhvaryoḥ pratigaraviṣṣam vidhatte |

2. om hotāḥ | he hotar om | tvadabhilashitam astu | he hotas tathā | kriyatām ity adhyahārah | anena mantrepādhvaryuḥ pratigaram brūyāt | hotur utsāhajanakam prativacanam pratigarah | vakṣyamāneshu hotrā prayojyeshu dasasampkhyāśkeshu padeshu madhya ekaikasmin pade 'vasite samāpte sati tadā-tadā punaḥ-punar adhvaryur om hotar ityādimantreṇa pratigaram brūyāt | avasitasabdasya vipśā pratipadam pratigaraprayogārtham |

13. so 'yaṃ dasapadātmakāḥ caturhotṛisampjñako mantrasamghātāḥ || atha grahasampjñakam mantram darśayati |

14. atha Prajāpatēḥ | caturhotṛigrahamautrapāṭhanantaram hotā prajāpatitanusampjñakān mantrān brahmodyasampjñakam ca mantram anudravati | anukramena brūyāt |

26.

1. athāgnihotram abhidhiyate | tatrādhvaryum prati yajamāno 'gnyuddharanākartavyatām brūyāt | tad āhastambāḥ | uddharety eva sīyam āha yajamāna uddhareti prātar iti | tatra sīyampkālīnam yajamānākartavyam vidhatte |

uddhara | agnihoತ್ರasyādhvaryur eka eva ṛitvig bhavati | tathā ca śākhāntare ṛṇyate | tasmād agnihoತ್ರasya yajñakrator eka ṛitvik (Tb. 2, 3, 6, 1) iti | tam adhvaryum yajamānaḥ preṣhyati | he adhvaryav āhavanīyākhyam vahnim uddhareti | jvalantam agniṃ gārhapatyād uddhara | tam prāścānam prāṇīyāhavanīyasthāne nidhehity arthāḥ | tathā cāvalūyena āha | gārhapatyād āhavanīyam jvalantam uddhared iti | uddharāhavanīyam ity amum praisham aparāhṇe sīyampkāle sūryasyāstamayāt prāḡ yajamāno brūyāt | evaṃ saty ahnā sarveṇāpi yad eva puṇyam yajamānaḥ karoti tat sarvam prāṇi uddhṛitya bhāyarahita āhavanīyasthāne nihitavān bhavati |

5. shoḷaṣakalam | shoḍaṣāvastham | te cāvasthāviṣeṣā raudram gavītyādinā vakṣyante |

6. raudram | homadravyam kṣhīram gaviśad goṣāstro yadā tishṭhāti tadā raudradevataḥ prayatavyam | upavasṛiṣṭam vātēna samasṛiṣṭam prasnutam yadā bhavati tadā vāyudevataḥ | duhyamānatvadaśāyam asvidevataḥ | dugdhatvadaśāyam somadevataḥ | adhiṣṭitam pakarṭham agnau sthāpitam varunadevataḥ | samudāyantam ') pātramedhye sthitva samtāpavaṣena samyag urdhvadaśāyam

1) samudāyantam lesen alle Hss. samudanta, überwallend, nach

pūshadevataṅkam | viśhyandamaṇam ūrdhvaṁ udgatam patrād bahir
 viśeṣeṇa syandanadaśaṣṭannam maruḍdevataṅkam | bindumad budbu-
 davad Viśveṣhaṁ devāṇaṁ sambandhi | śarogrihitam śaraṇapracayaḥ
 vāṣṇam mitradevataṅkam | udvāsitaṁ agniśthānād bahir avasthāpi-
 tam dyāvāprithividevataṅkam | prakrāntam hotur haraṇāyopakrāntam
 savitridevataṅkam | hriyamāṇam homasthāne nityamāṇam viśvadeva-
 tākam | upasannam nitya vedyāṁ śāḍitaṁ bṛihaspatidevataṅkam |
 tena dravyeṇa yā pūrvāhutiḥ sāgnisambandhini | uttarāhutiḥ tu pra-
 jāpatisambandhini | hutam homottarakālīnam indradevataṅkam | evaṁ
 haviḥśodāśaśvasthaḥ tattaddevatāsambandhaḥ ca darśitāḥ |

27.

1. athāgnihoṭre vaikalyanimittam praśnapūrvakam prāyaścittam
 vidhiyate ¹⁾ |

yasyāgnihoṭri | agnihoṭrārtham sampāditaḥ gaur agnihoṭri | aś
 copāvasriṣṭa dohanārtham vatsena samyojitaḥ |

10. yady u vai | yadi ca sarvaṁ duhyamāṇam kṣhīram siktam
 bhūmau patitam syāt | tadānīm anyāṁ kāṁcid gam śhūyānīya tām
 dūgāhvā tadīyena kṣhīreṇa juḥvāt | yady anyāpi na labhyeta | ta-
 dānīm apy agnihoṭram na parityājyam | kimtv a śraddhāyai hotsa-
 vyam | aṇo 'rabhividhir arthaḥ | a śraddhāyāḥ śraddhāśabitaṁ sa-
 rvaṁ vastujātaṁ homayogyam hotavyam | ayam arthaḥ | dadbhīyavā-
 gtvādīnāṁ madhye yena kenāpi dravyeṇa hotavyam | sarvālabhe tv
 antateḥ śraddhām api juḥvāt | ahaṁ śraddhām juhomiti samkalpya
 śraddhāhomāḥ | agnihoṭrasya nityatvāt sarvātmanā parityāgo na yu-
 kta iti |

11. sarvaṁ | viditvānushṭhātur asya puruṣasya sarvaṁ api
 dravyam barhiṣyam | yajñayogyam | ataḥ sarvaṁ dravyam anena
 homārtham parigrihitam bhavati |

28.

1. yathā śraddhāhomāḥ pūrvam uktas tathā bhāvanārūpo homo
 'gnihoṭrapraśaṇārtham eva pradarśyate |

asau vā asya | asya bhāvanārūpaṁ yajñam kurvataḥ puruṣa-
 syāśv ādītyo yūpasthānīyāḥ | prithivī vedīsthānīyāḥ | ośadhāyo ba-
 rhiḥsthānīyāḥ | vanaspataya idhmaṣṭhānīyāḥ | bhūmau vidyamāṇā āpaḥ
 sarvā api saṁskṛitaprokṣaṣṭhānīyāḥ | prācyādīdīḥ paridhīsthāni-

Āṣvalāyana 2, 8, 8. In Tb. 2, 1, 7, wo die ganze Stelle wiederkehrt,
 steht dafür udanta. Ebenso bei Kātyāyana Śrautasūtra 25, 2, 3. Das
 Gopātha Br. 8, 12 hat samudvāntam.

1) Die ersten zehn Abschnitte kehren in 7, 8 wieder. Vgl. Āṣva-
 lāyana 8, 11.

yah | idriṣṭi bhāvanaivāgnihotrahomaḥ | ittarasampattyaḥbhāve 'py eta-
driṣṭo vā homaḥ kartavyaḥ |

8. ubhayaṇ | eṣa śraddhāhomaṣya karta devān manushyāṇa
cobhayavidhān viparyāsaṃ viparyāsa dakṣiṇāḥ kṛtvā nayati | ri-
tvigbhyaḥ samarpayati | yatra devānāṃ dakṣiṇārūpatvaṃ na tatra
manushyāṇāṃ tadrūpatvaṃ | yatra tu manushyāṇāṃ dakṣiṇāṣṭvaṃ
na tatra devānāṃ iti viparyāsaḥ | anena viparyāsaena deveshu manu-
shyeshu ca dakṣiṇāṣṭvasaṃkalpaḥ kartavyaḥ | na kevalaṃ devama-
nushyāṇāṃ eva dakṣiṇāṣṭvaṃ kim tarhi yat kimcedaṃ jagad asti
tat sarvaṃ idaṃ śraddhāhomaḥ homadakṣiṇāḥ nayati | sarvasmiṇ jagati
dakṣiṇeyam iti saṃkalpaḥ kartavyaḥ |

4. manushyaṇ | yoyaṃ śraddhāhomo śayamāhutiḥ tayāhutiḥ
tadāhutinimittam devebhya ritviksthānīyebhyo manushyaṇ gosu-
vāsthānīyaṇ dakṣiṇāḥ kṛtvā nayati | samarpayati | na kevalam ma-
nushyaṇ kimtu yat kimcid idaṃ jagad asti tat sarvaṃ dakṣiṇāḥ
kṛtvā samarpayati | katham manushyāṇāṃ rātrau dakṣiṇāṣṭvaṃ iti |
tad ucyate | ete manushyaḥ yasmāt śayaṃ devebhya dakṣiṇāḥ nītaḥ,
tasmāt rātrau pralīnaḥ svasvavyāpārarahita nyokasa iva | nivṛttam
okaḥ sthānaṃ griharūpaṃ yeshāṃ te nyokasaḥ | madīyaṃ griham
ityabhimānarahitaḥ śere śerate | sushuptim gachantīty arthah | yathā
ritvigbhyaḥ samarpitam gavādikam dakṣiṇādravyam parādhnam
bhavaty, evaṃ rātrau manushyaḥ devādhnatvāt svasvavyāpārakṣa-
māḥ | tad idaṃ paravasyaṃ dakṣiṇāṣṭve liṅgam |

5. eṣa śraddhāhomaḥ prātarāhutiḥ nimittabhūtāyā manushyebhya
ritviksthānīyebhyo devān gavādidravyasthānīyaṇ dakṣiṇāḥ kṛtvā sam-
arpayati | yat kimcid idaṃ jagad asti tad api sarvaṃ dakṣiṇāṣṭvena
samarpayati | atas ta ete devā dakṣiṇārūpeṇa manushyapāravasyaṃ
gatā vividhāḥ ivotpatanti | svasvāmibhūtāṇāṃ manushyāṇāṃ abhiprā-
yaṃ viśeṣeṇa jñānta evodyogaṃ kurvanti | kim kurvantaḥ | asya
manushyasyādah kṛyam ahaṃ karishya ity, ado 'sya manushyasya
samīpam ahaṃ gamishyāsmi vadantaḥ | ahani devā manushyāṇi pū-
jyamāṇāḥ tatsamīpam gatvā tadīyam idaṃ āyurārogyādirūpaṃ kṛ-
ryaṃ karishyāma iti vadanto manushyādhnāḥ avatīṣṭhante | tad idaṃ
devānāṃ dakṣiṇāṣṭvaṃ | athava | ta eta iti vākyam manushyapara-
trena yojantiyam | ta ete manushyāḥ prātaḥkale nidrapāravasyaṃ pa-
rityajya devānugraharūpaḥ dakṣiṇāḥ grībitvā vividhāḥ iva viśeṣeṇa
svasvakṛyaṃ jñānta evotpatanti | sayanād uttīṣṭhanti | utthaya
cāham idaṃ saṃdhyāvandanam karishye, 'ham idaṃ rājagriham ga-
mishyāsmi evaṃ vadanto vartante | tad eva manushyāṇāṃ svāta-
ntryaṃ devatārūpadakṣiṇāṣṭratigrabasya liṅgam |

7. Agnaye | yeyam agnihotrasya śayamāhutiḥ agnidevatārthaḥ,
tayāgnihotri gavāmayanasambaddham āvināṣaṣṭram upakaroti | s-

yambomah śastropakrama ity arthah | aśyah śāyamābūter Agnir deva-
vata | śavināśastrasyāśdāv apy agnir hotā grihapatir iti mantre 'gniḥ
śrutah | tad idam śādrīyam | tac cābutirūpam śastram vāk pratigri-
pāti | yathā śastrasya pratigara evam atra vākśabdah prayujyate |
tathāgnihotroddharanamantre vācā tva hotreti vākśabdah prayujyate |
tad idam pratigarasadrīṣam | vāg-vāg iti vipśā prayogabāhulyāpekṣā |
gavāmayanasya prāyanīyam aho 'tīrātrasamsthā, atīrāstre cāśvinam
śastram śasyate | tena śāyambomasya gavāmayanaprārambhasadrī-
ṣyam pratipaditam bhavati |

9. śāyamābūtim prāyanīyātīrātrarūpeṇa prasāya prātarābūtim
gavāmayanagatamahāvratārūpeṇa prasāheati |

Ādityāya | ādityārtham hūyamānā yeyam prātarābūtiḥ | tayai-
śho 'gnihotri mahāvratākhyam gavāmayanasyopśutimam abah prāra-
bhate | tad id āsety ādityadevatakena mantreṇa tasmīn ahani nishke-
valyaśastraprārambhāt | tac cābutirūpam śastram prāṇah pratigripāti |
katham etad iti | tad ucyate | annam payo reto 'emāśv ity agnihotre
bhakṣaṇamantrah | tenānnam-annam ity ucyate | annam ca prāṇa-
tvena sametutam | annam prāṇam annam apānam ānuḥ (Tb. 2, 8,
8, 3) iti śruteḥ | annam-annam iti vipśā prayogabāhulyāpekṣā | ta-
smād asti mahāvratasya prātarābūtigatāādityasambandhaḥ |

30.

9. sa vā cśbah | cśha Ādityah svayam ekātithiḥ | yathā loke
kaścid vaiśeṣiko bandhuraḥ hitaḥ svayam eka evātithir bhūtvā grihe-
śhu gachaty, evam sa cśha Ādityo juhvatev agnihotriśhu prataḥ sa-
māgatya tiśṭhati |

11. anenasam | purā kūrṣit saptarṣiṇām samvādaprasaṅge
kūrṣit puruṣo bisastainyalakṣaṇam apavādam prāpya tatparihārā-
rtham ṛṣiṇām agre śapatham cakāra | tadīyaśapathoktirūpeyam gā-
thā | bisāni padmamūlāni | tesām apahartā pratyavāyaparamparīm
prāpnotu | pāparahite puruṣe bisaviśhayam apavādam kṛitavato yaḥ
pratyavāyāḥ, pāpinah puruṣasya sambandhi pāpam svikurvato yaḥ
pratyavāyāḥ | śāyamkāle grihe samāgachata ekātithir vaiśeṣikasyāpa-
rodhane yaḥ pratyavāyāḥ | seyam pratyavāyaparamparā bisastainye
sati mama bhūyād ity evam śapathah | akṣarārthas tu | sa prasiddho
mādrīṣah puruṣah stenaś coro bhūtvā bisāny apajāhāra cet | sa pa-
mān anenasam pāparahitam puruṣam śrotriyam enasābhīṣatāt | pā-
penābhīṣāṇsam apavādam kuryāt | tathaiḥ sa bisāpabāry enasvataḥ
pāpayuktasya puruṣasya yad enah pāpam asti tad apaharāt | sviku-
ryāt | tathā sa bisāpabāri śāyamkāle grihe samāgatam ekātithim apa-
rūpaddhi | bhojanam adattvā niṣārayet | yadvā | agnihotrārtham śāyam
samāgatam ekātithim devam aparūpaddhi | homarābhityena nirākuryāt |

82.

5. yadi vo yajñe | rīṣimantravaikālye gārhapatyō bhūr iti mantrah | yajurmantravaikālye saty āgnīdhīrye dhīshnīye bhūva iti homah | so 'yam somayāge drashtavyah | haviryāge āgnīdhīryābhāvād agnyādheyam āgnīhotram darśapūrṇamāsāv āgrayanam caturmāsyaṇi dakṣiṇāyanayajñah kauṇḍapāyinām ayanam | sautrāmaṇi saptaṁi vā | ta ete haviryajñah | teshv āgnīdhīryābhāvād anvāhāryapacane dakṣiṇāgnau juhavātha | ho devā yuyam juhuta | sāmabhreshe svar ity āhavanīye homah | yady avijñāto bhreshe yadi vā vedatrayābhreśhasamuccayah | tatrobhayatrāpi bhūr bhuvah svar ity etā vyāhṛitih sarvā anudrutyoccāryāhavanīya eva juhuta |

6. etāni ha vai | yā etā vyāhṛitayah śanty etāni ha vai trīṇy eva vyāhṛitirūpaṇi vedānam sambandhīny antahleśhanāni | antarbandhanasādhanaṇi | tatra drīṣṭānto 'bhīdhiyate | yathā loke ātmanātmānam saṁdadhyāt | ātmasābdah svarupamātravācītāt sarvadravya-parah | ekena dravyena dravyāntaram saṁdhiyate | etac Chandogair viśvashtām ānūstām | tad yathā lavapena suvarṇam saṁdadhyāt suvarṇena rajatam rajatena trapu trapuṇā sīsam sīsena lohām lohena dāru dāru carmaṇā (Chāndogyaopaniṣad 4, 17, 7) iti | kṣarādinaṁ suvarṇādinaṁ saṁdhanam suvarṇakārādiṣu prasiddham | tad etad abhipretyātmanātmānam saṁdadhyāt ity uktam |

83.

1. vyāhṛitihomaprasaṅgena brahmā buddhisthah | tasya tatkartrītvāt | tathā cāvalāyana āha | juhōti japatīti prāyaścitte brahmānam (1, 1, 16) iti | atah prāgnottarābhyām brahmatvam nirṇetum upakramate |

tad shuḥ | tat tatra prāyaścittaprasaṅge mahāvadaḥ brahmavā-dina shuḥ | codayanti | mahāntam prauḍham vedam vadantīti mahāvadaḥ | plutis tesām prasaṅgārthā | yad yasmāt kārṇād ṛig yajur āśmeti hautradhvaryavaudgātṛaṇām kārṇāt trayi vedatrayarūpā vidyā vyārabdhā vivicya hāutradibhiḥ evikṛitā bhavati | atbaravavolas ca dātra miśrayitum śakyate | āhavanīyādikartavyasya tatrbhāvāt | atā tasmāt kārṇāt kena sādhanena brahmatvam kriyate iti codyam | tasya trayā vedatrayarūpaya vidyā brahmatvam kartavyam ity uttaram pratibhūyāt | atā eva sampradāyavida shuḥ | atbaravakṣhetṛavā brahmā vedeshv anyeshu bhāgavān | tasmād brahmāpam brahmīṣṭham iti hy ārapyako (Aitaroyāranyaka 8, 2, 8) ṛntam iti |

2. brahmano manasa vaikalyarāhityānūsādhanaṁ vidhatte |

ayam vai | yo 'yam vāyuh pavato 'ntarīkṣhe samcarati | ayam eva yajñasvarūpah | vāyusādṛiḥ yajñah | yathā vāyoh samcāramārgā,

tathā tasya yajñasya vāk ca manaḥ ca vartanyau pravṛttimārgau |
yasmād vācā mantrarūpāḥ manasā ca prayogānusambhātrā yajño
vartate tasmād ubhau mārgau | tatra vāg iyaṃ vai, bhūmivarū-
pāiva | manas tv adah, evargarūpam | tat tathā sati vāgrūpāḥ trayyā
vidyāya hotrādayo ratbasthāniyasya yajñasyaikam pakṣham bhāgam
saṃskurvanti | samyak sampādayanti | brahmā manasaiva saṃskaroti |
samyak sampādayati | anyam bhāgam iti śeṣaḥ | hotrādibhir vācānu-
shṭhiyamānoḥśv aṅgeshu vaikalyarāhityam manaḥ brahmānusam-
dhyād ity arthaḥ | Chāndogā caitam artham āmananti | eṣa eva ya-
jñas, tasya manaḥ ca vāk ca vartan | tayor anyatarām manasā saṃ-
skaroti brahmā, vācā hotrādibhīr utgātānyatarām (Chāndogyaopani-
ṣad 4, 16, 1) iti |

Pañcika VI.

1.

1. brahmaṇaḥ kartavyavidhānena grāvastud buddhiṣṭhaḥ | ta-
ryāgnisṭome kartavyam vidhātum upakhyānam āha |

devā ha vai | purā kādācid devāḥ sarvacarunāmake deśaviśeṣe
satraṃ kimpid anusṭhitavantaḥ | te devāḥ tena satroṇa svakiyam pā-
pmānam dāridryaheturṃ nāpajaghnire | na nāṣitavantaḥ |

3. sa ha sma | sa ha so 'rbudākhyāḥ sarpadeho maharahir
yena mārgeṇopodasarpat, tatsamīpam prati bilād udgamyāgachat |
tad dha tasminn eva deśa etarhidaśoīm apy Arbudodāsarpaṇīty anena
nāmadheyena yukta prapaṇ mārge 'sti | prapadyate gamyate 'nayeti
prapat |

5. tad yad aśyānyābhīḥ | tasmāt kārṇād Arbudasya man-
trasūktam anyābhīr ā rīgbbhir ā pyāyasvetyādibhir abhisṭavakāle sam-
priktaṃ kuryuḥ |

2.

6. akṣharaḥṣṭh | kim pratyakṣharam avasānam, utakṣharaca-
tushṭaye 'vasānam, uta pāde-pāde 'vasānam, āho evid ardhārce 'va-
sānam, athavā kṛtsnāyām picy avasānam iti saṃśayaḥ | yady rīkṣa
iti pakṣhaḥ syāt tan nāvakalpate | na sambhavati | adhyayanavaipa-
rityaprasaṅgāt | adhyayanakāle 'rdhārce 'vasānam kurvanti na tu kṛi-
tsnām rīcam madhye 'vasānarahitaṃ paṭhanti | pādavasānapakṣhe 'pi
sa eva doṣaḥ | ekaikākṣharacaturakṣharapakṣhayor doṣāntaram apy
asti | tathā pakṣhadvayāṅgikāre chāndāśi vilupyeraṇ | katham vilopa
iti | tad ucyate | tathā saty akṣharāvasānapakṣhe bahūny akṣharāṅgi
hīyeraṇ | vīnaṣyeyuḥ | saṃhitakālīnasya dvitvāder abhāvāt | tatas cha-

ndobhañgah | ardharcapakṣhe yathādhyayanam evābhishṭavān na ko
'pi doṣaḥ | tasmād ayam eva pakṣaḥ siddhantaḥ |

8.

1. grāvastuta pītviṇḍaḥ kartavyam abhidhāya subrahmanyākhyā-
sya pītviṇḍaḥ kartavyam nirūpayati |

vāg vai | subrahmanyāśabdenendṛa gaccha bariva ā gaccha (Lā-
ṭyāyana 1, 3, 1) ityēdir nigada ucyate | sā ca subrahmanyā vāg eva
śabdārūpaiva sati dhenusaḍṛiṣṭi | tasyāḥ subrahmanyāyā dhenoh samo
rājā vatsasthāntīyāḥ | tasmāt somakrayād ūrdhvam pītviṇḍaḥ tattatpra-
yogeshu subrahmanyām āhvayeyuḥ | uktanigadam paṭheyur ity arthaḥ |

5. tad āhuḥ | adhvaryuhotṛiprabhṛitayāḥ sarve 'py pītviṇḍo ve-
dimadhyā evārtviṇḍam kurvanti | veder bahirbhāge subrahmanyākhyena
pītviṇḍaḥ hūyate | tathā sati kena prakāreṇāsya subrahmanyānāṃ pīt-
viṇḍo vedimadhyā artviṇḍam kṛitam syād iti praṇaḥ | tasyedam utta-
ram | vedeḥ sakṣād utkaram uddhartavyam pāṇsum utkiranty,
uddhṛitya bahirdeśam veder uttarabhāge prakṣipanti | tatra kṛitam
subrahmanyāhvānam vedimadhyā eva kṛitam bhavet | yasmād eva
kāraṇād ayam subrahmanyotkaradeṣe tiṣṭhān subrahmanyām āhva-
yati, tena kāraṇenety uttaravādinō vacanam |

6. teshāṃ yāḥ | teshāṃ pīṣṭhāṃ madhye yo varṣiṣṭhō 'ti-
ṣayena vṛiddha āsit, tam praty evam abruvan | he maharṣhe subra-
hmanyām āhvaya | no 'smākam madhye tvam eva nedishṭhād vayo-
vṛiddhatvena dovalokaprāpteḥ pratyāsannatve saty antikataṃ devān
hvayishyasi | āhvātum samartho 'si | evam pīṣṭhibhir uktatvād atrāpy
utkaradeṣe tiṣṭhantaṃ subrahmanyāhvānokartāram enaṃ varṣi-
ṣṭham evātiṣayena vṛiddham eva kurvanti |

8. upaśṣu | pātnivataḥkhyo yo grahaviśeṣaḥ, tasya mantrē upa-
śṣu ṣanair uccāryāgñidhro yajet |

9. nānuvashaṭkaroti | sarvatra graheṣhu vashaṭkāraṇu-
vashaṭkārahyaṃ hūyate | atra tu pātnivataḥgrāhe vashaṭkārahoma eka
eva na tv itarāḥ | tatra hetuḥ samethā vā ityēdih | yo 'yam anu-
vashaṭkaro 'sti so 'yam samethā vai | grahasya samāptir eva | tathā
sati sa pātnivataḥgraharūpaṃ reto net samethāpayāni | sarvathā samā-
ptim na karavānty abhipretya tatsamāpter bhito bhavet | asamethi-
tam asamāptam anuparatam retasāḥ secanam apatyotpattiyā sam-
piddham bhavati | tasmād eva nānuvashaṭkuryāt | tathā ca yajñagāthāṃ
paṭhanti | pītuyājan dvidevatyān yaḥ ca pātnivato grahaḥ | śditya-
grahasāvitrau tau sma mānuvashaṭkṛithāḥ (Āśvalayana 5, 5, 21) iti |

10. neshṭur upasthe | yo 'yam āgnidhrah pātnivatam yajati,
so 'yam neshṭur upasthe samipa āsmaḥ ṣesham bhakṣhayet | neshṭri-
nāmsaka pītvik pātnibhājanam vai, pātnisthāntīyāḥ | neshṭāḥ pātnim

udānaya (Ts. 6, 5, 8, 6) ity eva neshtṛipatnyor ānayanadvāṛa sambā-
ndhasṛavanāt | atas tatsamīpe bhakṣhaṇe saty agnirūpa āgnidhraḥ
patniṣhu retāḥ sthāpayati | tāt ca prajānanāya sampadyate | tat tenā-
nushthānena yajamāno 'py Agninaivāgnyanugraheṇaiva patniṣhu retāḥ
sthāpayati | tad api prajātyai sampadyate |

12. dakṣhiṇāḥ | dakṣhiṇāsu nītāsu tā dakṣhiṇā anna paścāt
subrahmaṇyā samtishṭhate | samāpyate |

4.

1. grāvastutsubrahmaṇyākhyayor pītviḥ kartavyam uktvā mai-
trāvaruṇabrahmaṇocchaṇyachāvakāṁśmāṇāḥ hotrakāṇām śāstram vi-
dhātum akhyāyikāṁ śha | devā vai etc.

maitrāvaruṇam | tasmād apasārapārtham maitrāvaruṇadevata-
kāṁ śāstram & no maitrāvaruṇetyādikam maitrāvaruṇākhyā pītviḥ
prāṭhṣavane śaṁset |

2. aindram | & yāni sushumā hi tā ityādikam indradevatakāṁ
śāstram |

3. aindraḥnam | indraḥni & gatam sutam ityādikam aindra-
ḥnam śāstram |

5.

1. atha teshāṁ hotrakāṇām ahargāṇeshu śāstreshu prakāra-
vīṣhaṁ vidhatte |

stotriyam | priṣṭhīyashāḍaḥśdishv ahargāṇeshu bahūny ahāni
vidyante | teshu prāṭhṣavane dvitīyasyāhno yāḥ stotriyāḥ trīcas,
tām trīcam prathame 'hāni stotriyāḥ trīcasyanurūpām kuryuḥ |
sāmāgā yasmīṇs trīce stotram kurvanti sa trīcaḥ stotriyāḥ | tasya
stotriyāḥ yasya chandodevatādīnāḥ sadriṣo 'nyo yas trīcaḥ so 'nurū-
pāḥ | tathā sati sarveshv ahaṣv ekaikasmiṇs trīce sāmāgāḥ stotram
kurvanti | te sarve trīcaḥ stotriyāḥ | tatra sarvatrottaraadinagatām
stotriyam pūrvadine stotriyāṇāntarabhaṇinām anurūpām kuryāt |
ayam ca niyamo hotrakāṇām śāstreshu prāṭhṣavane drashtavyāḥ |
evam saty uttaram ahar eva pūrvasyāhno 'nurūpām kurvanti | tat
tathā saty avareṇaivaṣṭitenaiva pūrvapāṇāḥparam uttaram ahar abhi-
mukhikṛityārabhante | upakramante || mādhyamdinasavane 'py asya
nyāyasya prasaktaḥ tam nishedhati |

2. atha tathā | atha prāṭhṣavanāntaram mādhyamdine
tathā na | tena pūrvoktaprakāreṇa na kuryād iti śeṣaḥ | tatra hetuḥ |
ṣṭrī vai priṣṭhāntī | yāni mādhyamdinasavane priṣṭhastotrāṇi tāni
ṣṭrī vai | sampadrūpaṇy eva | ṣṭrīrūpatvena sāmāgāḥ stutatvāt | na
hi ṣṭrīrūpāṇām svatantrāṇām anyānuvṛittilakṣhaṇām anurūpatvam
yuktam | tasmāt tāni priṣṭhastotrāṇi tasmāi tasmin mādhyamdine
savane na tatsthānāni | prāṭhṣavanasthānāni na bhavanti | tatsadri-

śni na bhavanti arthah | prāṭhaṣavane hy uttaradinagatam stotriyam pūrvadinagatastotriyaśānurdipam kurvanti | yad yasmād kāraṇād atrāpi tatā kuryus, tādṛiṣam kāraṇam nāsti | tulyachandastvādinaṁ abhāvāt | tasmāt prishṭhasatotrānām pūrvottaradineshu sādriṣyābhavāt prāṭhaṣavananyāyo 'tra na ghaṭate || mādhyampdināsavananyāyam tṛitīyasavane 'tidīṣati |

3. tayaiva vibhaktya | vibhaktiśabdah prakāravāci | tenaiva mādhyampdinoktaprakāroṇa tṛitīyasavane 'py uttaradinagatam stotriyam pūrvadinagatasya stotriyaśānurdipam na kurvanti |

6.

1. athātāḥ | atha stotriyaśānurdipānantaram yasmāc chastrasyottarabhāvina śrambho yukto, 'to 'smāt kāraṇād śrambhānya rīco vidhiyante | evakāro 'harganeṣu codakaprāptāya rīco vyāvṛittyarthah |

7.

1. hotrakāṣm śastrāśrambhāpasādhanaḥbhūta rīco vidhāya samāptisādhanaḥbhūta rīco vidhatte |

athātāḥ | atha śastraprārambhanantaram yasmāt paridhānam samāpanam apekṣhitam, tasmāt paridhāniya rīco vidhiyante | evakārah prakṛitavyāvṛittyarthah |

3. vivatṛicam | yasmāc trice vy antarikṣham ity rīg eṣā śrūyate so 'yam viśabdatvād vivatṛicaśabdenābhidhiyate | tena tricena sādhyo yāḥ svargo lokas tam etays vy antarikṣham ity rīcā yajamānebhyo vivṛipoti | vivṛitadvāram karoti |

5. sishāsavaḥ | ye dīkṣitāḥ santi te sishāsavo labdhukāmāḥ pbalārthinaḥ | tasmāt kāraṇād rīg eṣā valavati valanāmākāsurabhadrapratipadika kartavyā bhavati | yady apīyam rīg paridhāniya na bhavati, tathāpy etadādi ke trice 'ntimāya rīcaḥ paridhāniyātāt tat pradarganāya trice upakrāntah |

6. ud gāḥ | ayam arthah śākhāntare vispasṭham āmnāyate | Indro Valasya bilam apaurpot sa ya uttamah paśur āsit, tam priṣṭham prati samgrihyodakhidat tam sahasram paśavo 'nūḍāyan, sa unnato 'bhavat (Ts. 2, 1, 5, 1) iti |

8.

1. ubhayayāḥ | hotrakāṣm maitravaruṇabrahmaṇsccaśasyaśāvakāṣm savaśadvaye paridhāniya dvividhā bhavanti | katham iti | tad ucyate | abinā aharganeṣu vihitāḥ | aikāhikā ekāhe prakṛitirūpe vihitāḥ | ity evam dvaividhyam || tatra hotrakaviśeṣasya paridhāniyaviśeṣam darśayati |

2. tata aikāhikābhiḥ | tatas tātūbhayavidhāsu maitravaruṇa-

khyā rītvig aikāhikābhīr eva paridadhyāt | te syāma deva varuṇeti prakṛitan prātaḥsavane maitrāvaruṇasya paridhāntya vihitā | mādhyaṃdinasavane nū śhṭuta indra nū gṛiṇāna ity eśā vihitā | ahīne vikṛitirūpe 'pi savanadvaye tad eva paridhāntyādvayam maitrāvaruṇasya dṛeśhṭavyam | katham iti | tad ucyate | aharganasya prātaḥsavane hi maitrāvaruṇasya prati vām sūra udita ity asya paryāyatṛicasyāntya te syāma deva varuṇety eśā paridhāntya | aikāhikāpi saiva paridhāntya bhavati | tathā hi | prakṛitan maitrāvaruṇasya pra mitrayor varuṇayor iti nava yātam maitrāvaruṇeti yājya (5, 10, 28) iti Sutrakāravacanān navānām antya saivety aikāhikābhīr eva maitrāvaruṇaḥ paridadhātīty etad upapannam bhavati | tathā mādhyaṃdinasavane 'py ā sato yātṛ ity ahīnasūktam (6, 18, 5) iti vakṣyati | yāhīnasūktāntya sūhinā tatra paridhāntya | ahīnasūktāntam hi mādhyaṃdinasavane maitrāvaruṇasāstram | tasya nū śhṭuta indra nū gṛiṇāna ity eśāntya, tathā prakṛitav api saiva paridhāntya | tathā hi | kasya naḥ citra ā bhuvat, kasya tvam na ūtya, kas tam indra tvāvasam, sadyo ha jāta, evā tvām indroṣann u shu paḥ sumanā upaka iti yājya (5, 16, 1) iti Sutrakāravacanād. evā tvām indra vajrinn atrety etasyaikādaśarcasyāntya nū śhṭuta indra nū gṛiṇāna ity eśāveti maitrāvaruṇasya prātaḥsavane mādhyaṃdinasavane caikāhikābhīr paridhānam upapannam bhavati | aikāhikābhīr evety evakāro 'nyatra śāntkāvyāvṛittyarthah | ya aikāhikā paridhāntya te eva cāhargane maitrāvaruṇasya paridhāntya na tv anyā ity arthah | yady api maitrāvaruṇasya prakṛitan savanayor ubhayor dve eva paridhāntye, tathāpi prayogabahutvāpekṣam aikāhikābhīr iti bahuvacanam | tena maitrāvaruṇasya prakṛitivilikṛityoh paridhāntyābhedarābhityeṇāyam maitrāvaruṇo 'smal lokat kadācid api na pracyavate || maitrāvaruṇasya prakṛitivilikṛityoh paridhāntyām ekām uktvācchāvākasya prakṛitivilākṣaṇam savanadvaye paridhāntyādvayam darśayati |

8. abinābhīh | yo 'yam achāvākāḥ so 'yam ahinagatābhīr rīgbhīh paridadhyāt, na tv aikāhikābhīh | tathā hi | āham sarasvatīvatō iti pūrvasmīn khaṇḍe vihitatvāt, prātaḥsavane cāhāharganāsam-bandhīnī paridhāntya | aikāhike tu gomad dhirapyaṇvad ity eśāiva paridhāntya | mādhyaṃdine 'chāvākasya nūnam sū ta ity aharganagatā paridhāntya | ekaḥ tu nūnam buvemeti mādhyaṃdine paridhāntya | evam saty achāvākasyaikāhikāparidhāntyāparityāgenoparitanasyāharganasya sambandbinyāḥ paridhāntyāyāḥ svikāra uparitanasvargalokaprāptyai sampadyate |

4. ubhayābhīh | yo 'yam brāhmaṇsccchaṇat so 'yam ubhayavidhābhīr aikāhikābhīr ahinagatābhīh ca rīgbhīh paridadhyāt | prātaḥsavane prakṛitan sa na indraḥ śivāḥ sakṛeti paridhāntya | vikṛitan tv indreṇa rocanaḥ diva iti pūrvakhaṇḍe 'bhīhīh | mādhyaṃdinasavane

prakṛitau vikṛitau ca eved indram vṛiṣhaṇaṃ vajrabāhuṃ ity ekaiva paridhāniyā | evaṃ ca saty aśya brāhmaṇācchānsināḥ prātaḥsavane 'chāvākāśāmyam, mādhyamdine savane maitrāvaruṇasāmyam sampannam | teno tenaivaikāhikāśinatobhayavidhāsanānenaiva sa brāhmaṇācchānsi bhūlokaśvargalokaśv ubbhāv api vyanvārabhamāṇo sprīṣaṇ eti | gachati | vartata ity arthaḥ | prātaḥsavane prakṛitivikṛityoḥ paridhāniyāvailakṣhanatvāl lokadvayasya prithag eva sparśaḥ | mādhyamdinasavane prakṛitivikṛityoḥ paridhāniyaikyāl lokadvayasya saha sparśaḥ | ity evaṃ vividhasparśo vyanvārambhapaśabdēna vivakṣitāḥ | atho api cāyam brāhmaṇācchānsi maitrāvaruṇaṃ cāchāvākam cobbhāv pitvijaṃ vyanvārabhamāṇa eti | vividham upasprīṣaṇ vartate | katham iti | tad ucyate | yathā maitrāvaruṇasya prakṛitivikṛityoḥ paridhāniyaikyam, tathā brāhmaṇācchānsino 'pi mādhyamdinasavane tadai-kyam | yathāchāvākasya prakṛitivikṛityoḥ paridhāniyāvailakṣhanam, evaṃ brāhmaṇācchānsināḥ prātaḥsavane tadvailakṣhanam iti | maitrāvaruṇāchāvākavishayo 'yam vividhasparśaḥ | tathāivāhnikābhavi-śhaye 'pi vividhasparśa bhavatyāḥ | katham iti | tad ucyate | prātaḥsavane 'hnikābhayor vailakṣhanena sparśaḥ | mādhyamdine savane sādṛśyena sparśaḥ | ity ubhayavividhatvam | tathā samvatsaram gavāmyanamulaprakṛitipūrvam agnishtōmam ca vividham sprīṣati | ahnikābhāsparsavad etadubbhāsparsasya yojantyatvāt || ittham hotrakāṣṇam savanadvayagataḥ paridhāniyāḥ prajāsyā trītyasavanagataḥ paridhāniyāḥ prajānsati |

5. atha tataḥ | ekaḥ mūlaprakṛitau jyotiḥstōmo hotrakāṣṇam yā eva paridhāniyā, tā eva trītyasavane drashtavyāḥ | tathā hi | ā vāṃ rājānāv iti nityam aikāhikam (Āśvalasyana 8, 2, 16) iti vacanān maitrāvaruṇasyā vāṃ rājānāv iti sūktasyāntyā paridhāniyā bhavati | tathā brāhmaṇācchānsino 'chā ma indram iti nityam aikāhikam (8, 3, 34) iti vacanād achā ma indram iti sūktasyāntyā paridhāniyā bhavati | tathāchāvākasya pītūr janitriti nityam aikāhikāśi (8, 4, 3) iti vacanāt sam vāṃ karmaṇeti sūktasyāntyā paridhāniyā bhavati | yo 'yam ekaḥ sa mūlaprakṛititvāt pratishthā | sarvāṃ vikṛitīṇāṃ sādṛśaḥ | aśa tenaikāhikaparidhāniyāśānsavēna yajñam antato 'vasā-nakalē pratishthāyām sarvādhāre pratishthāpayanti || ittham paridhāniyāḥ prajāsyā prātaḥsavanagatāṇāṃ yajyādīṇāṃ madhye 'vasā-nābhāvam vidhatte |

6. anavāṇam | anavāṇam anucchvāso madhye yathā bhavati tathā yajyam paṭhet || stomavṛiddhau niyamaviśeṣam vidhatte |

7. ekaṃ dve | trivṛitipāṇicāśasaptadagāikaviṃsatripavatrāya-strīṇādayaḥ stomā vihitāḥ | vihitāsyā saptadagāstomasā viṇvṛiddhyā-śtadagādistomā nishpadyante | tathā vihitāsyāikaviṃśasyā viṇvṛiddhyā dvāvīṇādayaḥ stomāḥ sampadyante | anenaiva drishtāntena śāṇane

'py adhikyam prasaktam | yathā vāva stotram evaṃ śāstram iti nyā-
yat | stome ¹⁾ vardhamāne sati tām stomagatām rīksamkhyām atikra-
mya śānsanam atisaṃsanam | tad yadā kriyate tadānim ekasyā dvayor
vā rīcor abhyānujñāne tadadhikanām rīcām apavādaḥ ²⁾ | akṣarārthas
tu | yadā stomam atisaṃset, stomasamkhyām atikramya śānsanam ku-
ryāt | tadānim ekam dve vānatikramya śāṃset | kimtv ekayaiva dvā-
bhyām eva vātiśāṃset | tathā ca Sūtrakāra āha | atisaṃsanam ekayā
dvābhyām vā prātaḥsavane (7, 12, 8) iti | tato 'dhikanām śānsa-
bhāve yuktir dṛiṣṭāntamukhenocyate | tatrayām dṛiṣṭānto 'vaganta-
vyaḥ | yathā loke 'bhiheshate ghāsartham abhimukhyena heśhaśabdāṃ
kurvate, yathā vā pipāsate 'tyantam tṛiṣṭāntāya puruṣāyānnādyam
pānīyam ca kshipram prayachet | tadrig eva tad rīgabhulyabhāvena-
tiśānsanam | atho api ca kshipram eva devebhyāḥ somapānarūpam
annādyam prayachantī abhipretya rīgabhulyena vilambam akritvai-
kayā dvābhyām vātiśānsanam kuryāt | tathā sati kshipram śighram
evāsmiṇi loke pratishṭhito bhavati || savanāntarayor uktavaiparītyam
vidhatte |

8. aparimitābhiḥ | iyatya evety evamniyamarahitābhir ati-
śānsanam savanadvaye kuryāt | svargalokaśyoyattārabhitatvāt prāptya-
rtham idam atisaṃsanam sūpadyate || yatrātiśānsanam kartavyam
bhavati tatra tadartham rīcām āgamanam kartavyam | tāsām rīcām
deśaviśeṣam darśayati |

9. kāmam | aharganeshu vartamānadināt pūrvedyur maitrāva-
ruṇādāyo hotrakā yat sūktam śānseyus, tad eva sūktam paredyur
hotā kāmam aṣaṅkayaiva śāṃset | yadi hotur atisaṃsanam prasa-
ktam. tadānim pūrvedyur hotrakaiḥ śastāt sūktād rīca anetavyāḥ |
yadi tu hotrakāgām atisaṃsanam prasaktam, tadānim pūrvedyur
hotā yat sūktam śāṃseti, tasmāt sūktād dhotrakair apekṣita rīca
ānetavyāḥ |

9.

1. ā tvā | yadā camasā unniyante somena pūryante | tadānim
adhvaryuṣā preṣhito maitrāvaruṇa ā tvā vahanv iti sūktam anu-
brūyāt |

2. āindriḥ | indra tvā sūracakṣhasā, indram sukhatame ratha
iti śravagād indradevatākā rīcāḥ | somayāgas cendradevatākāḥ | atas
tatra tā yujyante |

4. nava nyūnāḥ | mādhyamdinasavane daśasamkhyāḥ va-
kṣhyante | tām samkhyām apekṣhya yā navasamkhyāḥ tā ekayarcā

1) Vor stome steht in den Hss. sa tatra prakṛitāḥ stomāḥ |

2) apavādaḥ von mir zugefügt.

nyūṇaḥ | loko 'pi svalpe garbhadhāraṇasthāne retāḥ sicyate | ato nyū-
natvam atra yuktam || atha mādhyamdine savane 'savi devaṃ gori-
jikam andha ity etatsuktagatā daśasamkhyāḥ rīco vidhatte |

6. tritīyasavāna ihopa yata savaso napata ity etatsuktagatā sa-
vasamkhyāḥ rīco vidhatte |

nava | pūrvavad daśasamkhyāpekṣahayātra nyūnatvam | loko hi
nyūṇād alpād yonidvārāt prauḍhāḥ prajā utpadyante | ato garbho-
pādanārtham mantranyūnatvam yuktam || cteshu sūkteshu matadva-
yam asti | sampūrṇasuktānuvacanam ity ekam matam | pratistuktaṃ
saptānam evaṁcām anuvacanam iti dvitīyam matam | tatra prathamam
matam prapūṣati |

7. tad yat | kevalasabdāḥ sampūrṇavācā | tadanuvacanena sam-
pūrṇagarbham prāptaṃ yajamānam eva yajārūpād devayonyai
devasambandhiyonisthānād utpādayati | atāḥ sampūrṇānuvacanam
yuktam |

10. navabhiḥ | prathamasuktagatābhir navabhir rīgibhir mai-
trīvaruṇa etaṃ yajamānam bhūlokaḍ antarikshalokam abhilakṣhya
nayati | dvitīyasuktagatābhir daśabhir rīgibhir antarikshalokaḍ amuṃ
lokaṃ nākapriṣṭhāḥkhyam lokam abhilakṣhya nayati | antarikṣhasya
samīpavartī svargabhāso nākapriṣṭhāḥkhyo lokah | sa ca pravṛddhād
antarikṣhāj jyeṣṭho 'tipravṛddhah | taṃ daśabhiḥ prāpya tasmān
nākapriṣṭhāḥkhyād amuṣmat svargāḥ lokaḍ uparitanam bahubhoga-
yuktaṃ svargam lokam tritīyasuktagatābhir navabhir rīgibhir yaja-
mānam abhivahati |

11.

5. atha tāḥ praṣṭhitayajyā vidhatte |

te vai khalu | te hotrādayaḥ saptartvijāḥ sarve 'pi mādhyam-
dine savane praṣṭhitasomāṇaṃ sambandhinībhiḥ pratyakṣāt pratyā-
kṣheṇa paṭhyamānenaivendraśabdēna prayuktābhir indradevataḥkhyābhir
rīgibhir yajeyuḥ || teshu saptaśv pitvikṣu madhye hotṛimaitravaruṇa-
brāhmaṇacchānsīnāṃ trayāṇāṃ sambandhīnāṃ yajyasu na kevalam
sindratvam, kīmtv abhitrīṇṇavattvam aparāṃ viśeṣaṃ darśayati |
abhitrīṇṇavattibhir etc.

12.

5. dhītarasam | yad etat tritīyasavanam tad etad dhītarasam |
tadyo raso gāyatrīḥ pītāḥ | somāharanākalē padbhyam savanadvayam
mukhena tritīyasavānam grihitvā tatradyam rasam gāyatrī pītavati |
8, 27 | tathā cānyatra śrūyate | padbhyam dve savane samagribhṇān
mukhenaikam. yā mukhena samagribhṇat tad adhayat, tasmād dve
savane sukravati: prāṭhasavanam ca mādhyamdinam ca. tasmāt tri-

triyasavana pñjsham abhi shupvanti, dhrtam iva hi manyante (Ts. 6, 1, 6, 4) iti |

7. indrāvaruṇa | indrāvaruṇety asyaṃ yajñasyaṃ yavo ratha ity asmin pāde devavitaya iti padam vidyate | devānāṃ vitiḥ prāptir devavittir iti tasya samūsaḥ | tasya samāse shashṭhībahuvacanāntena śabdena bahūny eva rūpāṇi pratiyante | tatra bahutvam Ribhūnām svarūpam | manushyarūpāṇām pibhuṣabdavācyaṇām bahutvāt | pibhuṣadbhāvād indrasābdasya ca śikshāc chravaṇād iyam aindrārbhavi |

15. jagatprāsāhāḥ | jagacchabdena jagatichando 'bhidhiyate | prāsāhasābdo bahulyavāci | jagatyah prāsāha bahula yāsūktāsu prasthitayajñasu tā jagatprāsāhāḥ | tṛitriyasavanam ca jagatam iti prasiddham | ato yad u yad eva jagatibāhulyam, tena tṛitriyasavanasya sampiddhir bhavati |

13.

1. athāha | hotrakāṇām yajñakathanānantaram kāścid brahma-vādi codyam āha | hotrakāṇām kriyā hotrāśabdena vivakṣitāḥ | tās ev anyāḥ kācit kriyā ukthinyah śāstrayuktāḥ | anyā itarāḥ kriyā anukthāḥ śāstrarahitāḥ | maitrāvaruṇo brāhmaṇscochaṇsay achāvāka ity eteshāṃ trayāṇāṃ śāstrasadbhāvād etadīyah kriyā ukthinyah | neshṭri-potrādīnāṃ śāstrarahityat tadīyah kriyā anukthāḥ | evaṃ vaishamyē spāṣṭe saty asya yajñasya yajamānasya vā sambandhinya etā hotrāḥ sarvā ukthinyah śāstrayuktā bhūtvā samā vaishamyarahitā ata eva sampiddhāḥ sampūrṇāḥ katham bhavantīti codyam | tasyottaram āha |

2. yad evaināḥ | yad eva yasmād eva kāraṇād enā maitrāvaruṇādikriyāḥ potṛineshṭrādikriyāḥ ca sampragīrya sambhūya prakarehopoktvā hotrā iti śabdena yajñika ācakṣate, tena samāḥ | yatba loke chatrayuktāḥ tadarahitāḥ ca sambhūya chatrīṇa ity ekainaiva śabdena vyavahriyante | evaṃ atrāpi śāstrayuktā maitrāvaruṇādīyah śāstrarahitāḥ potṛineshṭrādīyah ca sambhūyaikainaiva hotrāśabdena vyavahriyante | atah śāstrībhiḥ samabhivyāharād āśāstrīṇāṃ apy upacaritam śāstritvam | tena hotrakāśabdavyavaharāikyena samā bhavanti || na caitāvata svābhāvikaṃ śāstritvāśāstritvavaishamyam apagachati | tad etad vaishamyam darśayati | yad ukthinyah eto.

6. yad eva mādhyamdine | maitrāvaruṇasya sadyo ha jāto vṛishabhāḥ kanina ity ekam sūktam, eva tvān indra vajrinn iti dvitīyam | brāhmaṇscochaṇsina indrah pūrbhid ity ekam sūktam, ud u brahmāṇṭi dvitīyam | achāvākasya bhūya id ity ekam, imām u shv ity dvitīyam | evam ete trayo mādhyamdine savane pratyekam dvedve sūkte śāṇsanti | tatraikam mādhyamdinasavanārtham dvitīyam tu tṛitriyasavanārtham ity upacāreya tatrāpi śāṣṇanam aidhyatīty uttaram brūyāt |

7. athāha | atha tritīyasavane saḥśanasampādānantaram punar
api brahmavādī codyāntaram āha | yad yasmāt kārapād dhotā | dve
ukthe śastro yasyāsau dvyyuktah | prātaḥsavane ājyapradge dve, mā-
dhyamdināsavane marutvatīyanishkevalye dve, tritīyasavane vaiśva-
devāgnimārute dve | evaṃ sthile hotṛidṛṣṭāntena hotrakāṇām apy
ukthadvayopetatvam apekṣhitam | na cokthadvayam vihitam asti |
ataḥ tat kena prakāreṇa sidhyatīti codyam | tatrottaram āha |

8. yad eva | prasthitāyājyānām ṣṛṇyamānadevatayā sampādya-
mānadevatayā ca dvidevatyatvam | tādṛṣṭibhir ṛigbhir yasmād yajanti
tena dvīśastratvam | tatraika devatā yājyarthetara dvitīyā śastrārthety
evaṃ uttaram brūyāt |

14.

2. ājyam | hotuḥ prātaḥsavane yat prathamam ājyasastram
tad evāgnidhṛīyā āgnidhṛeṇa kriyamānūyāḥ kriyāyā ukthaṃ śastram |
evaṃ marutvatīyavaiśvadevayor api yojyam | tathā sati tā evaitā
hotṛā hotrakāṇām kriyā evaṃ ukteṇa prakāreṇa nyāṅgā tattaccibhū
eva bhavanti | Agnim āgnidhṛo yajaty, ājyasastram cāgneyam | potā
Maruto yajati, marutvatīye ca mārutāni suktāni śaṁsati | agne patnīr
ihā vaheti neshṭā yajati, tatra devānām uṣatīr ity atra devānām iti
ṣṛavāṇam asti | evaṃ trayāṣām apy āgnidhṛapotrīneshṭṛīṇām āgneya-
tvamārutatvavaiśvadevatracibhūnī vidyante | tasmād ājyadibhir ukthair
itāresham ukthitvam || teshām eva hotrakāṇām ṛituyāḥjeshu kasyacid
viśeṣasya praśnam avatārayati |

8. athāha | praishasukte ye praishā ukte neshṭṛipotṛivyatiriktā-
nām hotrakāṇām teshu praisheshv ekaika eva praishah, potur neshṭus
ca dvau-dvau praishau | tathā ca yajñasampradāyavidah paṭhanti |
hoponegnibrāprahoponecchadhvaryugṛihapatīti ceti | aasyam arthah |
tatra nāmnam ādyakṣhareṇaito kratupurushā nirdīyante | tathā ca |
hotā potā neshṭāgnidhṛo brāhmaṇaschāṇai praśasta hotā potā neshṭā-
chāvāko 'dhvaryur gṛihapatī ca kramenoktāḥ | eteshām praishasukte
dvādaśa praishāḥ krameṇa santi | tathā sati potur dvitīyo 'śṭamaḥ ca
dvau praishau | neshṭus tritīyo navamaḥ ca dvan praishau | hotā
yakṣhaḥ Marutah potṛād ity ekaḥ praishah | hotā yakṣhad devam
dravīṇodam potṛād pitubhir iti dvitīyah | etau dvan potuḥ praishau |
hotā yakṣhad guāvo neshṭṛā ity '1) ekaḥ | hotā yakṣhad devam
dravīṇodam neshṭṛād iti dvitīyah | etau dvau neshṭuḥ praishau | ita-
reshām āgnidhṛāchāvākādīnām ekaika eva praishah | tathā sati potṛi-
neshṭṛor dvipraishatve kim kārapam iti praśnah |

4. tasmāt | yasmād evaṃ tasmāt tasyāgnidhṛasyaikayaroḥ yā-

1) grāvo neshṭṛeṭy die Hss.

jya bhūyasyo 'tyantam adhikā bhavanti | saptaśaṣṭam api hotrakāṣṭam
prasthitayājyas tīra eva bhavanti | agnidhrasyaibhir agne suratham
ity eśādhikā | sa ca pāṭovātāgrābhavartini | tathā ca sampradāyavida
śhuḥ | tīraḥ prasthitayājyas tu saptaśaṣṭam abhavaḥ khalu | agnidhas
tisṛbhiḥ sārūham aibhir agne caturthy abhūd iti | yady apy agni-
dhraviśaye brahmavādinā praṇo na kṛitas, tathāpi potṛiṇeśṭṛi-
bhyāṃ samānāyogakṣematvena tadvṛttānto 'py abhīhitāḥ |

7. athāha | hotradāyo maitravaruṇena preṣhitāḥ svasavyāpā-
raṃ kurvanti | tadḍṛiṣṭāntenodgāṭṛiṇāṃ api preṣhitatvaṃ yuktam |
na codgāṭṛipraishāḥ praishāḥukte samāmnātāḥ | tasmā' l eśāṃ prai-
śho 'sti na veti saṃśayaḥ | plutidvayaṃ vicārārtham | nakāraṣya
śaunāsikatvaṃ chāndasaṃ | atra praisho 'stity evaṃ uttaram brūyāt |
prakarsheṇa sarvān pītviḥ śasti praishamantrēna tattadvyāpāre pra-
vartayatīti praśāstā maitravaruṇāḥ | sa ca stuta devēna savitretyā-
dimantrajapam japitvā kṛitvānantaram stūdhvam iti yad evāntaḥ va-
canam prāha, sa evaiśāṃ udgāṭṛiṇāṃ praishāḥ |

8. athāha | achāvākavyatiriktāśaṃ vashaṭkārṭṛiṇāṃ pravaraḥ
prakarsheṇa varāṇaṃ asti | tathā ca Sūtrakāra āha | pravṛtāhutir
juhvati vashaṭkārṭāro 'nyo 'chāvākāt (5, 3, 12) iti | sūtrāntaro 'py
evaṃ uktam | pravṛtāḥ-pravṛtāḥ pravṛtāhomau juhōtīti | ato 'nye-
śāṃ pravaraśadbhāvo 'vagato 'chāvākasya nāvagatāḥ | nyāyena tv ita-
radḍṛiṣṭāntena pravaro 'pekṣitāḥ | ato 'sti na veti saṃśayaḥ | tatrā-
stity uttaram brūyāt | yady apy anyeśāṃ iva spāṣṭāḥ pravaro nāsti,
tathāpi puroḍṣasāpakalam iva prattam idāṃ ivodyamyāśnam achāvā-
kaṃ achāvāka yat te vādyam vaktavyam asti tad vadaśveti so 'yam
achāvākasaṃbodhanena pravaraśamānatvāt pravara ity ucyate || ittham
agnīśṭomasamsthe hotrakaviśayavyāpāraṃ parisamāpyādhunokthya-
samstheśv abassu praṇottare darśayati |

9. athāha | achāvākapravaraśampādanānantaram brahmavādi
praṇam āha | maitravaruṇas tṛitīyasavana indravaruṇas yuvam ityā-
dikam aindravaruṇam sūktam śāṃsati | tasya sastrādāv eby u eśv
ity āgneyaḥ stotriya āgnir agāmīty āgneyo 'nūrūpāḥ | tad etad vya-
dhikarapatvād ayuktam | aindravaruṇābhyāṃ stotriyānūrūpābhyāṃ
bhavitavyam iti praṇaḥ | Agnietyādinā tasyottaram |

10. athāha | tṛitīyasavane brāhmaṇāśchānsināḥ pra māhi-
śṭhāyety aindrābārhaspatyaṃ śastram | tasyāśau stotriyānūrūpāv
aindrau | vāyam u tveti stotriyo, yo na idam ity anūrūpāḥ | tathāchā-
vākasya pītur janitṛitīyādikam aindrāvaishpavāṃ śastram | tasyādāv
aindrau stotriyānūrūpau | adhā hīndra girvāna iti stotriya, iyaṃ ta
indra girvāna ity anūrūpāḥ | tad etad vaiyadhikarāṇyam upajīvyā
pūrvavat praṇaḥ | Indro hetīyādikam uttaram |

15.

11. kalpāmahai | vibhāgam karavāmahai |

12. yad ūktam Āvalāyanaena | uttame śastre paridhāntīyā
uttame vacana uttamam caturaksharam dvir ūktvā prapūyāt (7, 1,
12) iti | tam eva caturaksharābhyāsam vidhatte | airayethām-aira-
yethām etc.

13. agnishtome | aharganeshbukthiyasamsthāyām yathāchāvā-
kāsyāntime śastre 'bhyāsah | tathāgnishtomasamsthāyām atirātrasam-
sthāyām hotāntime śastre 'ntimam caturaksharabhāgam abhyasyet |
sa hi hotā tatrobhayatrāntīyā saṁsītā bhavati | agnishtome yaj jari-
tre yaj jaritrom iti caturaksharābhyāsah | atirātre tu dhebi citram
dhchi citrom iti caturaksharābhyāsah || shodāśīsamsthāyām vicāra-
pūrvakam caturaksharābhyāsam vidhatte | abhyasyet etc.

17.

1. athāharganeshu hotrakāpam mādhyamdintyaśastrakṛiptir vi-
dhātavyā | tatra prathamam tāvat sarvatra vihitam artham anudya
prasthānti |

yah śvaḥstotriyāḥ | aharganeshu śvaḥ pāredyur yasminś trice
śmagāḥ stotram kurvanti, tam stotriyam pūrvedyur hotarāḥ śastresv
anurūpam kurvanti | etac ca prasthāsavana eva | tac cānurūpakarāpam
ahinasamptatīyai sampadyate | ahnām samūharūpāḥ kratur ahināḥ | sa
caikaikasminn ahani vichinnō nā bhūḍ ity aharadvayasamdhānartham
bhaviṣyaty ahani stotriyasya bhūḍe 'hany anurūpatvakarāpam | ahoām
bhede 'pi phalaikyāt samūhaprayoga eka eva | tataḥ samptatir apo-
kṛhītā | ayam arthah saptaviṁśādhyāye vyākhyātah | stotriyam stotri-
yāyanurūpam kurvanti prasthāsavane, 'har eva tad ahno 'nurūpam
kurvanti (6, 5) iti | tasya vyākhyānam idam || śvaḥstotriya ity abhi-
pretaviśeṣasya vidhānād aharbhede 'pi prayogaikyena samptatīyam
dṛṣṭāntenopapādāyati |

2. yathā vā ekāhah | ekasminn evāhani nishpanno jyotiṣhtoma
ekāhah | sa yathā sutah somābhishavena kṛiteno nishpādita, evam
ahno 'hargapo 'pi somābhishavena nishpādīyate | tāv eva dṛṣṭāntad-
rśhāntike tad yathetyādinaḥ spāṣṭīkriyeto | tat tasyaikaḥasya sutasya
somābhishavayuktasyaiva sataḥ krator avayavabhūṭāni prātarma-
dhyamdinatritīyasavānāni samptiṣṭhāmānāni prithak-prithak samāpti-
yuktāni yathā yajamānā anutisṭhānti, evam evāhinasyāharganasyaika-
syāiva sataḥ krator avayavabhūṭāny ahāni prithak-prithak samāpti-
yuktāni yajamānā anutisṭhānti | tathā sati yady uttaradinesamba-
ndhinam stotriyam trīcam pūrvadine prasthāsavane 'nurūpam trīcam
kurvanti | tadānām aharganasyaikaḥasya kratoh samptatir, madhye vi-

chedarābhyam bhavati | tasmād anyadino gatasanyadino prayogena-
hinam kratum samtatam kurvanti |

3. samānān | ye kadvataṃjñakāḥ pragātha yaś ca pratipadaḥ
prārambhāntya rīco yāni cāhinasuktāni, teshāṃ sarveshāṃ ahasu sa-
rveshu samānatvam apaśyau |

4. okaḥsārī | okaḥsi sthānāni grihāni | teshu sarati sarvadā
saṃcaratīty okaḥsārī mārjaraḥ | vaiśabda upamārthaḥ | yatha mārja-
raḥ pūrvasmin dīne yeshu griheshu saṃcarati teshv eva griheshu
paredyur api saṃcaraty, evam ayaṃ Indro 'py avagantavyaḥ | Der-
selbe Kater stellt sich in 6, 22 ein.

18.

6. tad āhuh | gavāmayane hi dvidividhāny āhāny: avṛttirāhi-
tāni tatsahitāni ca | tatra vakehyamāṇāni caturviṃśādīny avṛttirāhi-
tāny, abhiplavashadāhagatāni priśṭhyashadāhagatāni cāvṛttisahitāni |
tayoh śhadāhayaś asakrid anuśṭhānasya vihitatvāt | evaṃ sati parā-
ściśhv avṛttirāhiteśhu caturviṃśādīshv ahasu vahnivat suktam aśa-
vakāḥ saḥsati | tathāivabhyāvartīshu śhadāhagateshv ahasu ca tat
suktam saḥsati | tatrobhayatra saḥsane kimp kāraṇam iti praśnaḥ |

8. tāni pañcāsu | gavāmayane caturviṃśam ārambhāntīyaṃ dvi-
tīyam āhaḥ | mahāvratākhyam upāntīyam āhaḥ | vishuvadākhyam ma-
dhyavartī pradhānam āhaḥ | abhijidviśvajidakhye vishuvata ubhaya-
bhāgavartīni dve āhani | eteshu pañcāsu ahasu tāni pūrvoktāny ahi-
nasuktāni hotrakāḥ saḥsanti |

10. vaṣīṭayai | garbhagrahāṇam ichanti dhenur vaṣīṭa |

19.

8. tāny antareṇa | yāni viparyāsena saḥsanīyāni navasam-
khyakāni suktāny uktāni, yāni ca pratidinam saḥsanīyāni trīty uktāni,
tāny antareṇa teshāṃ ubhayavidhānam antarāle sthāne kampaści āva-
pantīyam rīksamāham āvaperan |

9. anyunkhyāḥ | uccārapaviśeshopeta okāḥ nyūṅkhāḥ | te ca
pūrvam eva mukhato madhyamādye nyūṅkhayati (5, 8, 12) ity atra-
bbihitāḥ | tān arhantīti nyūṅkhayāḥ | tadviparītā anyūṅkhayāḥ | vi-
rājo virāṭchandaśca rīcaḥ | tāḥ priśṭhyashadāhāsyā caturthe 'hany
āvapanīyāḥ | na te giro api mṛishya ityādyāś catasra rīcaḥ, pra vo
mahe mahivridhe bharadvam ityādyāś tisraḥ | etāḥ sapta virājas
trayaṇāṃ hotrakāṇāṃ trayaś trīcā bhavanti | prathamam ārabhyaikaś
trīco maitrāvaruṇasya | tritīyam ārabhyaikaś trīco brāhmaṇaschaḥsi-
naḥ | pañcamam ārabhyaikaś trīco 'chāvākasya | tad evaṃ saptasv
rīkabu trayaś trīcā vibhajya prakṣhepanīyāḥ | so 'yaṃ virājam pra-
kṣhepa ekāḥ pakṣaḥ | vaimadīr āvaperann iti pakṣāntaram | vima-

dakhyena maharāṣiṇa dṛiṣṭa vaimadyaḥ | tās ca yajāmaha indram
ityādyāḥ saptarcāḥ | tā api pūrvavat trayas trīcāḥ kartavyāḥ | pa-
ñcame 'hani yac cid dhi satya somapā ityādyāḥ pañctichandaskāḥ
saptarcāḥ pūrvavad āvāpantiyāḥ | tathā śhaśthe 'hani Parucchepeṇa
dṛiṣṭa indraya hi dyaur ityādyāḥ saptarcāḥ pūrvavad āvāpantiyāḥ ||
stomavṛiddhāv atisaṁsanārtham āvāpantiyāni sūktāni darśayati |

10. atha yāni | atha pūrvoktavirāḍādyāvāpakathanānantaram
anya āvāpa ucyaṭa iti ścehaḥ | yāny ahaṇi mahāstomāni saptadaśai-
kaviṇṣādistomebhyo 'dhikāis caturviṇṣādistomair yuktāni syus, teshv
śhasu stomasamkhyāin atikramyādhikānām pīcāṁ śaṁsanam karta-
vyaṁ |

20.

1. evaṁ tāvat prasaktānprasaktam parisamāpyādhunā prastu-
tam ārabhato |

sadyo ha | pūrvatra trīṇi cābarahāḥśasyānti yad uktam, ta-
syaivaivatad vyākhyānam | sadyo ha jāta ityādikam maitrāvaruṇaḥ eva-
ktyasya sūktasya purastāt pratidinam śaṁset | sūktānām iti bahuva-
cānam vyatyayena drashṭavyam |

6. pañctir vā annam | annam ca pañcasamkhyopetatvāt pa-
ñctir eva | prāśyam peyaṁ khādyam lehyam nigṛyam ity evam anna-
sya pañcasamkhyāḥ |

19. sakṛd indram | kasyāṁ cid pīci śuṇam huvema magha-
vānam indram iti sakṛd indram nirbrato |

21.

5. kadvatpragāthebhyā urdhvam apa prāca indretyādyas tri-
śṭupchandaskā pīcāḥ pratidinam śaṁsantiyasuktāditvena vidhatto |
triṣṭubhaḥ etc.

8. kṣhatraṁ vai hotā | nishkevalyasya śaṁsako yo hotāsty
asan kṣhatraṁ vai | kṣhatriyo rājaiva | hotṛitve samutpannāḥ kriyā
hotṛāḥ | tāḥ śaṁsantīti maitrāvaruṇādayo hotṛāśaṁsināḥ | te ca viṣāḥ |
rāṣṭravartinyāḥ prajāḥ | tat tathā sati hotṛidṛiṣṭāntena pragāthe-
bhyāḥ pūrvam triṣṭubhaḥ śaṁsane sati tāṁ viṣam prajāṁ kṣhatrā-
yaiva rājā eva pratyudyāminim pratikulodyogayuktam kuryuḥ | tac
ca pāpavasyasam | atisaṁyena pāparūpam | svāminā rājā saha mātṛa-
ryasya svāmīdroharpātāt |

10. sairāvatīm | irānam | tatesmūha airam | tena saba va-
rtata iti sairam naustham vastujātam | tadṛiṣam sairam yasyāṁ nāvya
asti seyam nauḥ sairāvatī |

22.

6. nēśhīti | satrasayānam anuśhānam satrayānam | nēśhi |
naya | anuśhāpayeti tasyārthah | ata eva tat padam satrayāṣā-
nukulam |

8. samānībhiḥ | samānībhir ekavidhābhir maitrāvaruṇādayo
hotrakah paridadhyuh | śastrasamāptim kuryuh | na śhṭuteti maitrā-
varuṇāyā paridhāniyā | eved indram iti brāhmaṇācchānsinaḥ pari-
dhāniyā | nūnam sē ta ity achāvākasya paridhāniyā | anena sūktasā-
mānyād etāḥ samānya ity ucyante |

10. tatrābhi tashṭevoty achāvākasyāhar-ahāḥ śasyam sūktam |
tasminn antyā ṣuṇam huvemety eśā | tayā paridhānaprāptau ni-
śhedhati |

na ṣuṇamhuvīyayā | ṣuṇam huvemeti yasyām pici arūyate sē
ṣuṇamhuvīyā | aharganāyā śastre tayā na paridadhyāt | paridhāne hi
kshatriyo rāja svaktyād rāśhṭrāc cyavato | yas tu paras tādīyāḥ śatrur
bhavati, tam abhilakshya hvayati | ahvānam karoti | huvemety ahvā-
nāyā pratīyamānatvāt | ata eva Sutrakāro (7, 4, 10) brāhmaṇānta-
ram āśritya nūnam sē ta ity etām paridhāniyām uktavān |

28.

1. athātah | atha paridhāniyākathanānantaram yatas tadviveko
'pekshitah | atah karanād ahinasyāharganāyā yuktiḥ ca vimuktiḥ ca
vivekayobhe vakshyete iti śeśah | yuktir yogaḥ svādhīnatvena kra-
toḥ sampādanam | vimuktir vimocanam svādhīnatayā nibandhapari-
tyāgaḥ | tad etad ubhayam paridhāniyāvasena sampadyate |

2. vy antariksham | prāṭhāsavane brāhmaṇācchānsino vy
antariksham iti paryāśas trīcaḥ | tasyendroṇa rocanā diva ity pig
uttamaḥ | tayā yat paridhānam tenāhīnam kratum yuñkte | svādhīna-
tayā nibadhnāti | mādhyamdine savane tv eved indram iti paridhāni-
yayā vimuñcati | svādhīnatayā nigrihitam ahīnakratum viśrambha-
vyavahārāya nigrāhaparityāgena vimuñcati | svādhīno hi kratuḥ ava-
śyam phalam dāyatīti yukto bandhavimokah || athāchāvākasya pari-
dhāniyayā yogavimokau darśayati |

3. aham | ayam yogo vimokasyāpy upalakṣaṇārthah | aham iti
prāṭhāsavane paridhāniyā | tayā krator yogo bhavati | nūnam sē ta
iti mādhyamdinasavane paridhāniyā | tayā krator vimoko bhavati ||
atha maitrāvaruṇāyā paridhāniyayā yogavimokau darśayati |

4. te syāma | atra vimoko yogaśpy upalakṣaṇārthah | to
syāmeti prāṭhāsavane paridhāniyā | tayāhīnasya krator yogaḥ | na
śhṭuta iti mādhyamdinasavane paridhāniyā | tayā krator vimokah |
yady api trītiyasavane viveko vaktum yuktas, tathāpy agniśhṭoma-

saṁsthe 'hani hotrakāṇaṁ tṛtīyasavane śaṣṭrābhāvāt sarveṣv ahaṣv anugatyartham madhyamdināsavane vimoko 'bhihitah |

6. evaṁ ekaikam ahaṁ apekṣhya yogavimokāḥ uktau | athābh-
saṁtām apekṣhya yogavimokau darśayati |

tad yac caturviṁṣe | gavāmayanasya samvatsarasatrasyaḍyante
ahani atirāstrasamsthe | tatropakramagatasya prāyaṇyāstirāstrasyāna-
ntarabhāvinī caturviṁṣakhyā śrambhāṇīye 'hani paridhānīyābhīḥ sa-
rve 'harviṣeṣā yujyante | so 'yaṁ gavāmayanasya yogaḥ | athodaya-
nīyasyāstirāstrasya purastād vartamāne mahāvratīye 'hani paridhānī-
yābhīḥ sarve 'py aharviṣeṣā vimucyanta iti yad aṣṭi, seyaṁ ga-
vāmayanasya vimuktiḥ || tatra yogavimokahetūṇāṁ paridhānīyāṇāṁ
ekaikavidhatvaṁ nindītvobhayaviśayatvaṁ darśayati |

7. tad yat | ahann ahaṁ caturviṁṣakhye yady aikāhikābhīḥ
prakṛitibhūta ekālī jyotiṣtome vidyamānābhīḥ paridhānīyābhīḥ pa-
ridadhyuḥ | tadānīm atraiva caturviṁṣakhye dvitīyaśminn ahany eva
yajāṁ gavāmayanaṁ samsthāpayeyuḥ | samāptam kuryuḥ | atrābety
ahaḥabdhah khede | kaṣṭam etat | atraiva samāptāḥ ahinakarṁa kṛi-
tsābhargapakartavyaṁ na kuryuḥ | etad eva kaṣṭam | atha pūrvo-
ktavaiparītyenaikāhikāḥ paridhānīyāḥ parītyajya yady ahinaparidhā-
nīyābhīḥ eva sarve hotrakāḥ paridadhyuḥ | tadānīm yathā loke ra-
thasakataḥ yukto 'śvalaḥvardadīḥ kiyad duram gatvā grāntah san
yadi na vinucyeta tadānīm utkrīyeta, ucchīdyeta | tathāiva yajamāṇā
utkrīyeraṁ | viṇaṣṣeyuḥ | sarveṣāṁ hotrakāṇāṁ aikāhikasvīkāro sa-
māptyabhāvaḥ | ahinagatasvīkāre yajamānoccheda iti doṣadvayapa-
rihārtam ubhayābhīḥ aikāhikābhīḥ ahinagatābhīḥ ca paridhānīyā-
bhīḥ paridadhyuḥ | tatra prakāraḥ viṣeṣaḥ pūrvam evoktah | maitrī-
varuṇa aikāhikābhīḥ eva savanadvaye paridadhyat | achāvako 'hina-
gatābhīḥ eva savanadvaye paridadhyat | brāhmaṇacchaṇḥ tu prātaḥ-
savane 'hinagatābhīḥ paridadhyān madhyamdināsavane caikāhikābhīḥ
iti nirṇayaḥ | aṣṭi nirṇayasya pūrvam eva siddhatve 'pi prakāraṇta-
reṇa prasaṅgārtham atra punar abhidhānam || tad etad ubhayābhīḥ
paridhānāṁ dṛṣṭāntena prasaṅgānti |

8. tad yathā | loke yathā vā dirghadhve dirghamarge gachan
puruṣa upavimokam rathasakataḥ yojitam aśvalaḥvardadīkam
tatra-tatropavimucyopavimucya yāyat, grāntiparihāreṇa sanair ga-
chet | tādṛg eva tad ubhayavidhāparidhānam | yathā marge vahana-
grāmo vimokeṇa nivartata. evaṁ ahinagatābhīḥ apāditaḥ rama aikāhi-
kābhīḥ nivartate || ubhayavidhāparidhāne doṣaṁ pariḥṛītya guṇaṁ
darśayati |

9. saṁtataḥ | cāṣṭm ubhayavidhāparidhānīyuktāṇāṁ puruṣa-
ṇāṁ yajāḥ saṁtato vichedarahito bhavati | sanunāsika plutiḥ praṣa-
ṇārthaḥ | viśabda uparītaṇa ukāra evakārārthaḥ | tasya dirghaḥ chā-

ndasah | yajamēnasramam vimuścanta eva || atha stomatīṣaṁsane kam-
cid viśeṣam darśayati |

10. ekam dve na | yadā sāmagaḥ vivṛiddhaḥ stomah kri-
yate | tadānīm hotrakaiḥ stomasamkhyāṁ atilāghya ṣaṁsantiyam |
tatra dvayoḥ prātarmadhyamdinayoḥ savanayor ekam ṛicam vā dvo
ṛicau vatikramya na ṣaṁset | kiṁtv ekaya dvābhyam vatiṣaṁset | pū-
rvatrāyaṁ niyamah prāṭhasavana (6, 8, 7) evoktaḥ | uttarayos tu sa-
vanayor aparimitābhir atīṣaṁsanam uktam | tathā sati mādhyamdi-
nasavane pūrvottaravirodhaḥ prasajyeteti cet | tarhi tatraikaya dvā-
bhyam aparimitābhir vikalpo 'stu |

24.

1. atha prīṣṭhyasya śādhāsyā śaśṭhe 'hani dhishnyākhyā-
sāstrakṛiptīm suktam vidhātum ākhyāyikam āha | devā vai etc.

5. pacchah | valākhilyānamakāḥ ke cana maharshayah | tesham
sambandhiny aṣṭa sūktāni vidyante | tāni valākhilyānamake grantho
samāmnāyante | teshv ādau yāni śaṣṭ sūktāni tāni prathamam pacchah
pādaḥ vihareṭ | tato dvitīyasyām āvṛittāv ardharcaḥ vihareṭ | tritī-
yasyām āvṛittāv ṛikaḥ vihareṭ | yadā paccho viharati tadānīm ekai-
kaṣmin pragātha ekaikam ekapadam dadhyāt | sa pragāthauka-pada-
yoh samuho vācaḥ kṛṣṭa ity anena ṣabdenābhidhīyate | tam imam vi-
hāraprakāraṁ Āvalāyana āha | śaṣṭ sūktāni vyatimarsam paccho vi-
hared vyatimarsam ardharcaḥ vyatimarsam ṛikāḥ | pragāthānteshu
cānupasaṁtānam ṛigāvānam ekapadāḥ ṣaṁset (8, 2, 19) iti | tatra
śaṣṭsūkteshu prathamāsūktādāv ṛigdvayam evāmnātam | abhi pra vah
surādhasam — sahasreṇeva śikshatam | śatānīke pra jīgāti — datrāṇi
purubhojasom iti | dvitīyasūkte 'py ṛigdvayam evāmnātam | pra su
grutam surādhasam — sahasreṇeva māñhatam | śatānīka hetayo asya —
yad īm sūtā amandishom iti | tatra prathamāsūktagatam ekam pā-
dam ca samyojayet | so 'yam viharāḥ | asmin vihare vyatimarsaḥ nāma
kaścid viśeṣah | sa ca yathākramam adhyayanam parityajya prakā-
rāntareṇa yojane sati sampadyate | prathamāsūktasya prathamāyam
ṛici prathamapādam uktvā dvitīyasūktasya dvitīyāyam ṛici dvitīya-
pādam tena samyojayet | tad yathā |

abhi pra vah surādhasam indrasya samisho mahir iti |
dvitīyasūktasya dvitīyāyam ṛici prathamapādam uktvā prathamāsū-
ktasya prathamāyam ṛici dvitīyapādam tena samyojayet | tad yathā |
śatānīka hetayo asya duṣṭarā indram arcā yathā vidom iti |
atha prathamāsūktasya prathamāyam ṛici tritīyapādam uktvā dvitī-
yasūktasya dvitīyāyam ṛici caturthapādena samyojayet | tad yathā |
yo jaritṛibhyo maghavā purūvasur yad īm sūtā amandishur iti |

dvitīyasūktasya dvitīyasyām ūci tritīyapādām uktvā prathamāsūktasya prathamāyām ūci caturthapādām tena samyojayet | tad yathā | girir na bhujmā maghavatsu pivate sahasreṇeva śikṣhatom iti | tad idam padayor vibhītam ūgadvayam ekaḥ pragāthah sampadyate | tasya pragāthasyānte, indro viśvasya gopatir ity etām ekapādām (Āśvalayana 8, 2, 21) sampadadyāt | so 'yam samūho vācāḥkūṭasamjñakah | anenaiva nyāyena sarveshu sūkteshu sarvāḥ ūcīkṣu buddhimatā tādṛiṣam vyatimarṣaviharaṇam unneyam || athārdharcaso vibhāra ucyate | prathamāsūktasya prathamāyām ūci prathamārdharcam uktvā dvitīyasūktasya dvitīyasyām ūci uttarārdham tena samyojayet | tad yathā |

abhi pra vaḥ surādhasam indram arca yathā vide |

girir na bhujmā maghavatsu pivate yad īp sūta amandishom iti | evaṁ sarvam unneyam | ūcīkṣo vihareṭ | tatra prathamāsūktasya prathamām ūcam uktvā tayā saha dvitīyasūktasya dvitīyām ūcam saha yojayet | evaṁ sarvatrohanīyam || atha pragāthānteshu prakṣhepaṇīyā ekapādā darśayati |

6. tā etāḥ | yā ekapādā ūcāḥ prakṣheptavyās, tā etā ekapādāḥ pañcāsamjñakāḥ | tāsu catasra ekapādāḥ śrūtyantareshu daśame 'bani pāṭhitāḥ | tasmād daśamād abhvaḥ tāḥ catasra ānetavyāḥ | tāsv indro viśvasya gopatir ity eśā prathamā | indro viśvasya bhūpatir ity eśā dvitīyā | indro viśvasyā cetatīty eśā tritīyā | indro viśvasya rājatīty eśā caturthī | athāvaśiṣṭā śrūtyantareshu mahāvrate śrūtā | sā cōndro viśvam virājatīty etādṛiṣṭ | tasmān mahāvratād ānetavyāḥ | tā etāḥ pañcāśīkapādāḥ pañcasu pragātheshu prakṣhipet || avāśiṣṭeshu pragātheshu prakṣhepaṇīyān pādān darśayati |

7. athaśīṭakṣharāṇi | atha pañcasu pragātheshu pañcānām ekapādānām prakṣhepād anantaram mahānāmanāni | mahānāmālabdena vidā maghavanu ityādayo mahānāmnīsamjñakā ūcīkṣo vidhīyante | teshām mahānāmnīnām ūcam sambandhitoy aśīṭakṣharāṇi pādāni pracetana pra cetayety evamāḥni yāni santi, teshām madhye yāvadbhir aśīṭakṣharaiḥ pādair avāśiṣṭeshu pragātheshu prakṣhepāḥ sampadyate tāvanti aśīṭakṣharāṇi pādāni ṣaṣcet | itarāṇy aśīṭakṣharāṇi pādāni mahānāmāmbandhitui nādrīyeta | na prakṣhipet || evaṁ pañcāḥ ṣaṣtano prakṣhepaṇīyam abhidhāyārdharcaso viharāṇe prakṣhepaṇīyam darśayati |

8. athārdharcasah | yathā pañcho viharāṇe pragāthānto prakṣhepa, evaṁ ardharcaso viharāṇe 'pi yojanīyam |

15. vāḥkilyānām śaṭsūkteshu viharām uktvāvaśiṣṭayoh saptaśīṭamāyoh sūktayoh viparyāsena ṣaṣṭānām vidhatte |

vy evottame | ye dve uttame sūkte te viparyāsyed eva, na tu vihareṭ | aśīṭamām sūktam ādau pāṭhitvā pañcet saptaṁsya pāṭho

viparyāsah | tayor dvayoh sūktayoh sa esha viparyastapāṣṭha eva vi-
harasthānīyah |

25.

1. dūrohaṇam | duḥṣaṇkam rohaṇam uccāraṇam yasya ṣaṁsa-
nasya tad dūrohaṇam | tad rohati | ṣaṁsed ity arthah | tasya dūrohaṇa-
sya vidhāyakam brāhmaṇam pūrvam eva viśhuvadahaḥprasaṅga āhūya
dūrohaṇam (4, 21) ity atrābhihitam | ata eva pūrvācārya āhuḥ | sva-
rgo vai loka ityādi pūrvam viśhuvati kratau | dūrohaṇabrahmaṇam
tu prāg avocāma vai sphuṭam | saptarūpā haṁsavati dūrohaṇam iti-
ritam iti | haṁsavatyāḥ paccho 'rdharcasas tripadyā rikṣo 'navānam,
punar api tripadyā rikṣo 'rdharcasas paccha iti saptabhiḥ prakāraiḥ
pāṭhanam iti dūrohaṇam | tad etat pūrvam tārksyahyāsūkte 'bhihitam |

4. tau mahāsūktam | dvividham sūktam kśudram mahac ca |
ata evānyakārṇḍe vakshyati | te kśudrasūktas cūbhavan mahāsūktas
ca (2, 2, 2, 5) iti | mahāsūktalakṣhaṇam pūrvācāryair uktam | daṣa-
ratāyā adbhikam mahāsūktam vidur budha iti |

5. Barau | pra te maha ityādikam baruṇḥmakam sūktam |

6. aindrāvaruṇe | indrāvaruṇa madhumattamasyeti yājñaya
indrāvaruṇadevatākalvāt samāpter indrāvaruṇasambandhaḥ |

7. sauparṇe | imāni vām bhāgadheyaṁsanti sūktam sauparṇam |
imāni veti saptarcam sauparṇam kṣaīlikam vidur iti | yadvā | pra
dhārā yantv iti grīhyoktam sūktam sauparṇam |

26.

1. tad āhuḥ | tat tatra sauparṇe sūkte dūrohaṇe ṣaṁse sati pa-
ṇḍit brahmacārinā vicāram āhuḥ | yāny aikāhikāni tadūrdhvaṁ ṣa-
ṁsantiyāni santi, tāny atra śhaśṭhe 'hany atratyaiḥ sambhūya ṣaṁset
kim vā sambhūya na ṣaṁsed iti vicārah |

5. asaṁsī | bahubhiḥ sambhūtair etum gantum योग्याḥ sa-
māyī | uktaviparito bahubhir gantum āśakyo 'samāyī | tadriṣo hi sva-
rgo lokah | kaṣcid eva puṇyakṛit evargam lokam sameti | samicīnam
bhogam prāpuoti na tu sarvaḥ | svargahetoḥ puṇyasya durlabhatvāt |
evam sati maitrāvaruṇo yadi śhaśṭhe 'hani śilpenānyāni sūktāni
sambhūya ṣaṁset | tadāntm Idriṣam svargasadriṣam uttamam śha-
śṭham ahar itarair abubhiḥ samānam kuryāt | tesu ṣaṁsantiyāśm
samīn api ṣaṁsant | atha tadvaiparītyena yadi śhaśṭhe 'hani na
saṁsāntati | pūjartḥa plutih | tad etad asaṁsaṁsanam svargalokarū-
patvāt pūjyam | taṁsāt sambhūya na saṁsaṁset | na saṁsaṁsatīti yad
asti tad evātipūjyam | pūjartheyam plutih |

9. aindryah | carṣapādbṛitam ityādikam yad etad aindram
sūktam aikāhikam tad etau nirākṛitya yat sūktāntaram ā vām rāja-

nsv ity aindravarṇaṇam aikāhikam, tad etad aṅgikriyate | ya valakhi-
lyā pīcas, tā aindrya indradevataśāḥ | tasmā madhye yaṇi dvādaśa-
śekharāṇi padāni pāda vidyante | bhṛatīsatobhṛatīsatmakēshu prajā-
tēshu bhṛatīyāḥ tritīyapādaḥ dvan dvādaśaśekharau, satobhṛatīyā
adyas tritīyāḥ cobbau pādaḥ dvādaśaśekharau | tēbhām pādānam akṣa-
rasamkhyayā jagatatvam asti | evaṁ saty aikāhike jagate carśhapī-
dhrītam ity aśminn aindre sukte yaḥ kāmō 'pekshitah | sa kāmāḥ ta-
tra tēshv indradevataśāvalakhiyāgateshu dvādaśaśekharapādeshūpāpto
labdho bhavati | tasmāc carśhapīdhrītam ity etad aikāhikam aindraṁ
suktam atra parityājyam | ā vām rājānāv ity etad aindravarṇaṇam
suktam | tatreyam indraṁ varṇaṇam iti paridhāntīyāpy aindravarṇaṇi |
tathā saty utasya suktasyānukūlatayā tad eva saṁset | tasmād anyan
na saṁśāṁset | anyasambdo 'trādhyāhartavyah | ata eva Sotrakāra ai-
ndravarṇaṇam suktam aṅgicakāra | ā vām rājānāv iti nityam aikāhi-
kam (8, 2, 16) iti |

11. vihrītam | agne tvam no antama ityādīshu dvipadāsu sa-
magāḥ stuvato | tatra cūlyāḥ pāda aśtākaharā, dvitīyāḥ pāda dvā-
daśaśekharāḥ | evaṁ tatra chando vihrītam ity uttaram brūyāt |

12. tad āhuh | tat tatra śastrayājyāyām codyam āhuh | śastra-
sya tadīyayājyāyāḥ ca sādṛśyam apekshitam | śastro ca tistro devatāḥ
śasyante | Agnir Indro Varuṇaḥ ceti | tatra stotriyānūrupayor Agnir
devatā | vālakhilyāḥ Indro devatā | ā vām rājānāv iti sukta Indro
Varuṇaḥ ca | evaṁ sati yājyāyām api devatāstrayam apekshitam | tat
tu nāsti | indravarṇaṇam madhumattamasyeti yājyāyām Indravarṇaṇayor
ubhayor api pratipāditatvenāgneḥ parityaktatvāt | katham atrāgnir
anantarito 'parityakto bhaved iti codyam |

27.

2. devaśilpāni | śilpaśābdaś cācaryakaraṁ karma brūte | tō
ca śilpam dvividham, devaśilpam manushyaśilpam ceti | nābhānedi-
śtḥādīni yāni śilpāni santi tāni devānām pritihetutvād devaśilpānity
ucyante | etoshām eva devaśilpānām anukṛiti sādṛśarūpam ibā ma-
nushyaloke śilpam adbhigamyate | prattiyate | hastitīyādīni tad evodā-
hriyate | loke śilpīnāḥ karmakārā mṛiddārvādibhir hastisādṛśam akā-
raṁ nirmimate | tathānyaiḥ śilpībhiḥ kāśeo darpapādi nirmīyate |
aparair vāso vividham nirmīyate | aparair anyaiḥ suvarṇamayaṁ ka-
takamukutaśdi nirmīyate |

6. nābhānediśtḥam | nābhānediśtḥākhyena maharshiḥ dri-
śtḥam idam itthotyādi suktam nābhānediśtḥam | tad dhots saṁset |

14. upariśtānnedīyasi | upariśtān nābhānediśtḥasūktā-
syaśāśānābhāge nedīyān atyantasaṁpavartī yasya suktasya madhya-
bhāgaḥ sa madhyabhāga upariśtānnedīyān | ivasābda evakārśtḥabḥ |

tathavidha eva madhyabhaḡe nārāṇasam saṁset | idam itthety etan
nābhānediśtham sūktam saptaviṇṣatyigātmakam | tatṛāvasāne dve
rīcāṁ avasīṣhya pañcaviṇṣya ūrdhvam eva nārāṇasam sūktam saṁset |
tathā cāvalāyana śha | idam itthā raudram iti | prāḡ upottamāyā ye
yajñonety avapate (8, 1, 20) iti | vāḡ apy upariśṭṭau nediyasy atya-
ntasamīpavartiny eva sarīramadhyabhaḡe tālvoshṭhādau vartate | ta-
smāt sūktasyoktasthānam yuktam |

28.

1. hotuḥ śilpaśāstram uktvā maitrāvaruṇasya śilpaśāstram vidha-
tte | vālakhilyāḥ etc.

3. sa pacchabh | vālakhilyāṇām aśṭasu sūkteṣu saptamāśtame
sūkte parityajya yany avasīṣṭāni sūktāni teṣu trīṇi yugmāni | tatra
prathamagate dve sūkte maitrāvaruṇaḥ paccho vihareṭ | prathama-
sūktagatam pādām dvitīyasūktagatena pādena yojayet | dvitīyayugma-
gate dve sūkte ardharcaḡo vihareṭ | tasmin yugma ekasūktagatam
ardharcaḡ dvitīyasūktagatenārdharceṇa yojayet | tritīyayugmagate
dve sūkte rīkṣo vihareṭ | tasmin yugma ekasūktagatām rīcam dvitī-
yasūktagatayarcā yojayet | tad uktam Āvalāyanaṇa | atha vālakhilyā
vihareṭ | tad uktam shoḍaṣiṇā | sūktāṇām prathamadvitīye pacchabh |
tritīyacaturthe ardharcaḡa rīkṣaḥ pañcamasṣaṣṭhe (8, 2, 5) iti | yady
api pūrvādhyāye pacchabh prathamam śhaḍ vālakhilyāṇām sūktāni
viharaty ardharcaḡo dvitīyam rīkṣas tritīyam (8, 24, 5) iti viharo
'bbihitas. tathāpy atrāsti viṣeṣabh | tatra hi śhaṇṇam api sūktāṇām
pādaviharo 'rdharcavihāra rīgvihāra iti trir avrittir abbiḥita | atra
tu prathamayugme pādavihā'o, dvitīyayugme 'rdharcavihāras, tritī-
yayugma rīgvihāra iti | tatṛpi sakṛd eva pādādivihāro na tv avri-
tīḥ | tathā vācāḥ kuṭasya bhāvālbhāvālbhyām apy asti viṣeṣabh | ata
evobhayatra nāmābhedo 'sti | mahāvalābbid viharā iti pūrvasya nāma-
dheyam | haṇḍīno viharā ity etasya nāmadheyam | ata eva Sūtrakāro
nāmadheyadvayam darśayati | iti nu haṇḍīnau | atha mahāvalābbit
(8, 2, 17) iti | haṇḍīnakhyena maharṣiṇā dṛiṣṭau dvau viharau,
mahāvalābbidākhyena maharṣiṇā dṛiṣṭa eko viharṣḥ || atrokṭahaṇḍi-
navihārau prajāṇsati | sa yat etc.

5. yo 'yam atrokṭo haṇḍīnavihāras, tasyāpi matabhedena dvau
prakārau | tatra prathamaprakāram upanyasya tatra kiṁcid aparī-
toṣam darśayati |

te haṇḍī | śhaṭṭriṇṣadakeṣhaḥ bṛihati, catvriṇṣadakeṣhaḥ sa-
tobṛihati | vālakhilyasūkteṣu prathamā bṛihati dvitīyā satobṛihati
tritīyā bṛihati caturthī satobṛihati | ity evam maṇiprabalanyāyena
kāntaritatḥ paṭhitāḥ | tatra prathamādyayujō bṛihatyo, dvitīyācatur-
thādyujāḥ satobṛihatyaḥ | evaṁ sati prathamāsūkte dvitīyasūkte cādi-

bhūte dve brihatyau sāha vibharet | tadanantarabhbhāvinyau dve satobri-
hatyau sāha vibharet | itthamvibhāraṃ te prasiddhā yajñikāḥ kecid icha-
nti | tasmīn pakṣe vibhārasya vidyamānatvād vibhāranimitto yoh kāmāḥ
ca upāpto bhaved eva | kimtu pragāthā net kalpante | naiva sampā-
dyanta iti | paribhavadvyotanārtho necchaddaḥ | chandodvayam mili-
tvaiḥ pragātho bhavati | evādhyāyapāṭhe pragāthanāṃ vidyamāna-
tvād vibhāro 'pi pragāthānta evāpekṣitāḥ | te na kevalabrihatibhyaṃ
kevalasatobrihatibhyaṃ vā sampadyante, kimtu chandodvaye na sampā-
dyante | pragāthanena dvayor ūcor brihatitvasampādanārtham pra-
gāthāśrayaṇam | tac ca chandodvaye sukaram | tathā hi | prathamā
brihati yathāpāṭham eva pāṭhitavyā | tato 'śhāḥkṣharāṃ caturthapā-
daṃ dvir āvartya ca satobrihatyāḥ prathamārdhagatena dvādaśākṣha-
rapādenāśhāḥkṣharapādena ca dvitīyā brihati sampadyate | tam apy
āśhāḥkṣharapādaṃ dvir abhyasya satobrihatyā uttarārdhagatena dvā-
daśākṣharapādenāśhāḥkṣharapādena ca tṛtīyā brihati sampadyate |
ataḥ pragātheshu chandodvayam apekṣitam | kevalayor brihatyoh
satobrihatyor vā yathoktapragāthasāmbhavad || ittham haupādina-
vibhāre prathamaprakāraṃ nirākṛitya dvitīyavibhāraṃ vidhatte |

6. atimaraṇam | atimaraṇam atimṛṣyatimṛṣya prathamāsūktasya
prathamāṇyāṃ ūci prathamapādaṃ uktvā tadanantarabhbhāvi sarvaṃ
atilaṅghya dvitīyasūkte dvitīyāṇyāṃ ūci dvitīyapādena yojayet | so
'yam atilaṅghya mṛṣyamānatvād atimaraṇa ity ucyate | tatra briha-
tīpādasatobrihatīpādayor mīṣṇanarūpo vibhāro bhavati | evakāreṇa
pūrvoktavibhāro vyāvartyate |

9. vy evottame | 8. 6, 24, 15.

29.

1. Sukīrtim | apa prāca ityādisūktam sukīrtiśabdauccyate | tat
sūktam brahmaṇācchāṇet śāṇet |

30.

3. sa jagataḥ | sūktaviśeṣo dvādaśākṣharapādatvā jagaticha-
ndasko bhavati | caturthe pāde śloḍaśākṣharatvād atichanda atijagato
'pi bhavati | sarvaṃ apy etat prāṇijataṃ jagacchaladābbidheyatvā
jagatam atijagataṃ vā bhavati | atāḥ sarvavṛttau chandodvayam
pragastam |

5. tāny etāni | nabhānediśhādāni catvāri śilpāni yāny uktāni
tāni sabacarāṇy ekasminn ahaṇi sāha vartanta ity evam abhiḥśā āca-
kṣate | tasmād yāsmiṇ ahaṇi śāṇisāntīyāni tasmīṇ catvāry api śā-
ṇet | yāsmiṇ na śāṇisāntīyāni tasmīṇ catvāry api parityajet |

7. sa ha | haḥpāda atihyadyotanārthāḥ | sa prasiddho bulila-
nāmako maharṣir āvātara āvātaraṇmno maharṣer goṭre samut-

panna Āṣvīr aśvanāmo maharṣheḥ putrah kadācid vaiśvajito viśva-
jidyāgasambandhi hotā san svamanaskebhāṃ cakro | vicāritavān |
sāṃvatsarike gāvāmānākhyasāṃvatsarasatrasambandhini viśvajiti
vishuvato 'hna ūrdhvam uttarapakshagate viśvajinnāmake caturthe
'hany eśhāṃ śilpānām madhye dve śilpe maitrāvaruṇabrāhmaṇāccha-
śīnoḥ sambandhini mādhyamdinasavanam abhilakṣhya pratyetoḥ pra-
tyetum | kuṣalo 'smiti śeṣhaḥ | hanta hriṣṭo 'ham evayāmarutaṃ
śaṅsayaṇīty evam maharṣhir vicāritavān | ayam arthaḥ | tritīyasava-
nagatāny etāni śilpasāstrāṇi, tāny anyeṣhv ahaṣu sambhavanti | vi-
śvajiti tv agniṣṭōmasasamethatvād agniṣṭōme tritīyasavane hotrakā-
pāṃ sāstrābbavān maitrāvaruṇabrāhmaṇācchaśīnoḥ sambandhi sa-
stradvayam mādhyamdine savane samānetum tāvad achāvākam asmin
mādhyamdina evayāmarutaṃ śaṅsayaṇī | tathā sati tataḥ pūrvabhāvi-
nor maitrāvaruṇabrāhmaṇācchaśīnasāstrayor arthān mādhyamdine sa-
vane samākareḇaṇam bhavātīti | itthaṃ Bulilāḥ svamanasi vicārya tad
dha tasminn eva mādhyamdine savane tathā svavicāritakramenaivaya-
marutaṃ sūktam achāvākam śaṅsayaṇī cakāra | balād ajūḥpya śaṅsa-
nāṃ kṛitavān || tatra doṣhaṃ kathāṃ mukhenodbhūyati |

8. tad dha | tasminn eva mādhyamdine savane tathā tena kra-
maṇa bulilāpreritenāchāvākenaivayāmarunnāmake sastro śasyamāne
eati tadāsoṃ Gauṣṭānāmakaḥ kaecin maharṣhir āgatyā bulilānāmakaṃ
hotāram praty evam uvāca | he hotā te tvadīyam achāvākaprāyu-
ktam evayāmarunnāmakam sāstram plavate | vīṇasyati | tatra dṛiṣṭe-
ntaḥ | vicakraṃ cakrarahitaṃ śakāṭam iva | aśṛīyamāṇo 'pi ivāśabdo
'trādhyāhartavyaḥ | atah kathā tad etad sarvaṃ kathāṃ ghaṭata ity
akṣhepaḥ || tata ūrdhvam Bulilāṣya vacanāṃ darśayati |

9. kiṃ hi | atrāchāvākena śasyamāne sati kiṃ vā dūṣhaṇam
abbhū | nāsti kaṣcid api doṣha ity arthaḥ || tata ūrdhvam Gauṣṭe-
nām doṣhaṃ darśayati |

10. evayāmarut | hotur dhishṇyaḥ uttarato hy achāvākasya
dhishṇyam | tatsamīpe 'vasthitenāchāvākenaivayāmarunnāmako yaḥ sa-
straviṣeṣhaḥ paṭhauiya iti | sa tasyāṣṛaya ity uktvā punar api sa Gau-
ṣṭa evam uvāca | mādhyamdinasavanam aindram indradevātākam | ta-
thā sati he hotā tam etam Indram asmāu mādhyamdinasavanāt ka-
thāḥ nīlīṣasi | kena prakāreṇāpanetum ichasi | saivam apanayaneobā
tvadīyāchāvākāśaṅsane doṣha ity Gauṣṭābhiprāyaḥ || tam abhiprāyam
ajñāto Bulilāṣya vākyam darśayati |

11. nendram | asmāu mādhyamdinasavanāt tatsavāminam In-
dram āpanetam ahaṃ nechāmi | tad viruddhasya kaṣyacid apy ana-
nūṣṭhitatvād ity evam Bulilā uktavān || tato viruddhārthānūṣṭhā-
napradarśanārtham Gauṣṭāṣya vākyam darśayati |

12. chandah | he hotā tvam svamanasendram āpanetum ne-

chasi | kimtv idam chando 'bhāvākena prayujyamānam śāstragatam
apadhyāmdināsai | madhyāmdinasavanasambandhārham na bhavati |
katham iti cet | tad ucyate | ayam sūktaviśeṣo jagato vātijagato vā |
dvādaśakṣharapādena ebodasakṣharapādena copetatvat | sarvaṃ cedam
jagatam cātijagatam ca mantrajātam jagate tritīyasavane योग्यं na
tu trāishṭubhe madhyāmdine savane | sa u so 'pi sūktaviśeṣo māruto
maruddevatāko na caindraḥ | ato 'pi kārāṇāt tritīyasavana eva yo-
gyaḥ | tasmād ayam achāvāko maiva saṁśaiṣṭa | saṁśanam mā karotv
iti doṣam darśitavān || tata ūrdhvaṃ Bulilakṛityaṃ darśayati |

13. sa hovāca | he 'bhāvāka tvam ārama | saṁśanād uparato bha-
vety evam Bulila uvāca | athānantaram idam apy uvāca | hā kashṭam
sampaṇnam | itaḥ param abam asmin Gauṣṭe gurāv anuśāsanam anu-
śāṭheyopadeśanam iha | ichāmi ' | etasmād avagatya sarvaṃ anu-
śāṭhāyāmiti tasyābhiprāyaḥ || atha Gauṣṭasyopadeśavākyaṃ darśayati |

14. sa hovāca | sa Gauṣṭe evam uvāca | eṣo 'bhāvāka aindra-
devatākaṃ viṣṇunyaṅgam viṣṇuḥṅgopetam saṁśatu | evayāmarutam
tyaktvā dyaur na ya indrety aindram sūktam saṁśatu | tamin sūkte
dvitīyasyaṃ tici caturtho pāda evam āmnāyate | haun rījishin vi-
śhṇuṁ saccāna iti | ata idam viṣṇuḥṅgopetam sūktam saṁśatu | he
hotur Bulila tvam etam evayāmarutam tvadiye śāstre 'śāṭhāḥ | pra-
kṣhipaḥ | tatra athānaviśeṣa ucyate | tritīyasavane śam uḥ karatiti
rudradevatākeyaṃ dhārya | tasya upariśṭān mārutasūktasya purastāt
tāyor ubhāyor madhye prakṣhepasthānam | evam Gauṣṭopadeśaḥ ||
athānuśāṭhānam darśayati |

15. tad dha | tad dha Gauṣṭena yad uktam tat sarvaṃ tathaiva
Bulilaḥ saṁśayaṃ cakāra | madhyāmdinasavane 'bhāvākam praty eva-
yāmarucchaṁsanam preshitavān svayam tritīyasavana āgnimārutasā-
stramādhye dhāryāmarutasūktāyor madhya evayāmarutam prakṣhipya
saṁśanam kṛitavān | tasmād idāntm api tad idam sarvaṃ hotrakais
tathaiva śāsyate |

81.

1. sampatsarasatre yad abar agnisṭomasamsthāṃ viśvajidā-
khyam aṣṭi, tatra ālpanāṃ śāstrāṇāṃ kṛiptiḥ pūrvatrābhīhita | tatra
kimcie codyam udbhāvayati |

tad ahuḥ | dvidvidho hi viśvajid : atirāstrasamsthā 'gnisṭoma-
samsthā ca | tatrātirāstrāḥ svatantra ekāhaḥ | tatra tritīyasavane ho-
trāṇāṃ śāstrāṇi vidyante | tathā sati pūrvoktakramena hotā nabha-
nediṣṭhāṃ śāstrāḥ retāḥ sificati | maitrāvaruṇo vālakṣilyāḥ śāstrā
prāṇā avasthāpayati | brāhmaṇācchaṇst sukṛitīm śāstrā prajānayati |

1) Iste ist selbstverständlich die dritte Person.

achavāka evayāmarutaṃ śastva pratishtāṃ karoti (6, 27—30) ity
 ayam krama upapannaḥ | evaṃ priṣṭhyashaḍabasya yad ahaḥ sha-
 shṭham asti, tasyāpy uktasamāsthāvena tritīyasavane hotrakasāstra-
 sadbhāvat pūrvoktayajamānotpattir upapadyate | yathā viśvajidatira-
 tre śbāshṭhe 'hani ca śastrarūpo yajñāḥ kalpate upapadyate | tadanu-
 sāreṇa yajamānasya prajātir jananam apy upapadyate | tathā samva-
 tsaragate 'gnisṭomasamāsthe viśvajity ahani tad upapādayitum na śa-
 kyato | tathā hi | tatragñisṭomasamāsthe viśvajiti hotrā nābhānedi-
 shṭho mādhyamdinasavane 'śasta eva bhavati | tritīyasavane vaiśva-
 devasāstre śasyamānatvāt | athaivam sati maitravarūpo vālakhilyaḥ
 prathamam śānsati | tritīyasavane hotrakāṣṇam śastrābhāve 'pi mā-
 dhyamdinasavane teshāṃ śastrāṣṇam bulilakhyena maharshipā sam-
 kṛiṣṭatvāt | te ca vālakhilyātmanāḥ prāḥ ity uktam | loke tu reta
 evāgre prathamam siktam bhavati, paścāt sikte retasi prāḥṇam pra-
 vṛittir iti kramah | iha tu nābhānedishṭharahityena retāḥeko nāsti,
 vālakhilyaṣṇam sadbhāvena prāḥ vidyante | katham etad upapadyata
 ity ekaṃ codyam | evaṃ codyāntaram asti | brāhmaṇāśochaṇsi mā-
 dhyamdine vṛiṣhākapiṃ śānsati | vṛiṣhākapiṃ yajamānasya prajāyamā-
 nasyātma dehaḥ | atrāpi nābhānedishṭho 'śasta eva bhavati | ato reto
 nāsti | loke tu reta evāgre siyate 'tha paścād ātmā deho jāyate | ato
 lokavaiparitye sati katham atra yajamānasya prajātir janmoti dvitī-
 yam codyam | yajamānasya janmasambhāve vālakhilyarūpāḥ prāḥ
 aviklīptā viśeṣheṇa sthānaklīptirahitāḥ katham bhavanti | kena pra-
 kāreṇa vartante | ity evam brahmavādināḥ codyam śhuḥ || tasya pari-
 hāraṃ darsayati |

2. yajamānam | yajñakratuśabdena tatsādhanabhūtaḥ śilpa-
 mūlho vivakshitah | etena sarveṇāpi śilpasamūhena yajamānam sam-
 skurvanti | prāpaprāptyarhataḥ saṃskārah | sa evātra kriyate | naṇu
 yajamānasya '1) janma bahubhiḥ śilpaiḥ krameṇa saṃskāre dṛiṣṭā-
 ntaḥ | yathā yonyām antar madhye sa prasiddho garbho bhavaty,
 evaṃ ayam yajamānaḥ krameṇa sambhavan saṃskṛitakāreṇopadya-
 mānaḥ śete | avatishṭhate | loke 'pi garbho 'gre prathamam retāḥse-
 kakāla eva sarvaḥ sampūrnāṅgaḥ sakṛid eva na vai sambhāvati | nai-
 votpadyate | kimtu sambhāvata utpadyamānasya puruṣaśyaikaikam
 aṅgam krameṇa sambhāvati | nishpadyate | tathā ca Garbhopanishady
 āmāntam | akarāstroshitam kalilam bhavati, saptarāstroshitam buddu-
 dam bhavaty, ardhamaśābhyantareṇa piṇḍo bhavattityādi | ato garbha
 vat krameṇa saṃskāro yukta ity arthaḥ || uktam evottaram punar
 api viśpaśṭayati |

3. sarvāṇi | sarvāṇi śilpaśastrāṇy ekasminn evāhani kriyeran |

1) maraṇam vor janma die Hes.

tadanm tsvataivayam yajño yajamānasampekṣāhetuḥ śilpasamūha
upapadyate | yajamānasya prajātir jananopacāra upapadyate | atah
sarvasastrānuśtṛhnam eva saṃskārasādhanam | naṇu hotuḥ eastrā-
sya prathamabhaṇitvadikramaviśeṣaḥ saṃskāropayogi, na tv atra
sarvasastrānuśtṛhnam asti, mādhyamdinasaṁvāna evayāmaruṇṇamnah
sūktasyāśvākenānuśtṛhnaṇāt | nāyam doṣaḥ | tatra tadabhaṇe 'pi
tritiyasavane hotur evayāmarucchastram asti | tat tathā sati yajamā-
nasya sarvasastrānuśtṛhnanena yā pratishṭhāpekṣitā, tasyām eva pra-
tiśṭhāyam enam yajamānam tad autataḥ eastrāṇām ante pratishṭhā-
payati |

32.

1. pūrvatra brāhmaṇacchaṇsinah śilpe śastre sukr̥tīm śaṁsati
vṛṣākapiṃ śaṁsati (6, 29) yat sūktadvayam vihitam, tata urdhvam
kuntāpākhyam sūktam kbile kuntāpanāmake graṇthe saṃmunatam
triṇāṇḍricam vaktavyam | tadartham itihāsam aha |

chandasām | prīṣṭhyashaḍaḥasya sambandhinām śaṁśṭhenaṇḥ
prāptauṇām gayatryādinām chandasām rasah saro 'tyanedaṭ | atikra-
myagachāt | tadanm sa Prajāpatir abibhet | bhītavān | kenābhiprā-
yeṇeti | so 'bhidhiyate | ayam chandasām rasah parāṇ parāvṛttirabito
'tyeṣhyati | atikramya gamiṣhyaty aneṇābhiprāyena | tato bhītah
Prajāpatis tam rasam parastāt parabhāge chandobhir gayatryādiभि
paryagrihṇāt | parito niruddhavan | gayatryādinām madhye kaṣyāḥ
sambandhiraṇām kayā paryagrihṇāt iti | tad ucyate | gayatryāḥ sam-
bandhiraṇām nārāṇsyaḥ paryagrihṇāt | nārāṇsṣaḥśabdo yaṣyām ṛigjātāv
asti soyam nārāṇsḥ | tathā trishṭubhaḥ aṣṛam raibhyaḥ rebhaṣa-
bdopetayā ṛigjātyā paryagrihṇāt | jagatyāḥ aṣṛam pārikṣhityā pari-
kṣhicchabdopetayā ṛigjātyā paryagrihṇāt | anuśtubhaḥ aṣṛam kṛā-
vyayāḥ kṛāṣabdopetayā ṛigjātyā paryagrihṇāt | tat tasmāt parigrahaḥ
urdhvam punaḥ chandasu gayatryādishu tam rasam adadhāt | ava-
sthapitavān |

3. nārāṇsḥ | idam jāva ityālyas tīra ṛico nārāṇsyaḥ |
tatra nārāṇsḥ atavishyata iti nārāṇsṣaḥśabdasya gr̥tatvāt | tās tīra
ṛico brāhmaṇacchaṇsḥ śaṁset |

5. tāḥ pragraham | tā nārāṇsḥ tīra ṛicah pragraham
pāde-pāde 'vassya śaṁset | yathā vṛṣākapiṃ pāde-pāde vigrihya
śaṁsati tadvad etat | vṛṣākapisūkte pragrahavidhir arthasiddho dra-
śṭavyah | hi yaṁāt kṛāpād idam ṛicam śaṁsanam vṛṣākapiṃ
vṛṣākapisambandham kartavyam, tat tasmāt kṛāpād vṛṣākaper
etannāmakasya sūktasya nṣyam prakāram eti | prāpnoti | vigrāha
evātra tannāyāḥ || vṛṣākapisūkte nyūṇkhaninardāv api vidyete |
ato 'trāpi tadubhayapṛāptau nyūṇkham nirakṛityetaram vidhatto |

6. tāsū na | tāsū nārāṇaṁśiṣhu nyūṅkhaṁ na kuryāt, kīmtu nī
viva narded eva | viśeṣheṇa nīnardaṁ eva kuryāt | sa eva nīnardaṁ
tāṁ nārāṇaṁśiṣhū nyūṅkhaṁśāṇīyaḥ | tṛtīyapādasya dvitīyasvaro
trayodaśabhir okarais tatra cāvasāṇaṁ kṛtvā trayāṣaṁ trimāstrāṇaṁ
okarāṇaṁ uccārāṇaṁ nyūṅkhaḥ | tṛtīyapādasya prathamākṣaram
anudattatvenocāraṇīyed iti yad asti so 'yaṁ nīnardaḥ | Āṣvalāyana
7, 1, 11 fig.

7. raibhīḥ | rebhaṣābdopetaḥ rīco raibhīḥ | vacyaṣva rebha va-
cyaṣvetyādyās tīraḥ | tāḥ śaṁset |

10. pārikṣhitīḥ | parikṣhicchābdopetaḥ rājño viśvajānīnasyetyā-
dyās cātaraḥ pārikṣhityāḥ | tāsū parikṣhin naḥ kṣhemam akarad iti
parikṣhicchābdasya ṣṛṇtatvat | tā rīcāḥ śaṁset |

16. kāravyāḥ | kārūṣābdopetaḥ kāravyāḥ | indraḥ kārū abū-
budhad ityādyās cātaraḥ śaṁset |

19. diṣāṁ klīptīḥ | yāḥ sabbheyo vidāthya ityādyās rīco diṣāṁ
klīptīḥ śaṁset | prācyādīdigvat pañcasamkhyopetatvāt, te devāḥ prāḡ
akalpayaṇu iti klīptidbhātaravaṇāc ca diṣāṁ klīptitvam | tacchaṁsa-
nena diṣā eva kalpayati | svaprayojanakṣamaṇā karoti |

23. janakalpāḥ | yo 'nāktakṣa ityādyāḥ śhaḍ rīco janakalpā-
bhīdhāḥ śaṁset |

25. indragāthāḥ | yad indrado dāśarājña ityādyāḥ pañcarco
indragāthābhīdhāḥ śaṁset | Indro gāthyato kathyate yāsv rīkṣhu tā
indragāthāḥ | tābhir devā asuraṇ abhigāya yoddham abhimukhyena
prāpya yuddhenaiva atyāyan | atikrāntavantaḥ | jayam prāpta ity
arthāḥ |

83.

1. kuntāpanāmakaṁ trīṇādrīcam sūktam vidhāyaitāṣapralāpa-
nāmakaṁ saptaśīsamkhyākaṁ padasamuham vidhatte |

aitāṣapralāpam | aitaśākhyena muniḥ dṛiṣṭā aitaṣapralāpāḥ |
ananvītaṇāṁ arthāṇāṁ vacasāṁ samlāpāḥ pralāpāḥ | tam brāhmaṇa-
cchāṇaḥ śaṁset |

4. asakthāḥ | yas tvam mām ittham asakthā abhibhūta-
vān asi |

6. tam haiko | tam aitaṣapralāpam abhijñāḥ kecīd yājñika atī-
ṣayena bahulam śaṁsanti | tathā cāṣvalāyana aha | saptaśīma padany
ashtādaśa vā (8, 3, 14) iti |

16. pravalbhikāḥ | vitatau kīraṇau dvāv ityādyāḥ śhaḍ anu-
śṭubhāḥ pravalbhikāḥ | purā kilaitābhir rīgbbhir devā asuraṇ prava-
lhyāmanaskam priyam uktvā tatas tān asuraṇ atikramyāgechan | pra-
valhanam nirhṛidayam sāntvavacanam iti Govindasvāmī¹⁾ uktavān |

1) ity uktavān die Hes. Govindasvāmin war der Verfasser eines

amanahpūrvakena priyavacanena virodhino 'surān vañicayitva tādya-
deṣam atikramya gataṃvanta ity arthaḥ |

18. ājijñāsenyāḥ | akāro 'krāvaśabdārthe vartate | ājñatum
avejñatum icha ājijñāsaḥ | tam arhantīti tatsādhanābhūtaḥ rīca ājijñā-
senyāḥ | ājñāyāsuraṇām avajñāṃ kṛitvety arthaḥ | anyat pūrvavad
vyakhyeyam | ibettha prāg apāg udag iti śākhāntarapāṭhitāḥ cāsa-
ra rīca ājijñāsenyāḥ |

19. pratirādhām | sūtre bhug ity abhigata iti trīṇi padāni
(Āśvalyāna 8, 3, 22) ityadinaḥ yo mantra uktaḥ so 'yam pratirādhāḥ |
virodhinām rādhām samriddhim pratibadhnātīti pratirādhātvaṃ | asu-
rān pratirādhya tādyaṃ samriddhim pratibadhyety arthaḥ |

20. ativādam | vīme devā akrausatetyādyanuśṭup śākhāntara-
pāṭhitativāda ity ucyate | virodhinām satkāram atilanghyadhikhepa-
rūpo 'tivādaḥ | tatsamarthyasāadhanatvād rig apy ativāda ity ucyate |
atyudyatikramyoktva | adbhikshipyety arthaḥ |

84.

1. devanītham | Sutrakāreṇādityaḥ ha jaritar āngirobhyo da-
kṣiṇām aneyann iti saptaśaḥ padāni (8, 3, 25) iti yo 'yam padasa-
mūho 'bhīhitāḥ sa devanīthāḥ | dovalokanayanahetutvāt |

4. Āngirāśām abhīṣṭasyāpi svaktyārtvijyasyāṅgikāro yuktīm
darśayati |

yaśaśaḥ | yāḥ pumān ārtvijyena caraty, eha puruṣo yaśasaiva
yukto 'bhīyati | abhītaḥ samcarati | ārtvijyam atyantam yaśaśakaram
ity arthaḥ | yāḥ pumān pareṇa prārthitam ārtvijyam parityajya tam
tādīyayāgam pratirandhet, yāgasya pratirodham kuryāt | sa pumān
svaktyam yaśa eva pratirandhet | vināśayati | tasmāt krapād abam
na pratyarautsi | tādīyayājñasya pratirodham na kṛitavān aśmi | kimtv
ārtvijyam mayāṅgikṛitam iti || tarhi kīdṛiṣe viśhaye parihartavyam
ārtvijyam ity śaśṅkya parihārayogyam viśhayaṃ darśayati |

5. yadi tu | pūrvatrārtvijyam parihartum śakyam ity uktam |
tadvailakṣhanyārthas tuśabdāḥ | yadi kathamcid aśmād ārtvijyād
apojjigāhśed, apetyodgantum icchet | tadānīm yājñena svaktyena nimi-
ttabhūtenāśmād ārtvijyād apodiyāt | apakramyodgachet | yasmin dīne
cet tvam yājñam kariṣyasi, tasminn evāham api kariṣyāsmīty uktvā
tadārtvijyam parihartum śakyam | ekakālīnāsvaktyānuśṭhānam ekam
parihāranimittam | nimittāntaram apy ucyate | yadi tu yadi katham-
cid ayājyo yāgarthi puruṣaḥ śāstranīśhedhād yaśṭam ayogyāḥ syāt,
tadārtvād ayājyāt puruṣāt svaktyam ārtvijyam svayam apoditam | śa-

Commentare zum Aitareya-brāhmaṇa, der von Śaṅkara in der Dhātuvṛ-
tti unter der Wurzel valh oitirt wird.

streṇaiva nishiddham | tādṛṣe viśhaye nāsty ārtvijyadośhaparihāra
ity arthah |

85.

2. tasmād shuḥ | yasmād Angirobbhir bhūrūpadakṣhiṇā sarva-
tmaṇa parityakta, tasmād anye 'pi śāstrajña evam shuḥ | nivṛttada-
kṣhiṇaṁ kenāpi kārāpēna parityaktaṁ dakṣhiṇaṁ punar na pratigri-
hṛtyāt | gobhuhiranyarūpyadidakṣhiṇaṁ pītavigbhīḥ evikṛitaṁ yadi
kāncid doṣaṁ dṛiṣṭvā parityajet | tadānīm punar api dravyalobhena
tatpratigrahaṁ na kuryāt |

86.

1. atha tvam indra śarma riṇetyādyaś tistro 'nuṣṭubho vidha-
tte | Āvalāyana 8, 8, 25 |

bhūtechadaḥ | bhūtam bhūtim vairiṇaṁ aiśvaryaṁ chādaya-
nti tiraskurvantīty udāhṛta anuṣṭubho bhūtechadaḥ |

4. atha śakṣāntare samāpnātā yad aśya aṁhuhhedya ityādya
rico vidhatte |

āhanasyāḥ | āhanasyaṁ strīpuruṣayoḥ paraśparasamyogaḥ |
tadvat prajotpattihetutvād rico 'py āhanasyāḥ |

8. vyāhanasyām | viśiṣṭāmaithunayuktām |

14. asuraviṣaṁ | asuraviṣaṁ asuraprajāḥ sainyarūpā devān
indrādīn abhilakṣhyodācārya, ullāṅghanarūpam ācarāṇaṁ kṛitvā tira-
skṛityāst | devasamīpe 'vasthitāḥ |

15. athātra pra māṁhiṣṭhāyetyādinaḥ prakṛitena vaikṛitena sam-
bhūya śāṁsanam vicārya pūrvottarapakṣābhyāṁ niścinoti | tad shuḥ
etc. 8, 6, 26.

16. etāni | nabhānediṣṭhādīni catvāri śilpāni yaṁi santy, etāny
evātra śaśṭhō 'hany ukthāni pradhānaśāstrāpi | tathā sati sa pumaṁ
yadi prakṛitena pra māṁhiṣṭhāyety anena sambhūya śāṁset | tadānīm
sa puruṣa eteṣu pradhānaśāstreṣu kāmaṁ phalaṁ aparādhnuṣāt |
vināśayet || evaṁ tarhi pra māṁhiṣṭhāyety etasminn aindre labhyaḥ
kāmo 'tra na labhyetety āśaṅkyāḥ |

17. aindraḥ | brāhmaṇācchānsinaḥ śāṁsitavyo yo 'yaṁ vṛiṣa-
kapīḥ so 'yaṁ aindraḥ | aitasapralāpaḥ ca sarvachandaśatbāniyāḥ |
tathā sati pra māṁhiṣṭhāyetyādika indradevatāke jagatīcbandaske
yaḥ kāmo 'sti, sa kāmaḥ tatra vṛiṣākapāv aitasapralāpe ca prāpto
bhavati | athāpi cedam ava drapṣa ityādikaṁ sūktam aindraśarhaspa-
tyam | tatratyāntimaḥ paridhāniyā caindraśarhaspatyaḥ | tatrobhaya-
trendranimittāḥ kāma upāpto bhavati | tasmāt kārāṇāt prakṛitam atra
sambhūya na śāṁset |

Pañcika VII.

1.

1. Āvalāyanaḥ satrīṇaṃ dharmeshv evaṃ śha | sutyāsu havir-
ucchiṣṭabhakṣaḥ eva syuḥ | dhānāḥ karambhaḥ parivāpaḥ puroḍāsaḥ
payasyeti teshāṃ yad-yat kāmayerāṃs tat-tad upavigulphayeyuḥ (12,
8, 32) iti | prāṇadhāraṇāya yathā paryāpyate tathā haviṣṣeśhasyādhi-
kyena sampādanam upavigulphanam | evaṃ bahuvīdhān haviṣṣeśhaṃ
bhakṣān uktrā punar apy ante evaṃ uvāca | api vānyatra siddhaṃ
gārhapatye punar adhiṣṭityopavratayeran | anyān vā pathyān bha-
kṣān ā mūlaphalebhyaḥ | etena vartayeyuḥ paśuṃ ca (12, 8, 39) iti |
nnyatra siddham grihe pakvaṃ annam punar api gārhapatye sakṛd
avasthāpyopavratayeran | upabhuñjīran | anyān vā laddukamaṇḍakādīn
bhukṣān pathyān ajīrṇādidosharahitān mūlaphalaparyantam ichayā
svikuryuḥ | eteṣu sutyādīneshu samnihitena savanīyapaśuṃ ca varta-
yeyuḥ | jīvanarūpam vṛttim sampādayeyuḥ | ity evaṃ savanīyapa-
surūpasya haviṣṣaḥ śeṣabhakṣaṇena satrīṇaṃ jīvanam apy abhihi-
tam | tasmin paśuḥ kasya ko vibhāga iti jīrṇāsāyaṃ tadvibhāgakatha-
nam pratijante | athātāḥ etc. Āvalāyana 12, 9.

2. haṇḍ | jihvāyā sahitaṃ haṇḍvayam praṣṭotar bhāgaḥ |
śyenākṛam vakṣa udgātur bhāgaḥ | yāḥ kaṇṭho yaḥ ca kakudrah
kakudam tad ubhayam pratihartur bhāgaḥ | śronir drumūlam tad
ubhayam dakṣiṇasavyarūpam krameṇa hotur brahmaṇo bhāgaḥ |
urvadbhāgaḥ sakthi | tac cobhayam krameṇa maitravarūpabṛ-
hmaṇścochānsinor bhāgaḥ | dakṣiṇāsena yuktam dakṣiṇapāṇavam
adhvaryor bhāgaḥ | savyam pāṇavamstram upagatrīṇaṃ bhāgaḥ | sa-
vyo 'śaḥ pratiprasthātur bhāgaḥ | dor bāhuḥ | tac cobhayam kra-
meṇa neshṭripotrur bhāgaḥ | urudvayam krameṇaśchavākagnīdhrayor
bhāgaḥ | sakthiśabdenādhobhāgaśyābhihitatvād urdhvabhāga uru-
śbdena vivakṣitāḥ | bāhūdveyam krameṇaśtreyaśadāsyayor bhāgaḥ |
dorbāhuśabdāyor arthaiḥ 'py adbhobhāgordhvabhāgaśbhyam bhedo
drashtavyaḥ | sadānukāśabdau pūrvaścāryair vyākhyātau | andkam
mūtravastīḥ syāt śāsnety eke vadanti ca | sadam tu priśṭhavanāśaḥ
syād etad grihapater dvayam iti | yāḥ pumān grihapater vṛtāprado
bhojanādāyī tasya dakṣiṇau pādaḥ bhāgaḥ | grihapater yā bhāryā
tasyaiva vṛtāprado yāḥ pumān tasyaiva savyau pādaḥ bhāgaḥ |
atra purovartinoḥ pādāyor bāhuvēnābhihitatvāt pāścātyāv eva pāda-
śabdena vivakṣitau | tattraikasmīn api dakṣiṇe pāde dviśvacanam
avayavāpekeṣam | evaṃ itaratrāpi | yo 'yam ośṭhāḥ so 'yam anayor
vṛtāpradāyoh siddhāraṇo bhāgo bhavati | tam bhāgaṃ grihapatir eva
prajīnāhyāt | tavāyam iti vibhājya pradadyāt | jāghāntim pūcām tām

patnibhyo haranti | dadyuh | tas ca patnyas tām jaghanīm brā-
hmaṇya kasmaicid dadyuh | skandhe bhavaḥ skandhyāḥ | maṇisadrīḥ
māṇsakhandaḥ maṇikāḥ | ekasmin parave sthitaḥ māṇsāśalūkās tīraḥ
kikasāḥ | maṇikāḥ kikasāḥ cety ubhayam grāvastuto bhāgaḥ | itara-
parave sthitas tīraḥ kikasāḥ | vaikartaḥ prauḍho māṇsakhandaḥ |
taeyārdham pūrvoktakikasatrayam connetur bhāgaḥ | yat tu vaika-
rtasyetarad ardham yaḥ ca hridayapāṇsavavartī klomaśabdābbhidho
māṇsakhandaḥ, tad ubhayam śamitur bhāgaḥ | ayam śamitaḥ yady
abrāhmaṇaḥ syāt | tadā eva eva svikṛitam tad ubhayam anyasmai brā-
hmaṇya dadyāt | yac chiro 'sti tat subrahmanyāyai subrahmanyābbi-
dhanartvije dadyāt | śvaḥsutyeti nigadanāma | tam cāgnidhro brute |
tathā cāśvalāyana āha | agnidhrah śvaḥsutyam prāha (6, 11, 16) iti |
ajinam carma tasyāgnidhrasya bhāgaḥ | idaḥ savantīyapaśoḥ sambandhi
yo 'yam idābbhāgaḥ, sa sarvesam sādharāṇaḥ | yadvā hotur asādha-
raṇaḥ |

2.

2. tad abuh | agnihotre tatsādhanabhūte payasi pakartham
vahnīv adbhīrite sati, tathā śānpāyve darśapūrṇamāsārthe kahiṛo
'dhiṛite sati, tathā havishshu puroḍaśādīshv adbhīriteshu yajamāna-
sya maraṇe kim prīyaścittam iti praśnaḥ |

3. sarvahunti | niḥśeṣeṇa yathā sarvāṇi butāṇi bhavanti |

4. abhivānyavatsāyāḥ | abhivā anyavatsāya payasāgnihotraṁ
juhuyāt | va gatigandhanayor iti dhator abhipūrvaśābbhivā iti rūpam |
anyaś cāśau vatsaś cānyavatsaḥ | abhiprāpto 'nyavatsaḥ yasyā goḥ,
śeyam abhivānyavatsā | cōśhapādiprakāreṇa prasnutety arthaḥ |

6. evam eva | deśāntare mṛitasya protasya śarīraṇam asthyādi-
protāvyavasthām āhator āharaṇaparyantam enān āhavanīyādīḥ trīṇ
agnīn ājusrīn upaśamarahitaṁ ajuhvato homarahitaṁ evam evāśama-
ptenaiva prakāreṇendhīran | prajvalayeyur iti |

7. yadi śarīraṇi | yadi kathamcic charīraṇy asthyādinī na vi-
dyeran vinasīcyus. tadā parṇaśaraḥ palāśavṛikashasya chinuān vṛintān
śhaśtyuttarasatatrayasamkhyāḥ śhritya teshāṁ vṛintāśāṁ samha-
ndhi puruṣharūpakam iva kṛitvā manushyasadrīṣam kimpid rūpam

1) abhivānyā wird zu Ts. 1, 8, 5, 1 und Tb. 1, 6, 8, 4 mit mṛi-
tavatsā erklärt, was nur zum Theil wahr ist. Mit anderem Namen
heißt sie auch nivānyā. Befriedigender ist die Erklärung von Nara-
yana zu Āśvalāyana 3, 10, 17, nur ist abhivānīya statt abhijanānīya
zu lesen. Gemeint ist eine Kuh, die nach dem Verlust ihres eigenen
Kalbes durch Untersetzen eines fremden Kalbes zum Milchen zu
bewegen ist.

nirmāya tasmin rūpe tām avṛitam pretasartrocitam prakāram dāhanapīḍadānādirūpaṁ kuryuḥ | atha tadāntm kṛitrimarūpadahanakāla eṣa śhavanīyādyaḡuḥ chmaṣāne nītvā samāhṛitais taiḥ palāsavṛintanirmitaiḥ śartrāvayavaiḥ saṁsparṣya saṁspṛiṣṭam kṛitvodvāsayeyuḥ |

8. adhyardhaśatam | āntīnām palāsavṛintānām adhyardhaśatam adhikēnārdhena pañcāśadrūpeṇa yuktaṁ śatam (150) kāye madhyasartṛasthāne dadhyāt | paritāḥ prakṣhipet | pañcāśatsamkhyākānām vṛintānām samūharūpaṁ pañcāśam | dvīsamkhyāke dvipañcāśe | vīṁśatisamkhyākānām samūharūpaṁ vīṁśam | dvīpañcāśe vīṁśe ca saktihni dadhyāt | catvāriṁśadadhikena śatena (140) saktidvayaṁ niśpādāyēd ity arthah | pañcaviṁśatisamkhyākānām samūharūpaṁ pañcaviṁśam | dvīsamkhyāke pañcaviṁśe te uru dadhyāt | pañcāśatsamkhyākair (50) vṛintair urudvayaṁ niśpādāyēd ity arthah | evaṁ navatyadhikasatadvaye gate (?) eśham saptatisamkhyākam (nach dem Texte bleiben nur 20) śirasya upari kṣhipet |

4¹⁾.

1. yasya śyāmdugdham | darśapūrnāmāsayor dadhyartam śyāmkāle dugdham payah śāpnāyarūpaṁ keśakīṭadibhir duṣhyed, yāḥ kṣēcid apabared vā | tadāntm paredyuh pṛārdugdham payo bhṣgadvayaṁ kṛitvā tatraikabhāgaṁ tenātacya saṁakṛityā dadhiśthānīyena tena yajeta |

5.

1. yasyāgnihotram | agnihotrārtham payo gārhapatyē pākārtham yad adhiṣṛitam, tad yadi kiṁcid amedhyam yajñānarham keśakīṭadikam apadyeta pṛāpmyāt | tadāntm etad dhaviḥ sarvam apy agnihotrahavapyāṁ sruci śākalyena siktva pṛānmukha udetyotthāyāhavanīyam prati gatvā tasminn etām nityam samidham adadhyāt | athānantaram śhavanīyasyottarabhāge kiṁcid uśṇam bhasma tato niḥśārya tasmin manasā nityāgnihotramantram anuśmṛitya, vācā vā pṛajāpato na tvad etānti mantram uccārya juhuyāt | tad etad bhasmana uśṇatvād dhutam api bhavaty, agnirāhityād ahutam api bhavati | na kevalam adhiṣṛita ovāmedhyapāta etat pṛāyāścittam, kiṁ tarhi carūnnayanāvasthāyām yady ekaśminn unnite yadi vā dvayor unnitayor amedhyapātas, tadāntm eśha eva kalpāḥ prakārah | unnaṇam nāmāgnihotrahavanyām secanam | tat keśakīṭadidūṣhitam agnihotrahavanyām unnitam yady apanetum śaknuyāt | tadāntm etad duṣṭam niḥśicya niḥśārya sthāyām avasthitam aduṣṭam kṣhīram

1) khaṇḍa 8 ist bereits in 5, 27 dagewesen.

agnihotrahavapyām abhiparyāsicya, yathonniti syād unniti yena prakāreṇa bhavati tena prakāreṇa juhuyāt | aduṣṭam dravyāntaram adhiṣṭayapādinaṁ saṁskṛitya juhuyād ity arthaḥ |

2. tad ahuḥ | agnihotradravyam gārhapatyē pakāram adhiṣṭitam sad yadi kadācit skandati skhalati | kṣhirabindur adhaḥ patatity arthaḥ | viśhyandate | viśeshēṇa syandanam dāhādhikeyena sthālimukhasyopary udvamanam | tat skannam viśhyanditam vā dravyam dakṣhiṇena pāpinaṁ sprīṣṭvā vakshyamānam mantram japet |

6. tad ahuḥ | agnihotradravyam gārhapatyē 'dhiṣṭitam pakād ūrdhvam āśvya prāṣṭmukha śhavanīyam praty udāyann udgachann adhvaryur yadā bhavati, tadānīm tad dravyam skhaleta yadvā bhraṣṭa | bindupatanam skhalanam | śākalyena dravyapatanam bhraṣṭaḥ | punar apy agnihotrasthālyā dravyam grahitum so 'dhvaryur yadi pāścimābbhimukho nivṛitto bhavet, tadānīm svargaprapṭam yajamānam tasmāl lokād avartayet | ato nivṛittim akṛitvā skhalanābhraṣṭadeṣa evopaviṣṭāyāsmā adhvaryave sthāligatam agnihotradravyaśeṣam anye puruṣā āharyuḥ | tasya dravyasya svikāreṇādhvaryur yathonniti syāt tathā juhuyāt | unnitam unnayanam sthāligatasya dravyasyāgnihotrahavapyām caturvāram prakṣhepaḥ | catur unnayati (Tb. 2, 1, 3, 5) iti śrutatvāt | unnayanādisaṁskārapūrvakam juhuyād ity arthaḥ |

7. tad ahuḥ | sruḡ agnihotrahavanī | tadbhede sruḡantareṇa hutvā bhinnam srucam śhavanīye prakṣipet | tadānīm tadyo dāṇḍaḥ prācyām avasthitas, tadyam puṣkaram bilam pratīcyām avasthitam yathā bhavati tathā prakṣipet |

Der folgende achte Paragraph wird im Commentar zu dem nächsten khaṇḍa gezogen.

8. tad ahuḥ | pratidinam śhavanīyāgnir homād ūrdhvam upaśmyati, gārhapatyāgnis tu sarvāś dhṛyate | tasmād gārhapatyāt tattaddhomakāla śhavanīyārtham agnīm viharod ity eṣho 'nushṭhānakramah | evaṁ sati yadi kadācid śhavanīyasya sthāne 'gnir anupaśanto vidyeta, tadānīm gārhapatyāś copāśmyet | tatra tasya vaikalasya parihāraya pakṣaḥ pañcavidhaḥ sambhavanti | vidyamānam śhavanīyam gārhapatyatayā sambhāvya tato 'pi pūrvadeṣa śhavanīyam kartum tasmāt pūrvasiddhāśhavanīyāt prāñcam agnim uddhared iti prathamah pakṣaḥ | tasmin pakṣe yajamāna āyatanāt svakīyasthānāt prācyaveta | śhavanīyasthānāt prācyutatvāt | atha gārhapatyārtham pūrvasiddhāśhavanīyāt pratyañcam agnim uddhared iti dvitīyah pakṣaḥ | tasmin dvitīyapakṣe yajña eṣho 'surayajñasamānaḥ syāt | asurayajñas ca śākāntare tān asurān prakṛityaivam āmnayate | ta śhavanīyam agra ādadhata | atha gārhapatyam | athānvāharyapacanam (Tb. 1, 1, 4, 4) iti | tadyadosho 'pi tatrayamnatāḥ |

bhadra bhūtvā parā bhaviṣyanti || gārhapatyārtham agnimathanam kartavyam iti tṛtīyāḥ pakṣaḥ | tadānīm vidyamāna āhavanīye tad-virodhino 'gnyantarasya mathanād yajamānasya śatrum utpādayet | punarādhānam kartum vidyamānam āhavanīyam ānugamayed, upa-samayet, iti caturthāḥ pakṣaḥ | tasmin pakṣe vidyamānasya vinā-śanāt prāyo yajamānam parityajet | āhavanīyagatam bhasmasahitam sarvam apy agnim kasmīñcit pātre prakṣipyā nītvā ¹⁾ gārhapatya-sthāne prakṣipyānantaram tato gārhapatyāt prāñcam āhavanīyam uddhared iti pañcamāḥ pakṣaḥ | asmin pakṣe doṣābhāvāt saiva prāyaścittir bhavati |

6.

1. yady u meine Verbesserung für yadya aller Hes.

tad āhuḥ | śāyamprātar āhavanīye 'gnau sthita eva sati punar api gārhapatyāgnim ya uddhareyus | tadānīm uddhṛitasāgneḥ prakṣepāt pūrvam eva vidyamānasyāgner darsane tam pūrvam vidyamānam agnim uduhya tasmād āhavanīyasthānād uddhṛitya tasmin sthāne punar aparam idānīm antam agnim nidadhyāt | yad yadi tu vidyamānam nānupāyēt, tadānīm te yājñānuvākye kuryāt |

2. tad āhuḥ | agnyuddharapād urdhvam vyavasthitayor āhavanīyagārhapatyayor sator yadi gārhapatyagato 'ñgāra āhavanīye pramādat patet | āhavanīyagato vā gārhapatyē patet | so 'yam mithaḥ saṃsargāḥ |

7.

1. grāmyeṇāgninā | grāmyo 'gnir mahānāsādigataḥ | sa 'ka-ḍācit pramādena pravṛddho grāmagaṭāni grihāni dahann agnihotra-mlāgatān āhavanīyādm agnīm samyag dahati |

2. divyeṇāgninā | divyo 'gnir vaidyutaḥ |

3. śavāgninā | pretadahānīya pravṛitto 'gnir śavāgnir |

4. tad āhuḥ | dāvāgnir aranyād āgatyāgnihotraśalam dahann āhavanīyādm yadā samyag dahati | tadānīm taddahanāt pūrvam eva-ḡnīm arāṇi dvayor aranyor suha samāropayed eva | tadasaktau gārhapatyāhavanīyād ulmukam mokṣayet | sahasulmukam ādāya parito gachet | samāropapaṇam volmukamokṣaṇam veti pakṣadvayasyāgni-dahatvarayā yadā na śaktis, tadā saṃvargagunayukto 'gnir puroḍā-sadevatā |

8.

2. avratyam | vrataviruddham nishiddhācāraṇam avratyam divāsvāpādikam śpadyeta prāpnuyāt |

1) Randbemerkung in Aa: dakṣiṇeṇa vihāraṇ nītveti Vyṛittikṛit.

9.

1. tad shuh | griheshu navadbhāyo samāgate saty āgrayaṇe-
shṭim kṛtvā pascān navānam bhoktavyam | tasya ishṭer akarāṇo
vajrānaragunayukto 'gniḥ puroḍaśadevatā |

2. yadi kapālam | ya ahitāgnir yasyahitāgneḥ puroḍaśanishpa-
dakam kapālam yadi naṣyet |

7. jive | ahitāgniḥ svasmiṇ jivaty eva svaktyamarāṇaśabdām
yadā dveshimukhāc chrīṇuyāt |

9. apatnīkaḥ | puruṣe jivati sati yadā bhārya mriyate, ta-
dāntm ahitair agnibhir bhāryādāha ity ekaḥ pakṣaḥ | tathā ca Ma-
nuḥ | bhāryāyai pūrvamāriṇyai dattvāgnin antyakarmaṇi | punar dā-
rakraiyāṃ kuryāt punar ādhānam eva ca (5, 168) iti | ahitebhyo 'gni-
bhyo 'nyasāgninaḥ bhāryāṃ dahed iti dvitīyāḥ | tathā caśvalāyaṇaḥ |
śhāryeṇānāhitaḥ | patnīm ca (6, 10, 9) iti | Bharadvāja 'py aha |
nirmanthyena patnīm iti | asmin pakṣe punar āpi vivāhechārahita-
tvād āyam apatnīka eva vartate | so 'gnihotram āhared anutīṣṭhen,
na veti | plutidvayam vicārātham |

11. anaddhāpuruṣaḥ | addheti satyanāma | tadvaiparityād
anpītaḥ puruṣo 'naddhāpuruṣaḥ | ananushṭhānenaśarīto bhaved ity
arthāḥ |

15. yajet | apatnīko 'pi pumān sautrāmanyām yajet | sautrā-
manyāgam āpi kuryāt | kim utāgnihotrādikam | haviryajūṣeshv asyā-
dhikaro 'stīty arthāḥ | tadvat somayāgeṣhv adhikāraṇānkāyām tadvyā-
vṛittiyartham asomapa ity ucyate | yathā patnīrahito 'pi mātṛe pitṛe
cāśānāchādānādikam dadāti, tadvad agnihotram āpi kuryād iti ṣe-
ṣaḥ | atra hetur anpītarthād 1) iti | pīnapariharanimittam | tathā ca
śākhāntare śrūyate | yajamāno vai brāhmaṇas tribhir pīnavā jayate:
brahmacāryeṇaṣhibhyo, yajūṇa devebhyāḥ, prajāyā pitṛibhyā. eṣha
vā anpīo yāḥ putrī yajvā brahmacārivāsi (Ts. 6, 3, 10, 5) iti | ane-
naivābhiprāyeṇa śrūtiḥ śruter yajeti vacanam asti | yaja devān adhi-
śhva vedān prajāṃ utpādayeti śākhāntare vacanam asti | tasmād va-
canād anushṭhānapakṣa eva yukta iti gāthāya arthāḥ | tathā ca Vi-
śhnuḥ smarati | mṛitāyām āpi bhāryāyām vaidikam na tyajed dvi-
jāḥ | upādhiṇāpi tat karma yāvajjivam samāpayed iti 2) | upādhiḥ ku-
samayādīpatnīkalpanā | tathā ca smṛityantaram | anye kuṣamayām pa-
tnīm kṛtvā tu grihamodhināḥ | agnihotram upāsante yāvajjivam
anuvrataḥ iti | tathā ca Maitrāyaṇīyaśrutir apy āmnāyate | yas tu svair

1) Ein Glossem für anpīti.

2) Commentar zu Kātyāyana gr. 2, 5, 18 mit der besseren Les-
art: vaidikāgnīm na hi tyajet.

agnibhir bhāryām samakaroti katham cana | asau mṛitah stri bhavati
stri caivāsya pumān bhavet | tasmān mṛitabhāryo 'pi svakīyaṇ agniṇ
avasthapyāgnihoṭram āharet |

16. tasmāt | pīṣāpakaraṇārthi doṣharahityat saumyaḥ | tadri-
ṣam avasyam agnihoṭrādy anuśṭhāpayet | grāhantare | mṛitastriḥ
katicitkālaṁ karmānto bhaved yadi | aṣṭau gā vātha goyugmaṁ
dattva bhāryām samudvabhet || virakto vā rāyo'tito kathamcin no-
dvabhet yadi | bhāryām svarṇamayīm kṛtvā kauśīm vādhānam āca-
red iti |

10.

1. ata ūrdhvaṁ khaṇḍadvayam deśavisesheṇa kecid āmananti,
kecin nāmananti | ata eva pūrve nibandhakārāḥ pātharahitadeśanu-
śreṇa tadvyākhyānam upakṣhitavantah | asmābhis tu pāthopetade-
śanusāreṇa tad vyākhyāyate | Der elfte khaṇḍa wird vor dem zehnten
erklärt.

11.

1. tad āhuḥ | tat tasmīn ishtyanuśṭhānavishaye brahmavā-
dina evam āhuḥ | yā ko 'py anuśṭhātā darśapūrṇamāsayor upavā-
sam kuryāt | yāgarūpaṁ vratam niscitya gārbhapatyādyagnisamipe yo
vāsah sa upavāsah | yadvā | devā asya yajāsya samipe vasantīty
evam tadīyo 'nuśṭhānasamkalpa upavāsah | agnyupastarapādinaḥ ta-
dīyo 'nuśṭhānaniscayo 'vaganṭavyah | ata eva śākhāntare śrūyate |
upāsmiḥ ohvo yakshyamāṇe devatā vasanti ya evam vidvān agniṁ
upastṛiṇāti | Ts. 1, 6, 7, 8 | avratasya niyamaviśeṣaḥsvikārārūpavra-
tarahitasya havir devā naivāśananti | tasmāt kāraṇād uta me mamāpi
havir devā aśniyur ity abhipretya niyamam svikṛityāgnisamīpa upa-
vaset | etad abhipretyāpastamba āha | āhavanīyāgāre gārbhapatyāgāre
vā aṭa iti | yadvā | grāmyāśanaparityāga upavāsah | tat parityajya-
rāpyāśanarūpaṁ niyamam svikuryāt | ata eva śākhāntariyā āhuḥ |
yad grāmyān upavasati tena grāmyān āva runddhe, yad āraṇyasyā-
śnāti tenāraṇyān, yad anāśvān upavasat pitṛidevatyaḥ syād. āraṇya-
śyāśnāti (Ts. 1, 6, 7, 8) iti || atropavāsatithivishaye śākhābhedaavaca-
nam śaritya vikalpaṁ darśayati |

2. pūrvām | khaṇḍatithivaśād yadā dinadvaye paurṇamāse ti-
thiḥ sampadyate | tadānīm pūrvām paurṇamāsim upavasat, pūrva-
dina upavāsam kṛtvā pāredyur yajeteti sāmāśākhapravartakasya Pai-
ṅger maharṣer matam | uttarām paurṇamāsim upavasat, uttarāsmi-
dina upavāsam kṛtvā tato 'pi pāredyur yajetoty pīkṣākhapravarta-
kasya Kāushitakimaharṣer matam | etad eva matadvayam upajīvyā
smṛitā evam varpayanti | parvapratiṣṭhāṇaḥ sapdhir madhyāhne pū-
rvato 'pi vā | anvādhānam pūrvadine taddine yāga ishyate | parataḥ

cet pare 'hnshṭis taddine 'nvāṣhitir bhaved iti | na ca paurṇamāsi-
dvayasadbhāve vivaditavyam | anumatirākāṣadbhāvyam paurṇamāsi-
bhedasya sarvatra vyavahṛitatvāt | tayoḥ svarūpam abhidhānakāra
ṣha | kalābhine snumatir pūrṇe rākā niṣākara iti | caturdaśīsamīyogāc
candramasi kalābhine saty anumatir ity ucyate | tatsamīyogābhāvena
candramāṇḍale pūrṇe sati rākety ucyate || paurṇamāsinīyāyam amā-
vāsīyām api darśayati |

3. yā pūrvā | atrāpi caturdaśīyogāc candradarśane saty amā-
vāsīyā sinivāly ucyate | tadyogarahityena candradarśanābhāve kuhūr
iti | tad apy abhidhānakārenoktam | sā drishṭenduḥ sinivālī sā na-
śhṭendukalā kuhūr iti | atrāpy upavāsīyāganirṇāye matābhedaḥ pū-
rvavad drashṭavyaḥ || atra pūrvottarābhāgavinirṇāyāya karmopayogi-
nyās tithēḥ svarūpam darśayati |

4. yām | amāvāsīyam paurṇamāsim vā yām pariprāpya sūryo
'stamiyāt | tathā yām abhilakṣhya sūrya udiyāt | seyam udayastama-
yavyāpintī karmopayukṭā tithīḥ | tādṛīyām tithāv udayastamayor ma-
dhye pūrvottarābhīyam caturdaśīpratīpadbhīyam miṣraṇe sati parvāṇo
dvaividhyam bhavati | tasmin dvaividhye pūrvoktamataadvayam dra-
śhṭavyam || tad etad upasampharati |

5. pūrvām | pūrvām iti paingimatasīyopasampharāḥ | amāvāsīyā-
dine purastāt pūrvāsīyam dīpi candramasam anirjñāya, śāstramārgena
candram adṛishṭvā, candrodāyo na bhaviṣyati niścītya yad upaity
upavasati prārābhata iti yad asti, yad yajate pāredyur yāgam karo-
tti yad asti | tenopavāsena yāgena cottarām-uttarām ¹⁾ āgamipakeha-
gatām paurṇamāsim amāvāsīyam opavaset | uttarāny upavāsadinād
uttareṣu dīneṣu yajate, sa yāgaḥ somo bhavati | somayāgasadṛīṣo
bhavati | tam somam anu sarvam api daivatam tripyatīti śeṣaḥ | yo
'yam caudramāṣṭy, etad devasomam | devānām apekṣitam soma-
dravyasadṛīṣam vastu | yasmāc candramāṇḍalam devānām priyam,
tasmin māṇḍalam sampūrṇam abhilakṣhyottarām paurṇamāsim upa-
vased iti kauṣṭhikimatasīyopasampharāḥ |

12.

1. tad āhuḥ | śīyamkāle adītyasīyastamayāt purāgnihotrārthanam
gārhapatyād agnim uddharet | prāṭhikāle tu sūryodayāt puroddhared
ity amṇstam | evam sati yasīyāgnihotriṇo 'nuddhritam agnim abhila-
kṣhyādītya udiyād vāstamiyād vā | agnyuddharanāt prāḡ ovodayasta-
mayau bhavata ity arthaḥ | athavā svasvakāle prapīto 'gnir āhavanī-
yadeṣe sthitvā homāt pūrvam upasāmyet | tesu trīṣu viśvayeshu
prāyascittam prichate |

1) tena somam kriyanti fehlt in Sayanas Text.

4. katham | anvāharyanāmaka odanah pacyate yasmin dakṣhi-
nāṅgau so 'yam anvāhāryapacanaḥ | tasyāharaṇam abhijvalanam |
iṣṭor adāv anvādhānakale dakṣhiṇāgner abhijvalanam kuryān na veti |

13.

6. śaśvat | tathā ca Baudhāyana śha | pud iti narakasyakhyā
duḥkham ca narakam viduḥ | putas trāṅt tataḥ putram ibechanti
paratra ceti |

tasmāt sa putra irivaty annayuktatitārīṇi nadisamudrador ati-
taraṇabatur naur iti śeṣaḥ |

7. kim nu | atra malājinaśmaśrutapāḥśabdair āśramacatusṭa-
yam vivakṣitam | malarūpābhyām ākṛaṣaṇitābhyām samyogān ma-
lāśabdena gārhaṣṭhyam vivakṣitam | kṛiṣṇājinasamyogād ajinaśa-
bdena brahmaçaryam vivakṣitam | keḥaurakarmarāhityāo chmaśru-
śabdena vāopraśṭhyam vivakṣitam | indriyaniyamasadbhāvāt tapā-
śabdena pārviraḥyam vivakṣitam |

sa vai sa eva putro 'vadāvado lokaḥ | vaditum ayogyāni ninda-
vākyaṇi avadaḥ | tair vākyaṇi nodiyate na kathyata ity avadāvadaḥ |
evam praghaṭṭena tena kathyata iti | avadāvado doṣharāhityān ni-
ndanārtha ity arthaḥ | tādṛiṣo loko bhogaḥetuḥ putraḥ |

8. kṛipāṇam | duḥita ¹⁾ | ha putriti kṛipāṇam kevaladuḥkha-
ritvād dainyahetuḥ | tathā ca smaryate | sambhava svajanaduḥkha-
rika sampradānasamaye 'rthahārika | yauvane 'pi bahudoṣahārika
dārika hṛidayadārika pitar iti |

10. abhūtiḥ | kimcaisha bhūtyabhūtiśabdābhyām abhidhīyate |
bhavaty aśyam putrarūpeṇa patir ity eṣa bhūtiśabdavācyaḥ | retorū-
peṇāgatyaśyam putrarūpeṇa bhavattī abhūtiśabdavācyaḥ ²⁾ |

14. iti ha | iti bhāṇenaiva prakāreṇāsmāi tasmāi Hariṣcandraśyā-
khyāyottaram abhidhāyāvasthita iti śeṣaḥ |

14.

3. nirdaśaḥ | nirgatāny āśnacadiuṇni dāśaṇkhyakāni yasmāt
paśaḥ so 'yam nirdaśaḥ |

8. tata | he tata he putra |

15.

1. udaram | Varuṇena grīhītasya Hariṣcandraśyodarām jāṇīe |
jalasūpṛitam ucchūnam mahodaranāmakaṇ rogavarūpam utpannam |

1) duḥita im Text zweisilbig.

2) Das Metrum erfordert abhūtīr eṣa abhūtiḥ.

nānā | ā samantāc chrānta śrāntaḥ | sarvatra paryātanena śrā-
ntim prāptāḥ | tadviparīto 'nśrānta, ekatraiva nivāsaḥ | tadriṣṭya
tadvidhasya puruṣasya śrīḥ sampān nāsti | yadvā nāneti padache-
dāḥ | śrāntāya sarvatra paryātanena śrāntāya nānā śrīḥ bahuvibha
sāmpad asti¹⁾ |

2. bhūṣṇuḥ | bhūṣṇur vardhiṣṇuḥ phalagrahir ārogyarūpa-
phalayukto bhavati |

5. śreṣṭhānam | śreṣṭhatvam jagadvandyaṭvam |

8. tasmā etam | tasmai Hariścandraya kartavyatvena rājasū-
yam upadideṣa | sa Hariścandro rājasūyam prakramya tasya madhye
yo 'yam abhishecanīyākhyā ekābhaḥ somayāgas, tasmīnś tam enaṃ
Śunahṣepam puruṣam paśum ālebho | savanīyapaṣūtenalabdhum
niṣcītavaṅ |

16.

1. tasmā upākṛitāya | tatra Jamadagnir adhvaryur abhishe-
cantiyo somayāge tam Śunahṣepam savanīyapaṣūtenopākṛitavān | ba-
hriryuktāyā plakṣhaśākhyā mantrapuralīśaram samupasprīya svikāra
upākaraṇam | tata ūrdhvam yūpabandhanam niyojanam |

niniyoja | dhator dvirbhāvam paritayajyopasargasya dvirbhāvaḥ
chandasah |

2. āprītāya | āprīsamjñitabhir ekādaśabhiḥ prayajyaśyābhir
yad yajanam tad āprītaṇam | darbharūpenolmukena triḥ pradakṣi-
pīkaraṇam tat paryagnīkaraṇam |

6. ata uttarābhiḥ | nabi te kehatram ityādyāḥ sūktasāha-
bhūta daśarcāḥ | yac oīd dhi te viśa ityādīkam ekaviṃśatyīcam sū-
ktam | ity evam ekatriṃśatsamkhyā drashtavyā |

7. dvāviṃśatyā | vasiṣṭhā hītyādīkam daśarcam sūktam | aśvam
na tvetyādīkam trayodaśarcam sūktam | tatrāntyam paritayajya vasi-
ṣṭhasūktadvayagatā pīco dvāviṃśatisamkhyāḥ |

9. ojishṭhāḥ | ojobalādisabdāḥ pūrvācāryair evam vyākhyatāḥ |
ojo dīptir balam dākṣyam prasahyakaraṇam sabāḥ | sajanāḥ saṇ,
pārayiṣṇur upakṛāntasamaptikṛid iti |

11. ata uttareṇa | āśvināḥ aśvāvatyety anena tricoṇāśvinan
stotavān |

12. ata uttareṇa | kas ta uśha ityādīka uttaras trīcaḥ |

17.

1. tam ritvijāḥ | devatānugrahayuktaṃ tam Śunahṣepam vi-

1) Diese zweite Erklärung ist die richtige, wie aus dem folgen-
den Vers erhellt.

svāmitrādayaḥ sarva pitṛiḥ evaṁ ūcuḥ | he Śunahṣepa tvam no 'smā-
kam asyaḥno 'bhishecantiḥkhyasya samātham samāptim adbigacha |
prāpnuhi | anuśṭhāpayoty arthaḥ | tair evaṁ ukte saty anantaram
Śunahṣepa etam abhishecantiḥkhyam somayagam añjāḥsavam dada-
raḥ | añjāḥ rjūmārgepa savah somābhishavo yasmin yage so 'ñjāḥ-
savah | tādṛṣam prayogaprakāram niścitaḥ | niścitya ca tam so-
mam yac cid dhṛtyādibhiḥ catasribhir ṛigbhir abhishutavān | athai-
nam abhishutam somam etayoc chisṭam camvor ity ṛiḥ dṛoṇakala-
ṣam abhilakṣhyāvanināya | dṛoṇakalāṣe prakṣiptavān | athānantaram
asmin Hariṣcandre 'nvārabdhe śunahṣepadeham upasprīṣṭavati saty
uktābhya ṛigbhyāḥ pūrvābhir yatra grāvetysādibhiḥ catasribhir ṛi-
gbhir svābhakārasabhitābhiḥ somam juhavām cakāra | yatra grāvetyā-
dikam sūktam navarcam | tatra yac cid dhṛti pañcamī | tām ārabhya
catasribhir ṛigbhir abhishavah | ūc chisṭam ityādikaḥ navamī | taya
dṛoṇakalāṣe prakṣhopah | yatra grāvetysādibhiḥ catasribhir homa ity
evaṁ kṛitenaṣya sūktasya viniyogaḥ | atha homānantaram eva karta-
vyam avabhritham abhilakṣhyāvanināya | sarvam avabhrithasādhanaṁ
taddeṣe nṛtvā tvam no agna ityādikaḥkhyām ṛigbhyām apav avabhri-
tasyagam kṛitavān | atha tathā kṛitvā tata ūrdhvam enam śhavanīyam
agnim śūnaḥ cid ityadinopasthāpayām cakāra | Hariṣcandram upa-
sthāno prerayām āsa | so 'yam añjāḥsavah | iṣṭīpaṇusūmkaryam anta-
repañjāḥ rjūmārgepānushṭhitatvāt |

8. tvam vehi | tvam vā tvam eva Viśvāmitrā apagataḥ sann
ihi | asmadgrihe gacha | tvadīyamāsa cāham cobhāv āvām vibhaya-
hai | viśeṣeṇābhvaṇam karavāvai |¹⁾

6. sa vai | Viśvāmitreṇaivam bodhitāḥ Śunahṣepaḥ punar api
gāthayā Viśvāmitram praty evaṁ uvāca | ayam Viśvāmitro janmaṇ
keśatriyaḥ sa svakṛtyena tapomahimnā brāhmaṇyam prāptavān ity
evaṁ tadvr̥ttāntam ūcayitum he rājaputreti sambodhitavān | sa vai
tathāvidho rājajṣṭīya eva sa yathā yena prakāreṇa no 'smābhiḥ sa-
rvair ā samantāḥ jūṇapayā, brāhmaṇatvena jūṇayase | tathāivāsmadvi-
śhaye 'pi tvam vada | katham vaditavyam iti | tad ūcyate | aham
idaṁm āṅgirasas 'āṅgīrogotraḥ saṁs tatparityāgena tava putratvam
yenaiva prakāreṇopeyam, tathāivānugrihāṇeti śeṣah | etadvākya-
bhi-
prāyaḥ pūrvāḥ saṁkṣhipya darśitāḥ | pūrātmanam nripam vipra²⁾
tapasā kṛitavān aśi | evaṁ āṅgirasas mā tvam Viśvāmitram ṛiṣhe
kurv iti |

1) Komm, wenn es dir beliebt, wir wollen über dein Bleiben
oder Gehen uns besprechen.

2) nripa vipram pūrātmanam?

daivam | me mahyam Viṣvāmitraya daivam devaiḥ prasannair
dattam dayam putratvarūpalabham upēyaḥ | prāpnubhi |

7. samjñānāneshu | samjñānāneshu madviśayaikamatyam
prāpteshu tvadiyaputreshu sarvo 'pi mān brūyāt | jyeṣṭhabhṛttri-
tvena vyavaharatu | Ich vermuthet: samjñānam eshu vai brūyāt |

18.

6. sadvivācanam | eṣa Devarāto vo yushmakam sadvivācanam
saumārgasya viśeṣato 'dhyānam, karishyānti śeṣaḥ |

7. yushmāṇṣ ca | me madīyam dayam dhanam yushmāṇṣ co-
petā | prāpsyati | cakrād Devarātam ca | yām ū ca yām api kāmci-
vedasāstrādirūpam vidyām vidmaḥ vayam jānmaḥ, sāpi yushmān
upetā | prāpsyati | Aber dayam kann nur der Accusativ sein. Für
yushmāṇṣ ca wird vielleicht yushme ca zu lesen sein. Der Sinn ist
jedenfalls: er soll unter euch an meinem Erbe und Weisthum einen
Antheil haben.

8. sarātayaḥ | rātir dhanasampattiḥ | taya yuktāḥ santāḥ | sa-
rāti ist ein nach der Analogie von arāti geschmiedetes Wort und
bedeutet freundlich gesinnt.

10. tad etat | kasya nūnam ityādya ni dhārayetyantaḥ sapta-
dhikānavatisamkhyāka ṛicaḥ | tvam uah, sa tvam ityādikaḥ tiera ṛi-
caḥ | evam ṛicam śatam | parāḥśabdo 'dhikavāci | pūrvoktad ṛikṣatāt
paro 'dhika ekatrinṣatsamkhyāka yam nv imam ityādya gātha ya-
sminn akhyāne, tat pararīkṣatagātham |

12. hiraṇyakaṣīpau | hota yadopakhyānam kathayati | tada-
ntm hiraṇyakaṣīpau suvarṇanirmitasūtrair nishpādite kaṣīpau sa ho-
topaviṣet | tadakhyānamadhye 'dhvaryuṣ ca hiraṇyakaṣīpān āsno va-
kshyamānam pratigaram brūyāt |

14. yo rāja | tasmād ayajamāno 'pi rājastīyakraturahito 'pi rāja
vijitī yadi vijayopetaḥ syāt, tadāntm etac chaunaḥśepam akhyānam
akhyāpayet | Vgl. Āvalayana 9, 3, 9—16.

19.

2. yajñayudhāni | yāni yajñayudhatvena śākhāntare śṛyante |
spṛiṣṭa ca kapālāni cāgnihotrābhavāpi sūrpam ca kṛiṣṇājinam ca śa-
mya coldhalam ca musalam ca drishac copala caitsni vai dāsa ya-
jñayudhāni (Ts. 1, 6, 8, 2) iti, tany eva brāhmaṇajāter ucitāny āyu-
dhāni |

20.

1. athataḥ | atha kshatriyasya yajñeśānantaram yato devaya-
janam apekshitam, ataḥ kārṇād devayajanasyaiva | devā ijjante ya-

smin deṣe sa devayajanah | tasyaiva yācño yācanam abhidhyata iti
śeṣah |

4. sa yat | Ādityo yad yadi tatra tadānim anena rājña yācitah
saun uttarām yatra svayam tishṭhati tasmād anantarabhavinim diṣam
prati sarpati gachati | tadānim tat tena sarpanenom tatha dadamity
uttaram āha | brūte |

21.

1. athataḥ | atha devayajananiścayānantaram yasmād anu-
śṭheyasyeṣṭāpūrtasyāparijyasur vināśabhavo 'pekṣitaḥ | ataḥ kara-
ṇād yajamānasya kṣatriyasya rājña iṣṭāpūrtāparijyānisamjñako homo
'bhiddhyata iti śeṣah | iṣṭāpūrtasabdārthaḥ pūrvacāryair darsitaḥ |
varṇāśramānvayī dharma iṣṭam pūrtam athetarat | prapataśkādiru-
pam tac ca sarvatra dṛśyate | smṛtam pūrtam śrūtam iṣṭam iti
kecid ihocira iti |

3. anubandhyānyai | anūbandhyakhyapaśoḥ sambandhinī yāni
trīṇi (diese sind Tc. 1, 4, 44, 3 angegeben. Kātyāyana 5, 2, 9—11)
samīṣṭayajūṇāhi santi, teṣāṃ upariṣṭaj juhuyād iti śeṣah |

22.

1. tad u ha | tad u ha tatraiva pūrvoktāhomasthāne saujāta-
nāmakaḥ kaścid riṣiḥ, sa cārāḥanāmakaṣya putra, evam uvāca | ka-
tham iti | tad ucyate | ete vakṣyamāṇe śhuti iti yad asti, tad etad
ajītapunarvanyam vai | naṣṭam aprāptam vā yad vastu tad etad aji-
tam | tasya punar api vananam ādhanam prāptikāraṇam ajītapunar-
vanyam | vakṣyamāṇam śhutiḍvayam etannāmakaḥ ity arthaḥ | iti
yad etad Saujātasya matam, tad eva yathetyādinaḥ praśasyate | yāḥ
pumān itaḥ saujātavakyānuśāsanam upadiṣṭam anuṣṭhānam kuryāt,
sa pumān yathā yenaiva prakāreṇa kāmuyeta tatha tenaiva prakāreṇa
siddham phalam uddiṣyate kuryāt | tadānuṣṭhānena kāmuyamāṇam
phalam siddhyati | tasmāt kārṇād ime evāśhuti juhuyān, na tu pūrve |

3. tat-tat | sarve 'pi yājñikāḥ pūjyahomaprasaṅge tads-tads
tat-tad ity evam etad evānuṣṭhānam udāharanti | pūjārtha ānūṣ-
sikapluṭiḥ |

25.

1. athataḥ | atha dīkṣāvantaram devānām manushyānām
cāgre yata etadyadīkṣā kathanti, ataḥ kārṇād dīkṣāyā āvedana-
sya prakāṣṭikarāṇasyaiva kaścīn nirṇaya ucyate | tat tasmīn āvedane
sāmpdibāṇa brahmavādinah praśnam āhuḥ | brāhmaṇasya dīkṣāyā
tūrdhvam adīkṣiṣṭāyam brāhmaṇa iti mantreṇa dīkṣā prakhyāpa-
nīya | tatha ca Taittirīya āmananti | adīkṣiṣṭāyam brāhmaṇa iti
trir upāśv āha, devebhya evainam prāha; trir uccair, ubhayebhya

evainam devamānushyebhyaḥ prāha (Ts. 6, 1, 4, 8) iti | evaṃ sati kshatriyasya dikshavedane kim aśmin mātṛe brāhmaṇasabdāḥ kshatriyaparatvenohantiya, aho eṣa avikṛita eva paṭhanīya iti prasnaḥbhi-prāyaḥ || tatottaram aha |

2. yathāivaitat | atra śabda nohitavyaḥ | avikṛita eva brāhmaṇasabdāḥ kshatriyadikshavedane 'pi prayoktavyaḥ | yadi brāhmaṇapravarō 'pokshitas, tadāntm purohitasya brāhmaṇasya sambandhinārsheyaṇa prayogaḥ kartavyaḥ | tathā cāpastambāḥ kshatriyavaiśyayor api brāhmaṇasabdenāvedanam darśayati | adikshīṣṭāyam brāhmaṇo 'śv amuśya putro 'muśya pautro 'muśya naptamūśyaḥ putro 'muśyaḥ pautro 'muśya napteti | brāhmaṇo vā eśa yo dikshate, tasmād rājanyavaiśyaḥ api brāhmaṇa ity anuvedayatīti | Āṣvalāyana 1, 8, 8. 12, 15, 4.

26.

3. sa brāhmaṇe | sa yajamānabhāga ṛitviviśeṣasya brāhmaṇe parihṛityaḥ | paritah sarvātmanā samarpanīyaḥ |

4. purohitāyatanam | ṛitvigrūpo brahmeti yad aśty, etat kshatriyasya purohitāyatanam purohitasthānam | purohito yo 'śty eśa kshatriyasārddhatmo ha vai | ardhadeha eva | u ha vā iti nīpītasamūho 'vadhārānṛthah | ardhāṣarīrasthānīyapurohitarūpeṇa brāhmaṇaś tasmīn bhāgo bhakṣhite sati parokṣheṇaiva vyavadhanenaiva prāsitarūpam prāsitasādrīṣyam prapnoty eva | ahasabda upasabdas ca mīlītvāvadhārānṛthau | aśya kshatriyasya pratyakṣam avyavadhanena evamukhena sa bhāgo bhakṣhito na bhavati | evaṃ sati vyavadhanena bhakṣhitatvād yajūñtarāyo na bhaviśhyati | evamukhena bhakṣhagābhavād ayam pāpīyaḥ api na bhaviśhyati |

5. yajñah | yo brahmāsty eśa pratyakṣam avyavadhanam yathā bhavati tathā yajña u ha vai, yajñavarūpa eva | tatesādhakatvāt | kimca brahmaṇy eva sarvo yajñah pratishṭhitaḥ | vedatraya-vaikalyaparihartṛitvena brahmaṇo bhishagrūpatvayoktatvāt | tasmīn ca pratishṭhite yajñe yajamāno 'pi pratishṭhitaḥ | tatphalabhagītvāt | evaṃ sati tat tena bhāgaprasānenā yajña eva brahmarūpe bhāgarūpam yajñam apyatyarjanti | samyak prakṣhipanti | tatra dṛiśṭāntah | yathā loke 'psu prakṣiptaḥ spa ekatvena samarījyante | yathā vāgnau prakṣiptam agnim ekibhūtam paśyemaḥ | tathā tad vai brahmaṇā prāsitam havir nītiricyate | atiriktaṃ na bhavati | kimtu yajñarūpeṇa brahmaṇā sabaikībhavati | tad ekibhūtaṃ havir enaṃ kshatriyam na hinasti | na bādhatē | tasmāt sa yajamānabhāgo brahmaṇe samarpanīyaḥ |

28.

1. Brihaspateḥ | tathā evaguror Brihaspater vākyam evakryena vākyena pratyavadhāt | so 'yam pratighāto na yuktaḥ | tathā cā-

pastambah smarati | vākyaena vākyaśya pratigbātam śākyāśya varja-
yoc chreyasām ca (2, 2, 5, 11) iti |

29.

1. kshatriyāśya heya bhakṣaḥ trividha, upadeyo bhakṣa ekah |
tatra heyaṁ bhakṣaṁ darśayati |

trayaṣām | heyāṁ trayāṁ madhye bhakṣam ekam kṣa-
triyāśya tavaṁbhiḥ pitṛiḥ śharishyanti | kam bhakṣam ity āśa-
nkya somam vā dadhi vā jalam vety uktam || tatra somapakṣe do-
ṣham darśayati |

2. sa yadi | so 'nabhiḥ pitṛiḥ yadi te Viśvamtarāśya kṣatri-
yāśya somam bhakṣam, āharet iti āśah | sa somo brāhmaṇāṁ
yogyo bhakṣah | tena bhakṣeṇa brāhmaṇāḥ jinviśyati | prīṇi-
śyati | na tu kṣatriyāśya tava prītiḥ | tathā sati te tava rājñah
prajāyāṁ samtatau brāhmaṇakalpa śhadasaṁpto brāhmaṇa ājani-
śyate | kṣatriyadharmena sauryeṇa rābitatvāt tasya brāhmaṇasa-
dṛiṣṭvam | sa ca putro brāhmaṇavad vakṣyamāṇagunacatusṭayo-
poto bhavati | ādnam pratigrahaḥ | tacchila ādāy | pratigrahaḥ ca
brāhmaṇagunaḥ | pitṛiḥ bhūtvā somam ā samantāt pāyayitū āpāy |
tad etad yajanam api brāhmaṇagunaḥ | āvasam annam | tasya sambā-
ndhi yācanam āvasah | tam āvasam eti prāpuṇitū āvasāy | paragrīhe
śadā bhojanayācanam api brāhmaṇagunaḥ | kāmam ichām anatikra-
mya yathakāmam | tadanusāreṇa prayāpyo nirvāsayitum śakyah | kṣa-
triyavaiśyādīvac chauryaḥ śhadābhāvāt yah ko 'py āgatya durbalam
brāhmaṇam tadgrīhāt tadīyagrāmāt vā niḥkṣayitum ichati, tād-
nim ayam brāhmaṇo durbalatvāt tena niḥśrayitum śakyate | evam
ete catvāro dharmā brāhmaṇagunaḥ | somam bhakṣhayato rājā etad-
gunaḥ putro jāyate | kimca yadā pramādat kṣatriyāśya pāpam
kṣatriyāśya kimcin niśiddhācāranam bhavati | tadānim tena pāpeṇa
tasya kṣatriyāśya prajāyāṁ samtatau brāhmaṇakalpaḥ sauryarāhi-
tyādinaḥ brāhmaṇasadṛiṣṭah putra ājāyate | asmāt papineḥ kṣatriyād
dvitīyo vā tṛitīyo vā putro vā pautro vā brāhmaṇatam abhyupaitoḥ
sauryādiguṇarāhitam brāhmaṇyam prāptum īśvaraḥ samartho bha-
vati | sa brāhmaṇasadṛiṣṭah kṣatriyaputro brāhmaṇabandhavena brā-
hmaṇāṁ kramabandhutvena brāhmaṇocitayāśādinā jīyūṣhitah |
jīvitum iśṭah | nicarūpadainyavṛittīḥ jīvitum pravṛitto bhavati
arthah |

3. atha yadi | yadi te dadhirūpam bhakṣam āharet | tadā
dadhno vaiśyabhakṣatvāt tena vaiśyāṁ prīṇayishyati | tava samtatau
vaiśyasamānāḥ putra ājanishyate | vaiśyas ca bāpīyam kurvann anya-
ya rājā balikṛd balim pūjāṁ karoti | karam prayachatīty arthah |
ata evānyāśya rājā ādya bhakṣyah | adhno bhavati arthah | ta-

śya rājñāḥ kāmam ichām anatikramya jyeyo 'bhībhavevantyo bhavati |
jyā abhībhave itī dhātuh | ta ete karapradānaparādhiṇatvatiraskā-
ryatvākhyā vaiśyaguṇāḥ |

4. atha yadi | yadi te kṣatriyasya kaścīd itivig apo jālam
bhakṣham ahaṛet | tadānīm sa jālatmakāḥ sūdrāṇām bhakṣbhāḥ | tena
bhakṣheṇa sūdrāṇa prīṇayishyasi | tatas tava samtatau sūdrasadrīṣāḥ
putra utpadyate | sūdraś cānyasyottamavarṇatrayasya preṣhyāḥ pre-
ṣhapyo bhṛityo bhavati | tathā kāmottahapyāḥ | madhyarātrādau yadā
kadācid dina ichā bhavati, tadānīm ayam utthapyate | tathā tadīyam
kāmam ichām anatikramya vadhyāḥ, kupitena svāmīnā tadāyo bha-
vati | ta ete sūdraguṇāḥ |

30.

2 athāsya | atha heyabhakṣhakathanānantaram upādēyo bha-
khaḥ kathyata itī śeṣbhāḥ | asya rājña eva vakṣhyamāṇāḥ svo bha-
kṣbhāḥ | ko 'sāv itī | so 'bhīdītyate | nyagrodhasyaavarodhāḥ śakṣā-
bhyo 'vānmukhatvena prarohanto mulaviśeṣbhāḥ | tathāivodumbaka-
śvattṭhaplakṣhakhyānām vrikṣhaṇām phalāni ca | tāni sarvāṇy abhi-
śuṇuyat | abhiśuṇutya ca teṣāṃ rasam bhakṣhayet |

31.

2. purodhayā | purodhayaiva purohitadvareṇa dikṣhayaiva
dikṣhārūpasamṣkāreṇa ca pravareṇaiva purohitagotरेṇa ca, brāhma-
nyasya sampāditatvād itī śeṣbhāḥ |

32.

1. bhaujyam | bhojanārham |

3. svārājyavairājye | svātantryeṇa rājatvaṃ svārājyam | vi-
śeṣheṇa rājatvaṃ vairājyam |

4. etāni | etāni nyagrodhavarodhādīny asya rājño 'rthe soma-
krayāt pūrvam upakīptāni sampāditāni bhavanti | tata ūrdhvaṃ soma-
krayaḥ | tatas te 'dhvaryuprabhṛitayo rājña evāvṛitā somasyaiva pra-
kāreṇaupavasathyadināt pūrvam prativēśaiḥ prasiddhaiḥ kriyāvi-
śeṣaiḥ caranti | anutīṣṭheyuh | athānantaram aupavasathyam ahaṛ
aupavasatbye 'hany adhvaryuḥ purastāt prathamam etāni vakṣhya-
māṇāni carmadīny upakalpayet | yasminē carmaṇi somo 'bhīṣṭyate
tāc carmadhībhavapākhyam | yayoh phalakayor abhiṣṭyate te phalake
adhībhavapamṣake | droṇakalāṣāḥ prandhadarupātram | daśapavi-
trāṃ vastram | adrayo 'bhībhavapārthā grāvāṇāḥ | pūtabhṛidādhava-
nīyau pāstraviśeṣau | sthālī kumbhāḥ | udayānam unnayanapātram |
camaso bhakṣhārtham darupātram | etāny adhvaryuḥ sampādya tata
ūrdhvaṃ yad yadaitad etam rājānam prastāhkalē 'bhīṣṭuvanti, tat

tadāntm etāni nyagrodhāvarodhādini dvedhā vibhajet | tatrānyāny
ekabhāgagatāni tasmīn prātaḥsavane 'bhishuṇuṣṭ | itarabhāgagatāni
tu mādhyamdināsavanāya sthāpayet |

33.

1. tad yatraitān | tata ūrdhvaṃ yatra yadaitān brahmahotrā-
dicamaśān daśasamkhyāḥkān unnayeyuh | tat tadāntm yajamānasya
rājāś camasān unnayet | abhishutena nyagrodhāvarodhādina pūrayet |
tasmīn pūrīte camase 'lpam darbhadvaṃ prakshipya tayoṛ madhye
prathamapraakshiptam darbham vashatkṛite vashatkāre kṛite sati da-
dhikrāvṇa ity etayarcā svāhākārasahitayā paridhīnām antaḥ prakshi-
pet | anuvashatkṛite 'nuvashatkāre kṛite saty aparaṃ darbham a da-
dhikrā ity anayarcā pūrvavat svāhākārasahitayā paridhīnām antaḥ
prakshipet |

5. pratyabhimarṣaḥ | anena mantrenātmanāḥ svakīyaḥṛida-
yasya pratyabhimarṣo hastena sampūrnaḥ sparṣaḥ kartavyaḥ |

34.

9. Agniḥ | agnimāmakō maharṣiḥ |
mahat | mahaj jagmuḥ | mahattvam prāptaḥ |

Pañcika VIII.

1.

1. athāstāḥ | atha rājño bhakṣhaviṣeṣhakathanānantaram yataḥ
stutasastrayor viṣeṣho jijñāsitaḥ | atāḥ kāraṇāt tayoṛ eva viṣeṣa
ucyate iti ṣeṣaḥ || tam viṣeṣam vaktum ādau viṣeṣarāhitam aṅgaṃ
darśayati |

2. aikāhikam | ekaḥ prakṛitibhūto yat prātaḥsavanam yac
ca tritīyasavanam uktaṃ, tad ubhayaṃ rājño vikṛitāv api tathaiva
prayuktavyam | na tu tayoḥ kaścid viṣeṣho 'sti | aikāhike ye ubhe
prātaḥsavanatritīyasavane sta, ete eva śānte sukhakare klipte sva-
bhyaste pratisthite sampanne | atas tayoḥ prakṛitivad anusthānam
śāntyai sukhārtham kliptyai svabhyāsārtham pratisthītīyai sampa-
ttīyartham apraoyutyai vināśarāhityārtham bhavati || yathā prātaḥsa-
vanatritīyasavanayor prakṛitād viṣeṣho nāsti, tathā mādhyamdināsa-
vane 'pi marutvatīyam aikāhikam, hotrakāṣastrāpi caikāhikāni | stotre
tu viṣeṣho 'sti | tam imam darśayati |

8. uktaḥ | bṛihad rathamtaram cety ubhayaividham sāmā ya-
smīn abhijijadāu, so 'yam ubhayaśmā | bṛihatāśmā priṣṭhām
stotram yasminn abhijijadāu, so 'yam bṛihatpriṣṭhāḥ | tādṛiṣasyo-

bhayasāmano bñihatprishthasyābhijidāder yo mādhyamdinah pavamāna
uktah, sa evātra rājayajñe mādhyamdinah pavamāno drashtavyah |
na cobhayasāmatvam bñihatprishthātvam cobhayam vyāhatam iti śa-
nkanyam | mādhyamdinapavamānastotre rathamtarasāma prishtha-
stotre bñihatsāmety evam ubhayasāmatvasya vyavasthitatvāt | ubho
hity aneneyam eva vyavasthā spasthikriyate | yady api marutvatīya-
śastrāvayavah pratipadādayah prākṛitā eva, tathāpi tadanuvādenā-
tra prasaṁsā kriyate || tatra pratipadanucarau darśayati |

4. ३ त्व३ | ३ त्व३ ratham iti yas tricaḥ, so 'yam marutvatīya-
śastrasya pratipat | tasmīn trice rathamtarām sāmogdātribhir gīyate |
tasmād iyam pratipad rāthamtarā | idam vaso sutam ity ayaṁ trico
'nucaraḥ | chandodevatādinā purveṇa samānatvāt | rathamtarasā-
mādhrāsya pūrvasya tricasyanusāritvād ayaṁ rāthamtaratvam ||
uktham śastram | tac ca dvividham | pavamānoktham grahoktham ca |
ato 'tra pavamānoktham iti viśeṣyate | aasmīn ca mādhyamdinapa-
vamānastotre sāmāgā rathamtarām sāmā kurvanti, prishthastotram
tu bñihatsāmopetam kurvanti | tad etad ubhayam savivadhātāyai
sāmpadyate | ubhayataḥ śikhyadvayena jalakumbhadvayam voḍhum
yah kṣāsthaviśeṣah puruṣaṁsām aṁse sthiyate, sa vivadha ity ucyate |
sāmadvaye 'pi tasya mādhyamdināsavanaprayogasya vivadhasadṛṣa-
tvād vivadhena saha vartata iti savivadhatvam | yad idam rathamta-
rasāma mādhyamdinapavamāne stutam, tad idam abhyām ३ त्व३ ra-
tham idam vaso sutam ity etābhyām pratipadanucarābhyām anu-
śeet || brahmānaprithivirūpatvena rathamtarām prasaṁsati |

5. atho brahma | yad rathamtarām sāmā tad brahmanājāti-
svarūpam | ubhayoḥ prajāpatimukhajātṛvāt | tathā bñihatsāma keha-
triyajātēḥ | Prajāpater bahujatvasāmyād ekatvam | brahmanājātīḥ
kshatriyajātēḥ pūrvabhāvinī | ato bñihatsāmasādhyāt prishthastotrāt
pūrvam rathamtarasāmasādhyasya pavamānastotrasyānushṭhāne 'yam
abhiprāyah | brahma brahmanājātīḥ purastāt pūrvakāle yasya rāṣṭra-
sya, tad idam brahmapurastāt | tad idam me rājñe rāṣṭram ugram
avaythyam aśad bhaved ity abhiprāyah | kimcānnahetutvād rathamta-
rām sāmānātmakam | tat tena rathamtaraprayogēṇāmai rājñe 'nnam
eva purastāt kalpayati | prathamataḥ sāmpādayati | kimca yad ra-
thamtarām sāmā soyam prithivī, bhūmīsvarūpam eva | iyam ca
bhūmīḥ prāṇinām pratishṭhādharāḥ | tat tena rathamtaraprayogēṇā-
smai yajamānāya rājñe pratishṭhām eva kalpayati || indra nediyā ed
ihity, ut tishṭhā brahmaṇas pata ity etat pragāthadvayam prasaṁsati |

6. samānāḥ | Indro nitarām āhūyate yasmin pragātho, so 'tra
ca prakṛitau ca samāna eka eva | tasyaivedam vyākhyānam avibha-
kta iti | avikṛita ity arthaḥ | sa ca pragātho 'bñām, rūpam iti śeṣah |
śahaprayoganishpādakatvāt tadrūpatvam | yah pragātha udvān uccha-

bdayukto brāhmaṇaspatya brahmaṇaspatidevatakaṣ ca | ut tishṭha
brahmaṇas pata iti śrutatvāt | so 'pi śaṁsanīyaḥ | kimāśau pragātha
ubhayaśāmano rūpam | hi yasmād ubhe bṛihadrathamtare śāmani
tasmin pragāthe śāmagair adhiyete || dhāyyānām ṛicām prakṛitau.
vikṛitau caikatvam āha |

7. tamānyah | samānya ity asya vyakhyānam avibhaktā iti |
tā cāharviśeṣhanishpādakatvāt tatavarūpāḥ |

8. aikāhikāḥ | pra va indrāya bṛihata ity asya marutvatīya-
pragāthasya prakṛitivikṛityor ekatvam darśayati |

2.

1. marutvatīyaśāstre nividdhānyam sūktam prasaṁsati | jani-
śhṭhāḥ etc.

tasyoktam brāhmaṇam | 3, 19, 2.

2. tvam id dhi | tvam id dhītyādikas trico nishkevalyaśāstra-
sya stotriyapratipadṛupād bṛihatsāmna adharatvād bṛihadrūpāḥ | tena
ca sāmna prishṭhastotrasya nishpādyatvāt prishṭhasvarūpāḥ ca bhavati |

3. abhi tva | abhi tvā surety esha trico nishkevalyaśāstrasya-
nūrūpāḥ kāryāḥ | yady api tvam id dhy abhi tvoty etau pragāthāv
rigdvayātmakau, tathāpi pragrathanena tricitvam sampādanīyam |

4. yad vāvāna | Siehe 3, 22.

3.

1. nishkevalyaśāstre nividdhānyam sūktam darśayati | tam u etc.

4. tad bharadvajam | Bharadvājena dṛishṭatvād bharadvajam |
bṛihatsāmāpi tatha bharadvajam | tadṛiṣabṛihadyogād ayam kratur
śreheyaṇa saloma | śreheyo bharadvajamunisambandhāḥ | lomaśabdena
keśayukto mūrdhnapalakshyate | salomā sasiraskaḥ | sampūrṇa ity
arthah | bharadvajamunidṛishṭāsya bṛihataḥ sampūrṇatvād bharadvā-
jamunisambandhe sati kratur api sampūrṇatvam draśṭavyam || idā-
nim bṛihadrathamtarasāmopetaprakṛitakratuśambandham upajīvyai-
kasāmāke 'pi kehatriyayajñe prishṭhastotrasya bṛihatsāmāśdhyatvam
vidhatte |

5. esha ha vāva | yah kratur dviśamako bṛihatprishṭhōpeta,
esha eva kehatriyayajñāḥ sampriddhāḥ sampūrṇāḥ | yasmād evam ta-
smād yatra kvacaikasāmakenāpi kratunā kehatriyo yajeta, tatra pri-
shṭhastotram bṛihatsāmayuktam eva kuryāt | tad etad anusṭhānam
sampriddham sampūrṇam bhavati |

4.

1. mādhyamdināsavane hotuḥ śāstraviśeṣam abhidhaya hotra-
kāṇām viśeṣabhāvam darśayati |

aikāhikāḥ | maitravaruṇabrahmaṇacchaṇsyachavakṣaṇaṃ yāḥ
kriyāḥ tā hotrāḥ | tāḥ aikāhikā ekāḥ prakṛitirūpe vibhā evātra vi-
kṛitirūpeṇa kṣatriyayajñe kartavyāḥ | etāḥ ca hotrāḥ śāntatvadigu-
nakāḥ | śāntādiśabdārthāḥ pūrvavad vyākhyoyāḥ | etāḥ aikāhikā ho-
trāḥ sarvarūpāḥ sarvasamṛddhāḥ ca bhavanti | tattadvikṛitishu hotra-
kāṇaṃ ye viśeṣāḥ uktāḥ, tadrūpatvaṃ sarvarūpatvaṃ | tatphalasaṃ-
ṛddhiḥ sarvasamṛddhiḥ | etac cobhayam indrabhishtāvanena kṣatri-
yapratipādanassamarthyāt sampadyate | atāḥ sarvarūpatvayai sarvaloka-
prāptyarthaṃ tatra ca sarvabhogasaṃṛddhyartham ukta hotrakāḥ
sampadyante | tataḥ kṣatriyāḥ puruṣāḥ sarvarūpābhiḥ sarvasamṛ-
ddhabhir aikāhikābhir hotrābhiḥ sarvaḥ kṣmaṇ avāpnavamety abhi-
prāyaṇaibikahotrānushṭhānaṃ kuryuḥ | ekāḥ ca dvividhāḥ: sarva-
stomasarvaprishṭhāḥ tadviparītāḥ ca | prishṭhye śadaḥ pratipāditāḥ
trivṛtṛpādicadaśasaptadaśaikaviṃśatrinavatrayastrīṇṣarūpāḥ śaṭsam-
khyakāḥ sarvastomāḥ | tasmīn eva prishṭhyashadaḥ rathamtarabṛi-
hadvairūpavairajaśākvararāivatāni śaṭsamkhyakāni sarvaprishṭhāni |
taiḥ sarvaiḥ stomaiḥ sarvaiḥ prishṭhaiḥ ca yuktebhyā ekāḥebhyo vya-
tiriktāḥ katipayasatomaprishṭhayukta ekāḥ asarvastomā asarvapri-
shṭhāḥ ca | yasmād aikāhikā hotrāḥ pūrvoktarītya prasaśtāḥ, tasmād
yatra kvacāsarvastomā asarvapriśṭhāḥ aikāḥ anushṭhiyante tatra
sarvatraikāhikā eva hotrāḥ syuḥ, na tu nūtaṇo viśeṣāḥ kaścid aṣṭi |
tat tādṛiṣaṃ karma saṃṛddham phalena sampūrṇam || atha kṣatri-
yayajñasya saṃsthāviśeṣo nirṇetavyāḥ | tadārtham ādau keśhaṃcit
pakṣam upanyasyati |

2. ukthyāḥ | ayaṃ kṣatriyayajña ukthyasaṃstha eva, sarveshv
api stotreshu pādicadaśastoma eva syād ity evam eko brahmavādina
āhuḥ |

3. tasmāt | tasmād evam pādicadaśastotraśastratvāt tadukthyāḥ
ca kṣatriyayajña ukthyasaṃsthaḥ pādicadaśastomayuktāḥ syād ity
evam kecid āhuḥ || atha svapakṣam āha |

4. jyotiśṭōmah | yo 'yaṃ kṣatriyāṇāṃ jyotiśṭōmah so
'gnishṭōmasaṃstha eva syāt || tasmīn agniśṭōme ye trivṛtṛdayaḥ
catvārah stomāḥ, tān brāhmaṇādivarnpacatusṭṭayarūpeṇa tejaśdiguṇa-
catuṣṭṭayarūpeṇa ca prasaśati |

5. brāhma vai | Prajāpater mukhabāhumadhyadehapādebhya
utpattisāmyāt trivṛtṛdistomaṇāṃ brāhmaṇādivarnpacatusṭṭayarūpa-
tvam | tatra brāhmaṇapūrvakam rāṣṭraṃ mādyam ugram avyatha-
niyam caśtv ity abhiprāyeṇa kṣatriyasya trivṛtṛpādicadaśau krame-
pānushṭheyau | saptadaśaikaviṃśayor anushṭhānena vaiśyaśūdrau va-
rṇau kṣatriyasyānugāminau kurvanti |

5.

1. athatah | atha kratosamāptyanantaram yatah kshatriyo 'bhishekam arhaty, atah karanāt punarabhishekasyaiva, vidhir ucyata iti śeshah | rajūnah pūrvam abhisikṭatvād ayam punarabhisheko bhavati | itarasyāpi kshatriyasya mahendragrahaya prastute sanny abhishekasyādhvaryavasya vidyamaṣṇatvād ayam punarabhisheko bhavati |

2. ūyate | yah pumān kshatriyah san dikshate dikebhām prāpnoti | aya puruṣasya kshatram sarveśham prāpinām kshatāt trāṇam ūyate | pravartate | tasmāt sa kshatriyo yadavabhṛtād udetya, avabhṛtākhyam karma samāptam kṛtvā, tato 'nūbandhyakhyayā ka-ya-cit pasuṣṭhānīyeshṭyā yagam kṛtvā, paścād udavasyaty udavaśānī-ya-khyayeshṭyā karmāvasānān karoti | atha tadānim enam kshatriyam udavaśānīyeshṭau samāptāyam punar api karmāṅgatvonartvijo 'bhi-śikṣocyuh |

3. tasyaite | tasya punarabhishekasyaite vakshyamāṇaḥ sam- bhārāḥ sampādantiḥ dravyaviśeṣaḥ purastad evopakṛipta abhisheka- kṣat prāg eva sampādita bhavyuh | ke vastuviśeṣaḥ sampādantiyāḥ | te 'bhidhīyante | udumbarakāśṭhanirmita kṣoid āsanti | tasyai tasyā āsandyā catvarah padāḥ prādeśaparimitāḥ | teśham pādānam aśasy uparibhāge 'vasthītāni śṛebhāṇī | anvak tiryag avasthītāni kāśṭhāṇy anūcyāni | tāni śṛshapyanūcyāṇy aratoiparimitāni | prādeśadvayam aratnīḥ | vividham vayanam rajūnām otaprotarūpeṇa samyojanam vivayanam | tac ca maudjam muḍjatṛiṇanirmitam | Idṛiṣyā āsandyā upary āstaranam vyāghracarma | dadhyādiprakṣhepārthah prauḍha udumbarakāśṭhanirmitaḥ camasaḥ | tathā kṣcit sukṣmodumbaraśā- khā | tasmīn etasminn audumbare camase vakshyamāṇadadhyādidra- vyāṇy aśṭātayāni | tatra dvitayatritayādivat samkhyāyā avayave tayab iti sūtreṇa tayappratyayah | aśṭasamkhyāke avayavā yeśham dadhya- dīnām tāny aśṭātayāni | dīrghaḥ chāndasaḥ | tāni ca nishutāni nita- rām sutāni prakṣiptāni bhavanti | camase prakṣhepyāṇy aśṭa dra- vyāni kṛnti | tāny ucyante | dadhi madhu sarpir ity etāni trīni pra- cidhāni | ātapayuktavarshabhava ātapavarshyāḥ | tadṛiṣya āpaḥ catu- rtham dravyam | āśhpāni āyāmatṛiṇāni pañcamam dravyam | tokmāny āṅkurāni śhaśṭham dravyam | surā dūrveti dravyadvayam pra- cidham || sampādītaya āsandyāḥ pratibhṭāpanam vidbatte |

4. tad yaishā | purā vediparigrahārtham sphyena rekhātrayam kṛitam | dakṣhiṇā pratiṣy udici ca | tatra devayajanadeṣe yaishā vo- deḥ sambandhinī dakṣhiṇā sphyavartaniḥ sphyasya rekṣā bhavati, tatra tasyām rekhāyam etām āsanti prācīm prāgagrām avasthā- payet |

6.

1. vyāghracarmanā | uttarāpy ūrdhvabhāge lomāni yasya carmanas tad uttaraloma | prācyāṃ diei grīvā yasya carmanas tat prācinagrivam | tādrīṣeṇa vyāghracarmanā tam āsandīm āstṛipīyāt |

2. tām paścāt | pratishṭhāpitāyā āsandyāḥ paścādbhāge yajamānāḥ prāṇ upaviṣya dakṣiṇāṃ yaj jānv asti tad ācya bhumisprīṣṭāṃ yathā bhavati tathā nyagbhūtam kṛtvā vāmanā janūrdhvamukham evāsvasthāpyobhābhyām paṇibhyām āsandīm ālabhya sprīṣṭvā vakṣyamāṇamantreṇābhimantrayet |

3. Agniḥ tva | he āsandi tvām gāyatrīḥ sayuk sahitō 'gnir ārohatu | ushṇīḥ chandasaḥ sahitāḥ Savitārohatu | evaṃ somabṛihaspatimitrāvarupendravīśvedevā anuṣṭubhādichandobhiḥ sahitāḥ tvām ārohantu | tēn agnyādīn devān anu paścād aham ārohāmi | kim-artham | rājyaśisiddhyartham | rājyaṃ deśādhipatyam | sāmrajyaṃ dharmena pālanam | bhaujyaṃ bhogasamriddhiḥ | svārājyaṃ aparā-nadhinatvam | vairājyaṃ itarebhyo bhūpatibhyo vaiśiṣṭyaṃ | etad uktam aihikam | athāmushmīkam ucyate | pārameshṭhyam prajāpati-lokaprāptiḥ | tatra rājyaṃ aīśvaryaṃ | mahārājyaṃ tatrātyebhya itarebhyā adhikyam | adhipatyam tēn itarān prati svāmitvam | svāva-ḡyam apāratantryam | āstishṭhatvam cirakālavāsītvam |

6. caturuttaraiḥ | catvāry akṣharāṇy ekaikasmāc chandasa uttarāṇy adhikāni yeshu gāyatrīyādiṣu jagatyanteshu chandassu tāni caturuttarāṇi |

7.

1. athainam | atha śantivācanānantaram enam kṣatriyaṃ udumbaraśākhāṃ antardhāya śirasya udumbaraśākhāyā vyavadhānam kṛtvā camasaṣṭhair dadhyādibhir abhihiñcet |

6. atha kāmānābhedena vyāhṛitir darśayati |

bhūr 'iti- | yo 'bhiṣektemam evābhiṣicyamānam kṣatriyaṃ praty aśv annam adyaṇ, nīrogo bhaved itīchet kāmayeta | tam bhūr iti vyāhṛityābhihiñcet | atha yo 'bhiṣektaḥ putrapautrābhyām purnashabhyām sahitam imam kṣatriyaṃ praty annam adyaḍ iti kāmāyeta | tadānim bhūr bhuva iti vyāhṛitidvayenābhihiñcet | atha yo 'bhiṣektaḥ putrapautrapautrais tribhiḥ puruṣhair yuktam imam kṣatriyaṃ icet, puruṣatrayaparyantam¹⁾ jivitva sukhenānnam adyaḍ

1) Keine andere Erklärung ist möglich als die gegebene. annam adyaḍ bezieht sich auf den König allein, und dvipurusham tripurusham sind Attribute zu enam, ihn von zwei oder drei Abkommen begleitet. Sagt man hota tripurushaḥ, so bezeichnet dieses ihn mit seinen drei Gehülfen.

iti kāmayeta | athava tam etam apratimaṃ svatulyakṣatriyaṃ antara-
rahitam kuryām iti kāmayeta | tadānīm bhūr bhuvaḥ svar iti vyāhri-
tītrayeṇābhishīḥcet |

7. tad dhaike | tad dha tasminn evābhishheke brahmavādināḥ
kecid evam āhuḥ | yā etā vyāhritayāḥ santy eṣā vyāhritirūpa sarvā-
ptir vai, sarvaphalasādhanaṃ | ato vyāhritibhir abhisheke saty asyābhi-
shicyamāṇasya parasmai parasya svasmād anyasya kṣatriyaśyātisa-
rveṇa tadapekṣhāmātram atikramya kṛtenenāpi mantrajātenābhishheca-
nāṃ kṛitam bhavati | tad etad adhikābhishhecanam ayuktam ity abhi-
pretya tam kṣatriyaṃ etena devasya tvetyādinaḥ yajushābhishīḥcet |
na tu vyāhritibhir iti teshāṃ pakṣaḥ || tam pakṣaṃ dūṣhayati |

8. tad u punaḥ | tad u tad api pūrvoktam matam punar anye
'bbijṣaḥ paricakṣate | nirākurvanti | yaṃ kṣatriyaṃ etābhir vyā-
hritibhir nābhishīḥcanti, eṣa kṣatriyo yad yasmāt kṛapād asarveṇa
sāmpurtirahitena vāco vākyena mantreṇābhishīkto bhavati tasmād
ayam avocitāḥ āyushaḥ purā praitoḥ praitum martum īśvaraḥ sam-
arthaḥ bhavati | tasmād āyushkṣayahetutvād ayam pakṣo na yukta
iti Jābalāyāḥ putraḥ Satyakāmo maharṣir āha |

10. abhishekaṅgaṃ homaṃ vidhatte ||

athaitāni | athābhishhekānantaraṃ homa ucyaṭa iti eṣaḥ | ījā-
nād yagam kṛitavataḥ kṣatriyād etāni vakṣyamāṇāni vyutkrāntāny
apagatāni bhavanti | tāni nirdiśyante | brahmakṣatre etasya samipe
vartamānaṃ jātīdvayam | ūrk kṣhīrādirasaḥ | annādyam odanādikaṃ
tad etad ubhayam | apām oṣadhīnām rasaḥ sārāḥ | apām rasaḥ
kṣhīrādi | oṣadhīnām raso 'nnādyam | brahmavarcasam ārutādhyaya-
nasampattiḥ | irāpushtir (vgl. dagegen 8, 12, 4) annasamariddhiḥ |
prajātīḥ putrotpādanam | tac ca sarvaṃ kṣhatrasya svarūpam | atya-
ntam apekṣhitatvāt | eteshāṃ vyutkrāntau kṣatriyasya svarūpānir
eva bhavati | atho api cānnasyaudanasya raso rasasya kṣhīrāder,
oṣadhīnām annakṛapānām vṛthiyavādinām kṣhatram pratishṭhā,
kṣatriya āśrayaḥ¹⁾ | tasmād ukto vyatikramaḥ kṣatriyasya na
yuktaḥ | tat tathā sati yady amū buddhisṭhe śhuti abhishektasya
kṣatriyasya purastā jūhuyāt | tat tadānīm asminn abhishekte brā-
hmaṇajātīm kṣatriyajātīm tadupalakṣhitam annādikaṃ ca sarvaṃ
avasthāpayati | brahma prapadye svāha, kṣhatram prapadye svāhety
śhutīdvayam (7, 22) jūhuyād iti tātpar्यārthaḥ |

1) Aus dem nächsten Kapitel erhellt, dass kṣhatrarūpam bis
pratishṭhā den vorübergehenden Substantiven ebenbürtig zur Seite
stehen.

9.

1. aṭha | aṭhabhishekapānanantaram bhūmāv udumbarasākhām avasthāpya. tām abhilakṣhya pratyavarohet |

2. upari | āsandyā upary eva svayam upaviṣṭhāḥ prathamataḥ pādaḥ bhūmāv avasthāpya pratyavarohasādhanaabhūtam mantram paṭhet |

5. etena | pratyavarohyati dirghaḥ chāndasaḥ | pūrvoktāna pratyavarohamantreṇa pratyavarohya bhūmāv upasthām āsanaviśeṣam kṛtvā prāṇmukha āśāno namaskāramantram triḥ paṭhitaḥ varam ityādimantreṇa vācam viśrijet | vāgvisargo laukikavyavaharāḥ | jīṭir jayamātram | abhitaḥ sarveṣu deṣeṣu jīṭir abhijītiḥ | prabalaḍurbalāṣatṛṇām tāratamyena vividho jayo vijītiḥ | punaḥsatrutvarābhityā samyag jayaḥ samjītiḥ | etatsiddhyartham brāhmaṇyā varam gaṇaḥ dadāmi |

7. aṭha yat | varam ityādimantreṇa vācam viśrijata iti yad aṣṭi, tasmin mantrasvarūpe dadāmi iti yad aṣṭa | etad eva vāksambandhi jīṭam jayaḥ | yad eva vāco jīṭam aṣṭi | pūjārtho jīṭam iti dirghaḥ | tad vāgjayarūpam me madīyam idaṁ karmānuṣṭhānam anuṣṭīya samptiṣṭhatai | samāptam bhavatu | samyag avatiṣṭhataḥ iti tasya mantrasyābhiprāyaḥ |

9. samid aṣi | he kṣetha tvam samid aṣi | samindhanasādhanaḥ aṣi | inkhatidhator loṇmadhyamaikavacanam eṇikshveti | sa ca gatyarthāḥ | uṣabdo 'narthakāḥ | indriyapāṭavena śartrāsamarthyena ca sam v enkshva | samyojaya | Dafür wird sam mēikshva, d. i. sam menteva zu lesen sein. inkshva für inteva, wie avākṣam für avāṭsam |

11. sḍhāya | samidham prakṣhipya prāṇmukha uḍāṇmukho vā padatrayam abhita utkrāmet | yadvā | prāṇ uḍāṇ ity antaraḥlavartinīm aṣṭaḥ diṣām abhilakṣhyotkrāmet |

12. kṛptiḥ | digviśeṣam abhilakṣhya kriyamāṇa he padotkramaṇa, tvam diṣām kṛptiḥ kalpanam evādhinatvasampādakam aṣi | ato mayi devartham kalpata | kalpanasamarthyam kuru | babuvacanam chāndasaḥ | Zu lesen ist: kṛptir aṣi diṣām, diṣo me kalpantām.

10.

4. abhivartana | abhivartenetyadinaḥ sūktenaivaṇaṁ jayārtināna uktakramaṇa dikṣhv āvartayet | āthānantaram āvartamānam eṇam sūktatrayeṇasūvikṣeta | āṣuḥ śāśāna ity apratiratham sūktam | āśā ittheti śāśasūktam | pra dhāṣ yaota madhuna iti sauparṇasūktam |

9. etya grihān | grihān praty āgatyā yo 'yam grihyo grihe vartamāna aupāsano 'gnis, tasya pascādbhaga upaviṣṭhāṣṭīyānāvārabdhayopasprishṭavate kṣatriyāya tadgrihāya kṣatriyasyānārtysādisi-

ddhyārtham pītvisg adhvaryur antataḥ sarvaprayogānto kaṁsena ka-
śyapātrena caturgrīhitaḥ caturvāram svikṛita aindrir indradevatāka
vakshyamānais tribhir mantrais tiera śjyābhutīḥ prapadam yathā bha-
vati tathā juhuyāt | prapadam prakṛiṣṭam ¹⁾ padam | tathā cabuḥ |
pāda yasyā tu yśvanto yāvadakahasammitāḥ | śicy adhyayanam
eteshām prapadam tad vidur budhā iti | Zu 8, 11, 1: prakṣiptam
padajātam yasmīn uccāraṇe tad uccāraṇam prapadam |

12.

3. śirshanyo | śāndyām śāyanasyendrasya śirodeśastham pha-
lakam śirshanyam | tac ca pādadeśāvasthitasya phalakasyāpy upala-
kṣhaṇam | ata eva śirshanyo iti dvivacanam ucyate | anūcye pāra-
dvayavartini phalake | śigrūpā yo mantrāḥ santi, tān pāścinātānān
prakṛatyagśyatatvena viśārītau dirghatanutviśeṣhān akurvan | śya-
mānāni sāmāni tiracchinavāyān tiryaktvena vayanahetūn rajjuviśeṣhān
akurvan | yajūṣhy atikṣān rajjvantaralāchidraviśeṣhān akurvan | yad
yasaḥ kīrtidevatāśrūpam tad āsandyā upary āstaranam | yā tu śrīḥ
sāmpadabhimānini devatā tān upabarhaṇam śirasa upadhānam aku-
rvan |

5. tam etasyām | etasyām vedamayyām āsandyām āstnam tam
Indram prati viśve sarve devāḥ paraspāram idam abruvan | yathā
loke vandino guṇakathanena rājāḥ kīrtim kurvanti | evam ātrāpi
guṇakīrtanam abhyutkroṣanam | tena rahito 'abhyutkrusṭa Indro
viryam kartum naivārhati | kīrtim antareṇa pāreṣhām bhītyanudayāt |
tasmād abhita enam Indram abhyutkroṣāma, udghoṣhayāmeti vicārya
tathāivāṅgikṛitya tam Indram sarve devā abhyudakroṣan |

14.

1. athainam | atha prajāpatyābhisheksnantaram enam Indram
prācyām diśy avasthita Vasavo devā ekatrināsatv ahasen pūrvoktair
mantrair abhyāśiñcan | An 31 Tage iet nicht zu denken, aber eben-
sowenig ist die Uebertragung mit "während sechs mit dem pañcavi-
ṁśastoma gefeierten Tagen" zu rechtfertigen. Der pañcaviṁṣa stoma
kommt beim mahāvratā, nicht beim rājasya vor. Ich vermuthete, es
sind 6 × 25 Tage gemeint.

15.

1. samantaparyāyi | deśataḥ kalātaḥ sarvavyāpi syāt | totat
samudratīraparyantam sarvabhaumatvam deśavyūptiḥ | 8 parārdhat |
parārdhaśabdābhidheyakālasamkhyāparyantam sarvāyusbatvam kala-

1) Vielleicht prakṣiptam.

vyāptih | evamvidho bhūtvā samudraparyantayāḥ prithivyā eka eva
rājastv ity anayechayācāryo mahābhīṣhekeṇa tam abhishīcet |

16.

8. atha tataḥ | tata ścārya evam brūyāt | he paricārakās to-
kmakṛitāny āṅkuranirmitāny ośadhīdravyāṇi caturvidhāni sampāda-
yata | sūkṣmabījārūpaḥ vṛibayāḥ prauḍhabījārūpaḥ mahāvṛibhayāḥ |

20.

2. hiraṇyam | hiraṇyasyaiva saṁkhyā sahasraṇiṣṭkaparimitety
arthah | catuspācōhabdena gāvādikam abhidhiyate |

21.

8. Āsandivati | Āsandivān iti deśaviśeṣasya nāmadheyam |
tasmin deśe Janamejaya devebh्यo devārtham yāgyogyam asvam
babandha | kidrīṣam asvam | dhānyādāṁ dhānyam evātti | rukminam |
rukmaśabdena lālīṣagatam śvetalālīchanam upalakṣhyate | tadyuktam |
haritavarṇā srag yasyāsu haritasrak | puṣpamāleḥva haritavarṇo de-
ham vyāpya vartata ity arthah |

14. Kāmapreḥ | sarvakāmapūritasya |

22.

2. alopaṅgaḥ | yo 'yam aṅgaṇmakō rājoktāḥ, so 'yam alopa-
ṅgaḥ sampūrṇāvayava ity arthah | mahād aśyāṅgasaushṭhavam | sa
kadācit svakīyābhīṣhekakartāry udamayanāmake purohite svārtham
yāgam kurvāṇe sati tam pratya evam uvāca |

4. yābbhir gobhīḥ | Priyamedhasya putrah Prajyamedha ma-
harshaya udamayanāmakam aṅgarājapurohitam yābbhir gobhir dakṣhi-
ṇārūpābbhir ayājayan | tā gāvo vakṣhyanta iti śeṣah | badvam iti
śatakoṭisamkhyāyā nāmadheyam | badvānām śatakoṭisamkhyānām ga-
vām madhye pratidinam dve-dve sahasre madhyato madhyamdinasa-
vane 'triputra Udamayo dattavān |

5. aśtāṣṭisahasraṇi | Vairocana Virocanasya putro 'nga-
nāmakō rājā svakīyapurohita udamayanāmake yajamāṇe yāgam ku-
rvāṇe evayam śatyaśtāṣṭisahasrasamkhyān asvān chvetavarṇān pra-
śhān priesthāvāhanayogyavayaskān niṣṭṛitya svakīyāśvabandhanaśthā-
nān niḥśārya prāyachat | dattavān |

6. deśād-deśāt | deśād-deśād digvijayakāle tattaddeśaviśeṣāt
samolhānām samyag ā samantād ūḍhānām śāntānām āḍhyaduhitṛiṇām')

1) duhitṛiṇām im Texte zweisilbig, wie oben 7, 18, 8.

dhanikaputrīṇām sarvasām dasasahasrāpy Ātreya 'ngarajapurohito
dattavān | tās ca duhitaro nishkakanṭhya abharanopetakanṭhayuktāḥ |

7. daśa | aṅgarājasya purohito brāhmaṇa Ātreya 'vacatnuka-
nāmaka deśe gajasahasrāpi dasasamkhyakāni dattvā dānena śrāntāḥ
san paśikūṭān paricarakān praiṣat | preśhitavān | he paricarakā yū-
yam dattety evam uktavān ity arthah |

8. śatam | pratāmyati smaiva | glānim eva prāptavān |

23.

3. hiraṇyena | mṛigaśabdenātra gaja vivakṣitāḥ | mṛigavad
iti bahulyavivakṣayaḥ mṛigaśabdah | te ca gaja hiraṇyena parivṛitāḥ
sarvābharanayuktāḥ, śatrapushtyā varnotkarṣaṇāpy atyantam kṛi-
śṇāḥ pratibhasante | suklaśbhyām dantābhyām yuktāḥ | tādṛiṣān ga-
jān maśgāranāmaka deśe Bharato rāja dattavān | śatam ityādiṇ
tatsamkhyocyate | badvām vṛindam ity etau paryāyau | vṛindaśabdaḥ
ca śatakotivācivitvena gaṇitagranthakārair darśitah | ekam daśa ca śa-
tam ca sahasram cāyutaniyuto tathā | prayutakotyerbudam vṛindam
sthānam sthānād daśaguṇam syād iti | tani ca śatakotirūpāni badvāni
saptāśbikāśatasamkhyakāni | tāvato gajān dattavān ity arthah |

6. māyām māyavattarah | In der P. 13, 5, 4, 12 lautet der Halbvers: Saṇḍyumnir atyashthād anyān amāyān
māyavattarah | māyino würde einen besseren Sinn geben.

24.

6. agnir vai | paropadravakṛiṇi krodhartūṇa śaktir menir ity
ucyate | yathāgnir jvalā tadvat | ato yaḥ purohito 'sti so 'yam pa-
ścavidhamonyupeto vaiśvānarānāmāgnisamaṇah |

25.

2. ayuvamāri | yasya rājā evam vidvān vedaśastroktaprakṣ-
reṇa dharmādharmau bodhayitum abhijñā brāhmaṇo rāṣṭragopo rā-
jyaparipālanaśhamah purohito bhavati | idṛiśasyāryasya rājā rā-
ṣṭram ayuvam kadācid api prithagbhāvarahitam bhavati | rāṣṭram
asthiram na bhavattity arthah | athavārya rāṣṭram ayuvamāri yu-
va-maraṇarahitam bhavattity arthah | Diese zweite allein richtige Erklä-
rung bedauere ich übersehen zu haben, und bitte im Texte ayuva-
māry asya herzustellen: sein Reich vergeht nicht frühzeitig.

27.

1. purodhāyai | paurohityartham |

4. atha rājāḥ purohitavarapamantram aha |

bhūr bhuvāḥ | bhūr bhuvāḥ evar iti śabdair lokatrayābhimā-
nīnyo devatā ucyante, prāṇavena paramātmā | ete sarve 'nugrihṇantv
ity abhiprāyaḥ | he purohita, aham amo dyulokarūpo 'smi | tvam tu
sa bhulokarūpo 'si | punar api en tvam aya amo 'ham ity abhidhā-
nam dārdhyārtham | tasyaiva vyākhyānam dyaur aham prithivī tvam
iti | tathā sāmāsvārūpo 'ham, rīksvarūpas tvam iti | tāv ubhāv svām
ibā rāṣṭra ā samantāt purāṇi tadupalakṣita-grāmāṇḥ ca saṃvahā-
vahai | samyag vahanam purādinirvāham karavāvahai | tvam mama
tanuḥ śarīram asi | ato madīyam tanvaṃ śarīram asmād ahiḥkād amu-
śmikāo ca mahābhayāt pahi | rakṣa || anena mantreṇa rājā kṛito
yaḥ purohita, tasya rājadattaviśṭṭārābhimantraṇam āha | yā osha-
dhiḥ etc.

28.

1. athātāḥ | atha paurohityavidhānānantaram yataḥ purohi-
tena sampādyāḥ śatrukṣhaya 'pekṣhito, 'tāḥ karaṇād brahmaṇaḥ pa-
rimara etannāmakaḥ karmavīśesho 'bhidhiyata iti śeṣaḥ | brahma-
sā-bdenātra vāyor vivakṣhitaḥ | ayam vai brahma yo 'yam pavata iti
vakṣhyamāṇatvāt | tasya vāyoh parito vidyudādīnam maraṇaprakāraḥ
parimara ity ucyate | tadbhāvanārūpasya karmavīśeshasya tad eva
nāmadheyam | yaḥ pumān brahmaṇaḥ parimaram yadā manasā bhā-
vayaty, enam parita etasya parito 'vasthitasu sarvasu dikṣhu dve-
ṣhaṃ kurvantaḥ śatravo mriyante | idānim enam dviśhanto jatyā śa-
travaḥ sapātās te 'pi parito mriyante | tasmād etadvedauam sam-
pādantiyam |

9. ādityaḥ | ādityo yadāstam eti tadāyam agnim anupraviṣṭi |
tad etat Taittirīyaḥ samāmuṣṭam | agniḥ va ādityaḥ śāyam pravi-
ṣṭi, tasmād agnir dūrān naktam dadṛiṣe, ubhe hi tejasī sampadyete
(Tb. 2, 1, 2, 9) iti |

10. udvān | udvān agnir udvānam upaśamanam prāpnuvan
agnir vāyūm anupraviṣṭi | vāyor bahulyo dipavinaḥ sadarsanāt |

Wortverzeichnis.

akṣharapāṭikā 2, 24, 2
agniprapayana 1, 28, 1
agnisṭomaśman 4, 19, 8
agnihotra 5, 26, 1, 7, 2, 2
agnihotrī 5, 27, 1
agnyuddharaṇa 5, 26, 1
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1) Die Anzahl der verwendeten Verse erhellt entweder aus dem Text oder dem Commentar.

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	hotā devo (1, 80) 3, 27, 7
	hotāram citraratham (1, 17) 10, 1, 5

b) Aus anderen Quellen.

agnir mukham prathamō devatānām samgatānām uttamo vi- ehnur āst yajamāṇāya pari- grihya devān dikshayedam ha- vir ā gachatam nah agnis ca vishno tapa uttamam maho dikshapālāya vanatam hi śakra viṣvair devair yajniyāḥ samvi- dānau dikshām asmai yajamā- ṇāya dhattam 1, 4. Āsv. 4, 2, 3 abhi tyam devam savitāram (1, 19, 5, 18) Āsv. 4, 6, 3. Ta. 1, 2, 6, 1. Vs. 4, 25. Sv. 1, 464. Av. 7, 14, 1	ā yasmin sapta vīśava (1, 22) Āsv. 4, 7, 4. Ta. 1, 6, 12, 2. Ta. 1, 8, 7
āditya ha jaritar (6, 35) Av. 20, 135, 6. Āsv. 8, 8, 25	ā yāhi tapasā janeshv agne pā- vako arcishā upemām eushū- tim mama ā no yāhi tapasā janeshv agne pavaka didyat havyā deveshu no dadhat (7, 8) Āsv. 3, 12, 27
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	ud asthad (5, 27, 7, 8) Āsv. 3, 11, 2. Th. 1, 4, 8, 1

upa drava payasa (1, 22) Āsv. 4, 7, 4. Av. 7, 78, 6
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 pitvānam vaiśvānaram (5, 19) Āsv. 8, 10, 8. Sv. 2, 1058. Ta. 1, 5, 11, 1. Vs. 26, 6. Av. 6, 86, 1
 eta asva (6, 88) Āsv. 8, 8, 18. Av. 20, 129, 1
 esha brahma (4, 8) Āsv. 6, 2, 6. Sv. 1, 488. Tb. 2, 4, 8, 10
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 yad adya dugdham (5, 27. 7, 8) Āsv. 8, 11, 7. Tb. 1, 4, 8, 8
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o) yajus, nivid, praisha u. s. w.

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3. Namenverzeichnis.

a) Dichter von vedischen Hymnen.

Die Angaben über diese stimmen mit der Anukramapikā überein.
 Dieses Verhältniss ist dergestalt aufzufassen, dass die in den ein-
 zelnen Brahmana zerstreuten Nachrichten von den Verfassern dieser
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b) Namen von Weisen, Königen u. s. w.

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c) Namen von Völkern, Ländern, Flüssen u. s. w.

- | | |
|------------------------|-------------------------|
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d) Einzelnes.

Chandogah 5, 2

gruti, im Sinne von heiliger
Schrift 7, 9

4. Anmerkungen.

a) Handschriften.

Für den Text sind folgende Handschriften verglichen worden:

- a) Berlin Chambers 45. Samvat 1830.
 - b) — — 62. Jünger als die vorhergehende.
 - c) — — 77. 78. Samvat 1840.
 - d) India Office Library 1977. Śaka 1736.
 - e) — — — 697. Samvat 1852—54.
 - f) Eine Handschrift, die Dr. Hoernle in Calcutta mir zu leihen die Güte hatte. Samvat 1820—38.
 - g) Eine Handschrift im Besitz des Indian Government in Bombay, mit dem Commentar zusammen gebunden, von Śaka 1747.
 - h) Eine Handschrift der Pariser Bibliothek, D. 197. 198, von mehreren Schreibern zu verschiedenen Zeiten gefertigt.
 - i) Eine Abschrift von einer Telugu-Handschrift in der Tanjore Palace Library, welche Dr. Burnell für mich in Nagari-Schrift umschreiben liess. Ich benutze diese Gelegenheit für diesen Freundschaftsdienst ihm meinen Dank auszusprechen.
 - k) Die Editio princeps von Martin Haug. Bombay 1863.
- Zu erwähnen ist, dass die Handschriften des Commentars den Text entweder theilweise (Anfang und Ende der einzelnen Paragraphen) oder in einzelnen Adhyāya vollständig wiedergeben.

1) sarvacaru in 6, 1 wird von dem Scholiasten als ein Ortsname, in PW. als der Name eines Mannes erklärt. Ich ergänze yajña.

Für den Commentar von Sayana standen mir folgende Handschriften zu Gebote:

- a) India Office 2991. Śaka 1771.
- b) — — 1836. 1836a auf Europäischem Papier zu Anfang dieses Jahrhunderts geschrieben.
- c) India Office 1368. Der achte Adhyāya. Śaka 1583.
- d) Die oben unter g. genannte Handschrift der indischen Regierung zu Bombay. Wasserzeichen von 1823.
- e) Eine mir von Professor Max Müller geliehene Handschrift (Aa), der Schrift nach aus dem Ende des siebzehnten Jahrhunderts, ist bis jetzt das beste Exemplar der zweiten Klasse.
- f) Eine ganz moderne Handschrift in Teluguschrift, ebenfalls Müller angehörig, den Text und Commentar enthaltend, ist von mir nur bei schwierigen Stellen herbeigezogen worden.
- g) Ein Fragment des ersten Buches, welches von Anfang bis 1. 16, 40 reicht, eine ganz vorzügliche Handschrift, im Besitz von M. Müller. Diese mir von Müller aus freien Stücken angebotenen Handschriften sind mir von vielem Nutzen gewesen, und es gereicht mir zu besonderer Freude ihm für das Darlehn meinen Dank zu sagen.
- h) Eine Abschrift der beiden ersten Adhyāya aus der oben mit i. bezeichneten Handschrift, von Burnell mir freundlichst zugesendet.

Die Handschriften des Commentars zerfallen in zwei Klassen. Die erste ursprüngliche ist durch c. und g. vertreten. Die zweite enthält manche Lücken, Auslassungen und Verderbnisse, und dieser gehören alle übrigen von mir gesehenen Handschriften an. Zu dieser zählen auch die beiden Handschriften von Haug, die sich gegenwärtig in der Staatsbibliothek in München befinden. Zwei Stellen mögen zur Probe von der Beschaffenheit der beiden Klassen dienen. Der Commentar zu 1, 16, 40 ist nach g. mitgetheilt. In den anderen Handschriften lautet er:

athava smṛtiṣu abrahmaṇatvena pratipādito yo sti so yam abrahmaṇoktaḥ | tad yatha | abrahmaṇas tu śaṣṭ prokṭa iti śatātapo bravīt | adyaś tu rājabhṛityaḥ syād dvitīyaḥ krayavikrayaḥ | tṛtīyo bahuyājyākhyas caturtho 'śrautayājakaḥ | pañcama grāmayājī ca śaśṭho brahmabandhuḥ smṛtiḥ |

Der Commentar zu 1, 10, 2 lautet in der B-Klasse wie folgt: *tasu pūrvoktāṣv ṛikṣhu padam padam tasmin pade prokṭa Maruto devānāṃ vaiśyaḥ antarikṣhe nivasanti enaṃ yajamānaṃ ni vā roddhoḥ svargagamaṇaṃ niroddhum vā vi vā mathitoḥ viśeṣeṇa mathitum aloḍayitum vināṣayitum vā te Marutaḥ śvarāḥ samarthāḥ. In g. hingegen heisset es nach nivasanti: yo yajamānas tebhyo yady anivedya svargaṃ lokam gaḥhati enaṃ yajamānaṃ etc.*

Von Lesarten im Texte ist schlechterdings nicht die Rede. Abgesehen von unbedeutenden orthographischen Eigenheiten sind die Fehler des überlieferten Textes allen Handschriften gemeinsam und werden vom Commentar bestätigt. Hierzu tritt der Umstand, dass alte Handschriften des Textes fehlen, und die vorhandenen nach dem gestaltet zu sein scheinen, welcher Sayana vorlag. In der Ausreutung dieser Fehler bin ich vielleicht etwas zu furchtsam verfahren, aber mit wenigen Ausnahmen schien es mir ratsamer, diese in den Anmerkungen hervorzuheben. Vielleicht gelingt es künftigen Forschern in Indien, die mit eben so vieler Ausdauer wie Bühler arbeiten, den älteren Commentar von Govindasvāmin zu entdecken.

In der Abtheilung der Kapitel in Paragraphen bin ich Sayana durchgängig gefolgt und habe nur selten Veranlassung gefunden, von ihm abzuweichen. Im Grossen und Ganzen ist er in diesem Commentare ein zuverlässiger Führer und zeigt eine eingehende Kenntniss des Rituals. Selbst in der Erklärung der eingestreuten vedischen Verse verfährt er mit mehr Einsicht als im Rigveda. Von Schriften citirt er namentlich Āgvalayana, Āpastamba, Bandhayana, die Taittiriyasamhitā und das Taittiriyabrahmapara. Am Schlusse vieler Kapitel in den zwei ersten Pañcikas gibt er Auszüge aus dem Jaiminiyamālāvistara, die für unseren Zweck von keinem besonderen Werthe sind.

b) Grammatisches.

Verlängerung von Vokalen: *atī* *tu* *tam* *arjātai* (ist an der gehörigen Stelle um einen Nachdruck zu bezeichnen) 3, 42. *vy u mu-* *hoante* 6, 28. *ni viva nardet* 6, 82. Im Inlaut: *uttaravedinabhi* 1, 28, 28. 29. 83. *samāvajjāmbhyām* 3, 27 (neben *samāvajjāmbhiḥ*). *pratyavarūhya* 8, 9. *pariśeṣa* 7, 5.

Vor *ri* wird ein *a* gekürzt: *prathama rik* 3, 85. *pita ribhūn* 6, 12. *yatha risabham* 6, 18. *yatharishi* 2, 4. Kurzes *a* mit *ri* wird der Regel nach in *ar* zusammengezogen, so *pancartavaḥ* 1, 1. *nartu-
yjanām* 2, 29. *narabet* 5, 28. Daneben findet sich *asya ricam* 3, 7. *nāma rik* 3, 23. *eva ricā* 4, 7. *ca risayaḥ* 1, 27. 2, 18. *Śrautarishir* 7, 1. *sarparishih* 6, 1. In einer gāthā. (7, 17) *bharatarishabha*, obgleich *bharatarishabha* zu sprechen ist.

an vor einem folgenden Vokal wird gewöhnlich in *av* aufgelöst. Annahmen davon sind: *Ārvina udajayataṁ* 4, 8. 9. *Ārvina ucatur* 7, 16. *dva ubhayoḥ* 8, 5. Vergleicht man damit im *Aitareyāranyake* *ashtav-ashta udyante* 1, 3, 5. *aindragna uru* 1, 5, 1. *karpas upasripu-
yat* 8, 2, 4. *ta unśiriktāu* 1, 4, 2. *pakarashakara upāptau* 8, 2, 6, so ergibt sich daraus die Regel, dass vor einem folgenden *u* das *v*

fortgelassen wird. Diese Regel findet sich in allen anderen Brāhmaṇa durchgängig beobachtet.

k für t in der Verbindung ts findet sich in avāksam 1, 28 (vielleicht mit einem Wortspiele: die ich früher bei den Gandharven keine Rede war), sam v enkabhva 8, 9.

Befremdlich ist das linguale n in brahmaivāksmā etat purōgavam akar | na vai 1, 13. 30 und in mahānagat 1, 27.

e bleibt vor k in yaśas kīrti 7, 23. 24.

r steht für l in urūka 2, 7. roman 2, 9. bahura 2, 18. sithira 8, 31.

Das Geschlecht ist nicht beachtet in: īśvaro botāraṃ yaśo 'rtoḥ (für īśvaram), tad dha tat parāṇ (für parak) 3, 48 (dreimal), yad viśhandāḥ 5, 4, etat bhrātrivyaḥ sāma 4, 2.

Die Zahl ist nicht berücksichtigt in īśvaro (für īśvarā) hāsyā vitta devā arantoḥ 8, 48.

spo steht für apāḥ in śtapavarshyā spo 'bhyāniya 8, 17. tanvāḥ für tanuḥ 1, 24. stomebhiḥ für stomaiḥ 4, 15.

Feminina auf a, i, ī, u, ū haben im Gen Abl. sg. ai, wie in allen anderen Samhita und Brāhmaṇa mit Ausnahme des Rīgveda. So apuṭṭayai vāco vaditārāḥ 7, 27. abhibhūṭyai rūpam 8, 2. gayatryai ca jagatyaḥ ca 4, 27. iśhvai samaityaḥ 1, 27. Daneben findet sich asyaḥ 1, 23. pratishṭhāyaḥ 8, 14. gayatryāḥ, jagatyaḥ 6, 32. Nirṛityāḥ 4, 10. pathyaḥ svastēḥ 1, 9. vedēḥ 6, 3. 7, 27 u. s. w.

Im Locativ der Feminina auf i haben wir śhutyām, kīrtyām, yonyām und daneben iśṭau. bhūmyām 8, 8. bhūman 8, 9. Im Dativ sind mir nur die Formen auf ai begegnet.

Der Locativ von Stämmen auf an hat meistens keine Endung, namentlich wenn ein Adjectiv mit ihnen verbunden ist. samāne 'han 8, 47. caturviṃśe 'han 6, 23. ātman, ārhan, parama vyoman, ātman. Aber auch dvitrye 'hani 4, 31. 32. tritrye 'hani 5, 2.

Contrahirte Instrumentale sind jagatkāmya 8, 15. mitrakṛitya 8, 4.

Ein Superlativ mit doppelter Endung ist balishṭhatama 8, 44 (balishṭha 2, 86. 7, 16), analog dem śreṣṭhatama in Ts. Tb.

Bei den Zahlwörtern finden sich folgende Unregelmässigkeiten: trayastrīṇṣatyā 6, 32. śhattrīṇṣatam ekapadāḥ 7, 1. In einem ungehörigen Casus stehen catuḥśhasṭīm kavacina ānuḥ 3, 48. parāṇarāḥ śhaṣṭis trīpi ca śatāny āhṛitya 7, 2.

Eigenthümliche Formen beim Pronomen sind: kaḥ svit so 'smā-kāsti virāḥ in der Prosa 7, 27. Der gute alte Nominativ yavam steht 2, 22, während anderweitig nur āvām gebraucht wird. so für es steht in der gāthā 5, 80 des Metrums willen. esat findet sich 7, 22 zweimal als Nominativ gebraucht: tad enat pritaṃ khatrad

gopayati. Ebenso steht in Kauśhitakibr. 22, 1 tasmād enau prathamau śasyeto.

Beim Verbum bemerke ich zunächst den häufigen Mangel des Augments, den ich ausserdem, aber in seltneren Fällen, nur im Kauśhitakibrāhmaṇa bemerkt habe. tñ iśhataiva 8, 21. nyubjan 7, 30. kalpayishan 8, 30. uccakramat 7, 1¹⁾. prajanayan 2, 38. anvavayuh 6, 14. pratyottabhnvan 4, 18. samsthāpayan 2, 31. visraṇṣata 8, 27. viharanta 2, 36. An unrechter Stelle steht das Augment in udaprapatat 8, 38, wo indessen wahrscheinlich udapatat zu lesen ist.

Das Bestreben, die Verben der zweiten Hauptklasse in die normale erste Conjugation hinüberzuziehen, zeigt sich in abhiprapñet, abhyapañet 2, 21, pratirundhet 6, 34. abhyahanat 4, 2. nihnavate 7, 17. nihnavate 1, 26²⁾. nihnavante findet sich auch in Āśvalāyana 4, 5, 7, 8, 13, 27.

Nachahmungen von vedischen Formen sind duhe (für dugdhe) 6, 3. iṣe (für iṣṭe) 7, 16. ṣere (für ṣerate) 5, 28, 7. 15. smasi, vidmasi, śṛipotana, sthana, baddhvāya in Gāthas.

Das gebührende n fehlt in den Participien vadatyah 6, 27. 32. śocatyah 8, 36. śiṣṣatyah 4, 17.

Der Potential lautet auf i statt e, wie vielfach in anderen Brāhmaṇa, in kāmayita 8, 45 (kamayeta 8, 33). śhvayita 4, 7 (śhvayeta 2, 33). vyāhvayita 3, 19. 6, 21.

Als Bindevokal bei der Wurzel grah findet sich ai statt i in paryagrahaisham 6, 24. pratyajagrabhaisham 6, 35. Diese Wurzel hat mehrfach ihr altes bh bewahrt. So in gribhita 2, 1. samagribhñat 8, 26. nigrabhñti 2, 7.

Beachtenswerth ist die Form tāsṭi (2, 4) von takṣ nach der zweiten Conjugation, von der Spuren auch im Rigveda erhalten sind. Sie lehrt, dass in Rv. X, 180, 1 vi śatrūn talbi mit tad nichts gemein hat.

Das Perfectum von dbhi lautet, ebenso wie in Ts. Tb. Aitareyār. Tāpdyā, immer dadhara, von bhi findet sich 5, 25 bibhaya.

Das periphrastische Perfect wird stets mit kṛi zusammengesetzt, nur 7, 17 steht āmantrayām āsa.

Der Conjunctiv ist nicht selten: tiṣṭhāsi 2, 2. carāti 7, 15 (an unrechter Stelle des Metrums wegen). kṛipavatha 2, 7. prajānātha 1, 7. juhavātha 5, 32. asat 2, 8. atikramat 1, 24. vidhyst 6, 38. alukbhayishat 1, 24. pratitiṣṭhat 4, 25. apāberat 5, 30. gaohan 2, 12. nirhapan 8, 6. śayūnai 2, 2. arjātai 8, 42. samgachātai 1, 24. samti-

1) Jedoch ist hier wahrscheinlich uccakrama zu lesen.

2) Dieses hätte ich in nihnavate verändern sollen.

shthatai 8, 9. haratai (?) 5, 34. asyathah 6, 30. Für das in 3, 42 mehrfach wiederholte arjasi war arjasi oder arjaava zu erwarten.

Beachtenswerthe Desiderativa sind jijyūshita von jrv 7, 29. dida-sitha, Perfectum von da, 8, 21. līpītavayam von labh 2, 8. kalpayishan 3, 30, wo wegen des unmittelbar vorübergehenden vāci ursprünglich vielleicht cikalpayishan stand.

Von besonderen Infinitivformen sind folgende zu bemerken: āsado 'ciklipat 1, 29. purā nabhya apiśasah 2, 6.

In Verbindung mit īvara, a, purā stehen Infinitive auf toḥ. So abhyupaitoḥ 7, 29. aitoḥ, paraitoḥ 8, 7. pratyetoḥ 6, 30. anṛiṇākartoḥ 1, 14. arantoḥ 3, 48. glāvo janitoḥ 1, 25. vāco rakshobhāsho janitoḥ 2, 7. ni vā roddhor vi vā mathitoḥ 1, 10. avarshitoḥ 3, 18. pratyavahartoḥ 7, 33. hīnaitoḥ 1, 30. a sarīrāṇām āhartoḥ 7, 2. purā vācaḥ pravaditoḥ 2, 15.

Der Infinitiv auf tavai findet sich zweimal: tam praharati vādham yo 'sya śrītyas tasmāi śartavai 2, 1. tenodam sarvam etavai kṛitam 5, 15.

Das Absolute auf am ist eigenthümlich verwendet 7, 9: ya shi-tāgnir jīve mṛitaśabdāṃ śrutvā (für śṛiṇnyat). Ein anderer grammatischer Schnitzer steht 2, 7: te 'bhītaḥ paricaranta aīt (für āyan) paśam.

Das Adverb paśca findet sich nur vor Vokalen: paścāstam 1, 7. paścābhāvākaḥ 2, 36. paśceva 2, 36. 3, 2. paścāṅgirasah 4, 17.

ā ist einmal mit dem Accusativ verbunden: ā daśamam āhar ā dvāḥ atīrśtrāu 4, 24. antam 3, 45 muss als ein Compositum aufgefasst werden.

iva steht hin und wieder in der Bedeutung von eva. So: pri-shthata ivāgnīdham kṛitvā 1, 30. yadi ha vā api babava iva yajante 2, 2. so 'je jyoktamām ivāramata 2, 8.

Das prohibitive mā wird immer mit dem Aorist verbunden. Ausgenommen sind mā bibhīta 2, 16. mā yātayan 7, 13.

hanta kommt im Ganzen elfmal vor und zwar überall beim Imperativ. Wenn das letztemal 7, 16: hantāham upadhāvāmi steht, so liegt es nahe upadhāvāni zu schreiben, und so liest in der That die andere Recension.

Zu Ende eines Tatpuruṣa findet sich 1, 15 das richtige manu-shyārāja, befremdlich ist manuśhyarājāṃ 8, 26.

Eigenthümliche Constructionen sind: aśvaḥ śveto rūpam kṛitvā 6, 35¹⁾. Indro vā otabhir mahān stomaṇam niramimīta 5, 7. paśur vai nīyamānah sa mṛityam prāpaśyat 2, 6.

1) Vgl. Ta. 6, 1, 3, 1 kṛishṇo rūpam kṛitvā. Tb. 1, 1, 3, 3 akhu rūpam kṛitvā.

Tautologisch ist: puro dīpyamāṇa bhrajamāṇa 2, 11. asv imām abhyunatty abhijighrati 1, 7. dvishantam apabadhate 'dharam pādyaṭi 1, 18.

Conditionalsätze stehen öfter ohne beigesetzte Partikel, wie ganz gewöhnlich im Deutschen. prāyaṇīyam iti nirvapanti prāyaṇīyam iti caranti: prayanty evāsmā lokāt 1, 11. pavamāṇiṣṭu sāmagaḥ stavata, agneyam hotājyam saṁsati: katham aya pavamāṇyo anuṣasta bhavanti 2, 37. vashaṭkaroti: devapātreṇaiva tad devatāḥ tarpayati 8, 5. ahvayate 'bha nividam dadhāti: brahmany eva tat kshatram anuniyannakti 2, 38. adhiyann upahanyad: anyam vivaktāram icchet 8, 35.

Grammatische Ungeothüme sind: apāhata 4, 25 (zweimal) für das oft vorkommende āpāghnata. apinahyuḥ für apinehuḥ 6, 1. niḥṣāna für niḥyaṇa 7, 16. ajāyethāḥ für ajayathāḥ 8, 15. avapadyeyam statt avapadyeya 8, 28. vṛiñjīyam statt vṛiñjīya 8, 16. niniyoja für niyujya 7, 16. vyapanayitum für vyapanetum oder vyapanāyayitum 7, 5. pariṣriyeto für pariṣriyeto 1, 29. prajighyati, prajighyatu 8, 28. jāgriyāt für jāgriyāt 8, 28. āsanayāparitāḥ statt āsanāyāparitāḥ oder āsanāyāḥ paritāḥ 7, 15. sāmnābhuka für sāmnābhuka 7, 14. iti ha sma akhyāya für iti ha sma akhyāya 7, 13.

Grammatische Kunstausdrücke sind: kurvat für die Gegenwart 4, 81. kṛta für die Vergangenheit 5, 1. karishyat für die Zukunft 4, 29. Die Buchstaben wurden schon damals durch kṛa bezeichnet, denn wir haben akṛa, ukṛa, makṛa 5, 82. varṇa ist ein Buchstabe, akṣhara eine Silbe. Das Masculinum hieß vṛiṣha, das Femininum yosha 6, 3. Vgl. Aitareyaśraṇyaka 1, 2, 4 und öfter im Ṣ. P.

c) Vermischte Bemerkungen.

Pañcika I.

1, 1. Agnir vai | "Agni ist der unterste der Götter, Viṣṇu der oberste, zwischen beiden befinden sich alle anderen Gottheiten". Agni ist der dem Menschen zunächst liegende Gott, Viṣṇu, als die Sonne darstellend, der fernste. Rv. IV, 1, 5: sa tvam no Agne 'vamo bhavoti nedishtho aya ushaso vyushtau. Ṣ. P. 8, 1, 8, 1. apāḥ prapīṣṇasvaishpavam ekādaśakapāṣam puroḍāṣam nir vapaty. Agnir vai sarva devatā, Agnan hi sarvābhyo devatābhyo juhvaty. Agnir vai yajñasavarārdhyo Viṣṇuḥ parārdhyas. tat sarvaḥ oṁvitat devatāḥ parigrihya sarvam oḥ yajñam parigrihya dikṣaḥ iti. tasmat agnāvaiṣṇava ekādaśakapāṣam puroḍāṣo bhavati. Vgl. 5, 2, 8, 6 | Kaush. 7, 2. agnāvaiṣṇavam ekādaśakapāṣam puroḍāṣam nirvapaty. Agnir vai devānam avarārdhyo Viṣṇuḥ parārdhyas. tad yaḥ oṁvita devānam avarārdhyo yaḥ oḥ parārdhyas, tabhyam evaitat sarva devatāḥ pari-

grihya salokatam apnoti | Ts. 5, 5, 1, 4. agnivaishpavam ekadaśakapalam nir vapati dikshishyamāno. 'gniḥ sarva devatā. Viśvnuḥ yajño. devatāḥ caiva yajñam cārabhata. 'gnir avamo devatāṁśāp, Viśvnuḥ paramo. yad agnivaishpavam ekadaśakapalam nirvapati, devatā evobhayataḥ parigrihya yajamāno 'va runddhe |

1, 4. Agnir vai sarvaḥ | Ts. 6, 2, 2, 6. devāsuraḥ samyattaśśan, te devā bibhyato 'gnim prāviśan, tasmād ahur: Agniḥ sarva devatā iti | Tb. 3, 2, 8, 10. te devā Agnau tanuḥ samnyadadhata | tasmād ahur: Agniḥ sarva devatā iti |

2, 8. śhūtayah | Zur Erläuterung werden von śhuti zwei Etymologien gegeben. Die Spenden sind Einladungen der Götter, oder die Bahnen auf denen die Götter zu dem Rufe des Opfernden kommen (a utayah). Solche scheinbare Ableitungen sind in den Brāhmaṇa häufig und dienen entweder zur Begründung oder Veranschaulichung einer bestimmten theologischen Ansicht, drücken jedoch keineswegs die grammatische Ueberzeugung des Sprechenden aus. Vgl. Roth zu Nirukta S. 221.

3, 5. sṛjyam | Ts. 6, 1, 1, 4. ghrītam devānam, mastu pitṛtām, nishpakvam manuṣyaṅām. tad vā etat sarvadevatyaṁ yan navantam. yan navantensbhyankte, sarva eva devataḥ prīṇati, etc.

3, 9. 10. sūddham | Ts. 6, 1, 2, 1. bahiḥ pavayitvāntaḥ prapādayati, manuṣhyaloka evainam pavayitva pūtam devalokam prapayati |

3, 11. yoniḥ | Ts. 6, 2, 5, 5. garbho vā esha yad dikshito, yonir dikshitavimītarṁ. yad dikshito dikshitavimītaḥ pravased, yathā yoner garbhah akandati tadyig eva tat |

3, 15. 16. vāśasaḥ | Ts. 6, 1, 3, 2. garbho vā esha yad dikshita, nībam vāśaḥ prornute, tasmād garbhāḥ prāvṛitā jṣyante |

3, 19. muṣṭiḥ | Ts. 6, 1, 4, 3. muṣṭiḥ kurute, vācam yachati, yajñasya dhṛityai |

4, 5. tat-tan nādrityam, das verdient keine Beachtung. Dieses ist in unserm Brāhmaṇa die stehende Redensart für die Beseitigung abweichender Ansichten. Sie findet sich ausserdem 1, 11. 2, 8. 22. 28. 26. 3, 18. 37. 4, 7. 9. 22. Seltener gebraucht wird: tat tathā na kuryāt 3, 32. 6, 9. 21. Am derbesten ist: avidyayaiva tad kṛh 1, 11. Die entsprechenden Formeln im K. sind: na tad ādriyeta, atha nādriyeta, na tathā kuryāt. Das Ṣ. P. braucht na tathā kuryāt, na tathā brūyāt. Die Ta. hat zuweilen: tat tathā na kāryam.

4, 9. etad vai etc., sehr oft. Nirukta 1, 16. Der Zusatz yajushā vā findet sich freilich erst im Gopatha, z. B. 7, 6. Dass Yaska das Aitareya Br. kannte, obwohl er es nicht genau citirt, erhellt aus 4, 27: pañcartavaḥ samvatsarasyeti ca brāhmaṇam hemantasiṣirayoh

samāsena = 1, 1. ibid. sapta ca vai śatāni viṃśatis ca samvatsarasya-
horatrah = 2, 17. 8, 22: yasyai devatasyai havir grihitam eṣāt tām
manasa dhyaed vashaṭkarishyan = 3, 8. Der Zusatz manasa findet
sich nur in Gopatha 8, 4. Dieses liest freilich: tām manasa dhyāyan
vashaṭkuryāt |

6, 7. satyasaṃhitāḥ | Ś. P. 1, 1, 1, 4. satyam eva devā anṛi-
tam manushyāḥ |

6, 8. vicakṣhapavatīm | Gopatha 7, 28. Das ganze Kapitel
nach dem Aitareya. — Tb. 1, 1, 4, 2. cakṣhur vai satyam | adraśg
ity aha | adarṣam iti | tat satyam | Ś. P. 1, 8, 1, 27. satyam hi vai
cakṣhuḥ. tasmād yad idānīm dvau vivadamānāv eṣtām: aham ada-
rṣam aham aśrauṣham iti; ya eva brūyād: aham adarṣam iti, tasmā
eva graḍ dadhyama | Ait. Br. 2, 40.

7, 2. prāṇo vai | Kaush. 7, 5. prāṇānyena vai devāḥ prāṇam
apnuvann udayanīyenodānam, tatho evaitad yajamānaḥ prāṇānyenaiva
prāṇam apnoty udayanīyenodānam. tau vā etau prāṇodānāv eva yat
prāṇānyodayanīye. tasmād ya eva prāṇānyasyartvijas ta udayanī-
yasya syuh, samānau himau prāṇodānau |

7, 8. yajño vai | Ts. 6, 1, 6, 1. devā vai devayajanam adhya-
vasya diṣo na prajānan, te 'nyo 'nyam upādhan: tvayā pra jānāma
tvayeti. te 'dityāṃ sam adhriyanta: tvayā pra jānāmeti. sābravid:
varam vṛipai, matprāyaṇā eva vo yajña madudayaṇā asann iti. tasmād
ādityaḥ prāṇānyo yajñānam āditya udayanīyaḥ. pañca devata yajāti,
pañca diṣo, diṣām prajāstyai. atho pañcākṣharā pañktiḥ, pañkto yajño,
yajñam evāva runddhe. pathyāṃ svastim ayajan, prācīm eva tayā
diṣām prājñann, Agniṃ dakṣiṇā, Somena praticīm, Savitrodicīm,
Adityordhvām. pathyāṃ svastim yajati, prācīm eva tayā diṣām pra
jānāti. pathyāṃ svastim iṣṭvāgnishomau yajati, cakṣhushī vā ete
yajñasya yad Agnishomau, tābhyām evānu paśyaty. Agnishomāv
iṣṭvā Savitāram yajati, savitṛiprasūta evānu paśyati. Savitāram
iṣṭvāditīm yajati | Ś. P. 3, 2, 8, 1 fig. — Kaush. 7, 6. prāṇānyena
ha vai devāḥ evargam lokam abhiprayāya diṣo na prajājñus. tām Agnir
uvāca: mahyam ekam ajyāhutīm juhutāham ekam diṣām prajāśāsyā-
mṛti. tasmā ajuhavuh, sa prācīm diṣām prajānāt. tasmāt prācīnam
Agnim prapayanti, prāg yajñas tīyate prācīa u evāsminn āstnā
juhvaty, eṣā hi tasya dik prajāsta | athābravit Somo: mahyam
ekam ajyāhutīm juhutāham ekam diṣām prajāśāsyāmṛti. tasmā ajuha-
vuh, sa dakṣiṇām diṣām prajānāt. tasmāt somam kritam dakṣiṇā
parivahanti, dakṣiṇā tishṭhann abhisṭānti, dakṣiṇā tishṭhān pari-
vahati, dakṣiṇā tishṭhann abhisṭānti, dakṣiṇā tishṭhān parida-
dhati, dakṣiṇo evainam āstnā abhisṭuvanty, eṣā hi tasya dik pra-
jāsta | athābravit Savitā: mahyam ekam ajyāhutīm juhutāham

ekām diṣam prajñāsyāmiti. tasmā ajubavuh, sa praticam diṣam prajñāt. tad asau vai Savitā yo 'sau tapati, tasmād enam pratyauṣcam evāhar-ahar yantam paśyanti na prāṇcam, eha hi tasya dik prajñāta | athabravit pathyā svastir: mahyam ekām ājyāhutim juhutam ekām diṣam prajñāsyāmiti. tasyā ajubavuh, sodicim diṣam prajñād. vāg vai pathyā svastis, tasmād udīcyām diṣi prajñātatarā vāg udyata, udaśca u eva yanti vācam śikshitum, yo vā tata āgachati tasya aṣurūbhanta iti ha smāhaisha hi vāco dik prajñāta | athabravid Aditir: mahyam ekām annasyāhutim juhutam ekām diṣam prajñāsyāmiti. tasyā ajubavuh, sordhvām diṣam prajñād. iyam vā Aditis, tasmād aśyām ūrdhvā ośadhaya ūrdhvā vanaspataya ūrdhvā manushya uttiṣṭhanty, ūrdho 'gnir dīpyate, yad aśyām kimpordhvam eva tad aśyattam, eha hi tasyai dik prajñāta | ibid. 8. pathyām svastim prathamām prāyaṇīye yajaty athāgnim atha Somam atha Savitāram athāditi etc.

10, 2 Marutaḥ | Kaush. 7, 8. Maruto ha vai devaviṣo 'ntarikṣabhsjanā īśvarā yajamānasya svargam lokam yato yajñavaiśasam kartos. tad yat svastimatyaḥ pathimatyaḥ pāritavatyāḥ pravatyo nītavatyo bhavanti, nainam Maruto devaviṣo hīnanti | Tā. 6, 1, 5, 3: Aditim iṣṭvā mārutim ṛcam anv aha. Maruto vai devānam viṣo, devaviṣam khalu vai kalpamānam manushyaviṣam anu kalpate. yan mārutim ṛcam anvāha, viṣam kṛptyai |

11, 1. prayājavat | Tā. 6, 1, 5, 3. brahmavādino vadanti: prayājavad ananūyajam prāyaṇīyam kāryam, anūyajavad aprayajam udayantiyam iti. ime vai prayāja, amī anūyajāḥ, saiva s̄ yajñasya saṃtatis. tat tathā na kāryam. ātmā vai prayajāḥ prajñūyajā. yat prayajño antariyād ātmanam antar iyd, yad anūyajam antariyād prajam antariyād. yataḥ khalu vai yajñasya vitatasya na kriyate, tad anu yajñāḥ parā bhavati, yajñam parābbhavantaṃ yajamāno 'nu parā bhavati. prayājavad evānūyajavat prāyaṇīyam kāryam, prayājavad anūyajavad udayantiyam: nātmanam antareti na prajam, na yajñāḥ parā bhavati na yajamānāḥ. prāyaṇīyasya nishkṣaḥ udayantiyam abhi pir vapati, saiva s̄ yajñasya saṃptatir. yaḥ prāyaṇīyasya yājya yat tā udayantiyasya yājyāḥ kuryāt, parāṇ amuṃ lokam ā rohet, pramāyukāḥ syād. yaḥ prāyaṇīyasya puronuvākyāḥ, tā udayantiyasya yājyāḥ karoty, asmin eva loke prati tiṣṭhati |

12, 1. somāya kritāya | Kaush. 7, 10.

13, 35. triḥ prathamām | Tā. 2, 5, 7. 1. triḥ prathamām anv aha trir uttamām, yajñasyaiva tad barsam nabyaty aprasraṇāya |

14, 1. anyatarāḥ | Tā. 6, 2, 1, 1. yad ubbau vimucyātithyam grihītyād yajñam vi chindyād, yad ubhāv avimucya yathānagatāyati-

thyam kriyate tadrig eva tad. vimukto 'nyo 'nadvān bhavaty avimukto 'nyo, 'thatithyam grihpati yajñasya samtatyai | Ś. P. 3, 4, 1, 4.

15, 2. somo vai rājs | Ts. 6, 2, 1, 2. yāvadbhir vai rājānucarair āgachati, sarvebhyo vai tebhya stithyam kriyate, chandāsi khalu vai somasya rājño 'nucaraṇi |

16, 1. 20. agnaye | Ts. 6, 3, 5, 3. agnaye mathyamānānu brūbity āha, kande-kanda evainam kriyamāṇe sam ardhayati. gayatriḥ sarva anv āha, svenaivainam chandasā sam ardhayati |

16, 2. abhi tvā etc. | Kaush. 8, 1.

18, 1. yajño vai | Gopatha 7, 6 aus dem Altareya.

19, 1. brahma | Kaush. 8, 4.

19, 11. dāsa = Ts. 6, 1, 1, 8.

20, 1. srakve | Kaush. 8, 5.

21, 1. gaṇānām | Kaush. 8, 5.

21, 15. jāgataḥ | Ts. 6, 1, 6, 2. sś paṣubhiḥ ca dīkshaya cāgachat, tasmā jagati chandasam paṣavyatamā |

21, 17. arūrcat | Kaush. 8, 6.

22, 2. upa hvayo | Kaush. 8, 7.

23, 1. devāsuraḥ | Kaush. 8, 8. upasado 'surā eshu lokeshu puro 'kurvatīyasamayim asmin rajatām antarikhaloke hariṇim bado divi cakrire | Ś. P. 3, 4, 4, 3. devā ca vā asurā cobhaye prajāpatyāḥ paspridhire. tato 'surā eshu lokeshu puraḥ cakrire, 'yasmayim evāsmiṇ loka rajatām antarikshe hariṇim divi etc. | Ts. 6, 2, 3, 1. teshām asuraṇāṃ tieraḥ pura āsann, āsannāy avamātha rajatātha hariṇi. tā devā jetuṃ nāśaknuvan, tā upasadaivājigishan. tasmā āhur yaś caivaṃ veda yaś ca nopasada vai mahāpuram jayanti etc.

24, 6. te Varupasya | tānūnaptra ist ein Gelöbniß, durch welches, unter Berührung von Opferschmalz (ājya), die 16 ritvij und der Opfernde sich verpflichten, einander keinen Harm zuzufügen. Ts. 1, 2, 10, 2. Āśvalāyana 4, 5, 3. Katyāyana 8, 1, 23—26. Latyāyana 5, 6, 6. Ś. P. 3, 4, 2, 9. Ts. 6, 2, 2, 1: devāsuraḥ samyattā āsan. te devā mitho vipriyā āsan, te 'nyo 'nyasmai jyaishṭhyāyāti-śṭhamaśāḥ pañcadhā vy akrāman: Agnir Vāsubhiḥ, Somo Rudrair, Indro Marudbhir, Varuṇa Ādityair, Bṛihaspatir Viśvair devais. te 'manyantāsuraebhya vā idam bhrātṛivyebhyo radhyāmo yan mitho vipriyāḥ smo; yā na imāḥ priyāḥ tanuvas tāḥ samavadyasmahai, tābhyāḥ sa nir rīchād yo naḥ prathamō 'nyo 'nyasmai druhyād iti. tasmā yāḥ satānūnaptrīṇām prathamō druhyati sa ārtim ārohati |

25, 2. ishūm | Ts. 6, 2, 3, 1. tā ishūm sam askurvātāgnim anikam, Somam śalyam, Viśvum tejanam | Ś. P. 3, 4, 4, 14.

25, 4. caturaḥ | Kaush. 8, 9. trīm agre stanān atha dvāv athai-

kam | Ts. 6, 2, 5, 2. caturō 'gre stānan vratam upaity atha trīn atha dvāv athaikam |

26, 15. Upāvi Janasruteya bat in einem Theile eines gewissen Brāhmaṇa, welcher über die upasāda handelte, die folgende Aeußerung gethan. Vgl. Ś. P. 4, 1, 5, 15. tad adas tad divākīrtyanām brāhmaṇe vyākhyāyate | 3, 2, 4, 1. tad dhishṇyanām brāhmaṇe vyākhyāyate | Ebendasselbst 5, 1, 1, 5. 7 heisst dieser Weise Aupāvi.

26, 1. devavarma | Ts. 2, 6, 1, 5. yat prayajantyaṣa iṣyante, varmaivaitad yajāya kriyate varma yajamāṇasya bhṛtṛivyaḥ bibhṛūtai |

26, 8. krāram | Ts. 6, 2, 2, 4. gṛhitam vai devā vajram kṛitvā somam aghnam etc.

27, 1. somo vai | Ś. P. 3, 2, 4, 3. — Ts. 6, 1, 6, 5. tam somam ahriyamanam gandharvo Viśvāvasuḥ pary amushnat. te devā abruvan: strikam vai gandharvā, striyā nish kṛipameti. te vācam striyam ekahayanam kṛitva taya nir akṛtan | ibid. 6, 1, 10, 4.

28, 2. pra devam | Kaush. 9, 2.

29, 8. pretam | Kaush. 9, 3.

29, 16. rarāṣyam | Dieses ist der Accusativ. Es gibt zwei Formen des Feminins, rarāṣyā und rarāṣī. Latyayana 1, 9, 9. Kaush. 18, 4. Katyayana 8, 3, 26. Āvalayana 4, 9, 4. 18, 4.

80, 2. sāvīr hi | Kaush. 9, 5.

80, 6. somo jigati | Kaush. 9, 6.

Pañcika II.

1, 1. yajñena | Ts. 6, 3, 4, 7. yajñena vai devāḥ suvargam lokam āyan. te 'manyanta: manasya no 'nvābhavishyanti. te yūpena yopayitvā suvargam lokam āyan, tam śishayo yūpenaivānu prajānan, tad yūpasya yūpatvam. yad yūpam minoti, suvargasya lokasya prajāntyai |

1, 8. vajro vai | Kaush. 10, 1.

1, 8. bilvam jyotiḥ | Ts. 2, 1, 8, 1. bailvo yūpo bhavaty. asau vā Ādityo yato 'jāyate, tato bilva udatishṭhat | Vgl. auch das ṣṛiṣṭukta 6. Der bilva heisst auch ṣṛivṛiksha, ṣṛiphalā.

1, 10. tejo vai brahmavarcaṣam | Ts. 3, 5, 7, 2. devā vai brahman āvadanta, tat parṇa upaṣṛiṇot. — brahma vai parṇaḥ | Er wird auch brahmavṛiksha genannt.

2, 1. aṇjanti | Kaush. 10, 2.

3, 8. yajamānaḥ | Ts. 6, 3, 4, 9. devā vai samsthite some prarūco 'haran pra yūpam. te 'manyanta: yajñavesaṣam vā idam kurma iti. te prastaram rucam nishkrayanam apaśyan, svaram yūpasya |

3, 9. sarvābhyah | Wer die Einweihung beim Somaopfer vollzieht, widmet sich dadurch allen Göttern. Kaush. 10, 3. Der Ge-

weibte fällt in den Mund von Agni und Soma. Wenn er deshalb am Vorabend ein dem Agni und Soma bestimmtes Thier darbringt, so kauft er sich selbst los. Ts. 6, 1, 11, 6. purā khalu vāvaisha medhayātmanam arabhya carati yo dikshito. yad agnīshomiyam paṣam ālabhata, atmanishkrayaṇa evāya sa, tasmāt tasya nāyam |

8, 10. dvirūpaḥ | Kaush. 10, 8. tam āhur: dvirūpaḥ syāc chuklam ca kṛishṇam cāhorātrayo rūpeṇa, śuklam vātha lobitam vāgnīshomayo rūpeṇeti | §. P. 8, 3, 4, 23. sa vai dvirūpo bhavati, dvidevātyo hi bhavati. devatayor asamāde kṛishṇasārangaḥ syād ity āhur etc.

9, 11. tad āhuḥ | Ts. 6, 1, 11, 6. atho khalv āhur: Agnīshomābhyam vā Indro Vritram ahann iti. yad agnīshomiyam paṣam ālabhate, vātraghna evāya sa, tasmād v āyam |

4, 1. āprībhīḥ | Kaush. 10, 8. §. P. 8, 8, 1, 2.

4, 4. prāṇa vai | §. P. 9, 2, 8, 44. prāṇa vai samidhaḥ, prāṇa hy etam samindhate |

5, 1. paryagnaye | Kaush. 10, 8. §. P. 3, 8, 1, 8.

6, 1. daivyāḥ | Tb. 8, 6, 6, 1. Āvalāyana 8, 8, 1. — Kaush. 10, 4. daivyāḥ samitāra uta ca manushyā ā rabhadhvam upa nayata medhya dura āśāsā medhapatibhyam medham iti. tad dhaika āhur: yajamāno vai medhapatir iti. ko manushya iti brūyād, devataiva medhapatir iti. śadvīṇatir aya vāṅkṛaya iti. parṣava u ha vai vāṅkṛayaḥ etc. |

7, 1. asnā | §. P. 11, 7, 4, 2.

7, 11. adhriguh | Tb. 8, 6, 6, 4. adhriguḥ cāpāpā cobhau devānām samitāra |

8, 1. puruṣam | §. P. 1, 2, 3, 6—9.

10, 1. Manotāyai | Kaush. 10, 6.

11, 8. tam vai | Ts. 8, 1, 8, 2. yarhi paṣam āprītam udatācam nayanti, tarhi tasya paṣasrapaṇam haret |

15, 1. devebhyāḥ | Kaush. 11, 1.

16, 1. Prajāpatau | Kaush. 11, 4.

19, 1. rishayaḥ | Kaush. 12, 8. madhyamāḥ Sarasvatyaṁ satram āsata, tad dhāpi Kavaśho madhye nishasāda. tam hema upodur: dāya vai tvam putro 'si, na vyaṁ tvayā saha bhakṣayishyāma iti. sa ha kruddhaḥ pradrayan Sarasvatīm etena sūktena tushṭāva, tam heyam anveyāya. tata u heme nirāga iva menire, tam hānvāṇṛityo-cur: rīshe namaḥ te astu, mā mā bīṇis, tvam vai naḥ āśaṭho 'si yaṁ treyam anveti tam ha jñāpayāṁ cakruḥ, tasya ha krodham vininyuh |

20, 1. hinotā naḥ | Kaush. 12, 1.

20, 10. aveḥ | Ts. 8, 4, 8, 4.

21, 1. giro vai | Kaush. 12, 4.

24, 1. havishpanktim | Ts. 6, 5, 11, 4. brahmavādinō vada-
nti: naṛoś na yajusha pañktir apyate, 'tha kim yajñasya pañktatvam
iti. dhānāḥ karambbaḥ parivṛpaḥ puroḍaśaḥ payasya. tena pañktir
apyate, tad yajñasya pañktatvam | Kaush. 13, 2. atha havishpanktya
caranti, paśavo vai havishpanktiḥ, paśūnam evāpyai. tani vai pañca
haviṣāḥi bhavanti: dadhi dhañśa saktavaḥ puroḍaśaḥ payasyeti |

25, 1. deva vai | Ś. P. 4, 1, 8, 11.

26, 1. te va ete | Kaush. 13, 5.

29, 1. prāṇa vai | Kaush. 13, 9. prāṇa va rituyāḥ. tad yad
rituyāḥ caranti, prāṇa eva tad yajamāne dadhati. sa va āyama tṛ-
dha vibhāḥ prāṇaḥ: prāṇo 'pāno vyāna iti. śaḥ rituneti yajanti, prā-
ṇam eva tad yajamāne dadhati. catvāra ritubhir ity, apānam eva tad
yajamāne dadhati. dvir ritunety upariśatā, vyānam eva tad yaja-
māne dadhati sarvāyutvāyasmikī loke 'mṛitatvāyasmuḥmita. tatha ha
yajamānaḥ sarvam āyur asmikī loke ety, āpnoty amṛitatvam akṣhitim
svarge loke. te va ete prāṇa eva yad rituyāḥ, tasmād anavānam
yajanti prāṇanām samtatyai, samtatā iva hime prāṇa. nānuvashaṭku-
rvanti. prāṇa va rituyāḥ, samsthānuvashaṭkaro: net purā kalat prā-
ṇa samsthāpayanti. yukta iva hime prāṇaḥ | Ts. 6, 5, 8, 2. rituna
preṣyati śaṭ kṛitva śha, śhaḥ va ritava, ritun eva priṣaty. ritubhir
iti catuḥ, catuḥpada eva paśūn priṣaty. dvih punar ritunāḥ, dvi-
pada eva priṣāti etc. | Gopatha 8, 7 nach Aitareya.

30, 1. prāṇa vai | Ts. 6, 4, 9, 8. prāṇa va ete yad dvideva-
tyaḥ paśava idā. yad idāṁ pūrvam dvidevatyebhya upahvayeta, pa-
śubhiḥ prāṇa antar dadhita, pramśyukāḥ syad. dvidevatyaṁ bha-
kṣhayitveḍam upa hvayate, prāṇa evātman dhitva paśūn upa hva-
yate |

31, 1. tato vai devaḥ | Kaush. 14, 1.

35, 2. prathame pade | Kaush. 14, 2.

36, 1. devāsuraḥ | Ts. 6, 3, 1, 1. deva vai yajñam parajaya-
nta, tam agnidhrāt punar apajayan, etad vai yajñasya parajitam yad
agnidhrām. yad agnidhrāt dhishṇiyan viharati, yad eva yajñasya pa-
rajitam tata evainam punas tanute |

37, 1. devarathaḥ | Kaush. 14, 4.

Pañcika III.

5, 1. devapātram | Gopatha 8, 1 nach Aitareya.

6, 1. vajro vai | Gopatha 8, 2 nach Aitareya.

7, 1. trayo vai | Gopatha 8, 3 nach Aitareya.

8, 1. yasyai devatāyāi | Gopatha 8, 4 besteht aus diesem
Paragraphen und dem letzten des vorhergehenden Kapitels.

8, 2. vajro vai-veda | Gopatha 8, 5.

8, 9. vāk | Gopatha 8, 6.

12, 1. devaviṣaḥ | Kaush. 14, 3. Ts. 8, 2, 9. Gopatha 8, 10 nach Aitareya.

18, 4. nijāśya wird von Weber mit allem Recht als das absol. caus. von ni jas erklärt. Als er sie mit Wasser besprengt hatte, glaubte er ihre Gluth verlöscht zu haben.

14, 1. Agnir vai | Kaush. 15, 5.

15, 1. Indro vai | Ts. 2, 5, 3, 6. Indro Vṛitram hatvā parām paravātam agachad, aparādhām iti manyamānas. tam devatāḥ praiśham aichan. so 'bravit Prajāpatir: yaḥ prathamō 'nuvindati tasya prathamam bhāgadbhayam iti. tam pitaro 'nv avindan, tasmāt pitṛibhyaḥ pūrvedyuh kriyato | §. P. 1, 6, 4, 1. Indro ha yatra Vritrasya vajram prajāhara, so 'balyān manyamāno nāstṛiśhitiva bibhyan nilayām cakre. sa parāḥ parāvato jagāma |

20, 1. Indro vai | Kaush. 15, 2.

21, 1. Indro vai | Ts. 6, 5, 5, 3. Indro Vṛitram ahan. tam devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tan mahendragya mahendratvam. sa etam mahendram uddhāram ud aharata Vṛitram hatvānyāsu devatāsv adhi. yan mahendro grihyata, uddhāram eva tam yajamāna ud dharate 'nyāsu prajāsv adhi |

21, 2. sa mahān bhavati stōrt den Satzbau.

23, 1. ṛik ca vai | Gopatha 8, 20. 21 nach Aitareya.

24, 1. stotriyam | Kaush. 15, 4. — Gopatha 8, 22.

25, 1. somo vai | §. P. 4, 8, 2, 7. Ts. 6, 1, 6, 2. Tāṇḍya 8, 4, 1.

29, 1. te devāḥ | Kaush. 16, 1. 8.

38, 1. Prajāpatir vai | §. P. 1, 7, 4, 1. Prajāpatir ha vai svām dubitaram abhi dadhyau divam voshasam vā: mithunyanayā syām iti. tām sam babhūva. tad vai devānām aḡa āsa: ya ittham svām dubitaram asmākam svasāram karotīti, te ha devā ūcur yo 'yam devaḥ paśūnām iśtḥ: atisamdhām vā ayam carati ya ittham svām dubitaram asmākam svasāram karoti, vidhyemam iti. tam Rudro 'bhīśyatyā vivyādha |

85, 1. vaiśvānariyepa | Kaush. 16, 7.

88, 1. svādūḥ | Kaush. 16, 8.

89, 5. sudhāyam | ein wohl gepflegtes Ross gibt Behagen. Dieses Sprüchwort kehrt 8, 47 wieder. Ts. 5, 5, 10, 7. sudhāyam ha vai vaji suhito dadhāti |

40, 8. dākṣhāyapayajñāḥ | Ueber diesen und den idādadha vgl. Āśvalāyana 2, 14, 7. 11. Kaush. 4, 4. 5. athato dākṣhāyapayajñasya. dākṣhāyapayajñenaishyan phalgunyam paurṇamāsyam prayukto. mukham vā etat samvatsarasya yat phalgunī paurṇamāsī, ta-

smāt tasyām adikṣhitāyanāni prayujyante. 'tho Dakṣho ha vai Pārva-
tir etena yajñeneshtvā sarvān kāmān āpa, tad yad dakṣhayanayajñena
yajate sarveshaṃ eva kāmānām āptyai. nāsane kāmam āpeti somam
rājānam candramasam bhakṣhayaṃmīti manasā dhyāyann asniyāt. tad
asau vai somo rājā vicakṣhaṇas candramās, tam etam aparapakṣham
devā abhishunvanti. tad yad aparapakṣham dakṣhayanayajñasya vra-
tāni carati, devānām api somapitṛe 'sānity. atha yad upavasathe
'gnishomīyam ekādaśakapālam puroḷāsam nirvapati, ya evāsau soma-
syopavasathe 'gnishomīyas tam eva tenāpnoty. atha yat prātar sma-
vasyena yajata, aindram vai sutyam āhas, tat sutyam āhar āpnoty.
atha yad anāvāsyaṃ upavasatha aindrāgnam dvādaśakapālam puro-
ḷāsam nirvapaty, aindrāgnam vai sāmataḥ tṛitīyasavanam, tat tṛitīya-
savanam āpnoty. atha yan maitrāvaruṇi payasyā, maitrāvaruṇi vā
anūbandhya, tad anūbandhyaṃ āpnoti. sa esha somo haviryajñān anu-
pravishṭas, tasmād adikṣhito dikṣhitavratō bhavati ||4|| Ts. 2, 5, 4, 3.

Athata ilādadhaseyēlādadhenaishyann etasyām eva paupamāsyām
prayunkte, tasyā uktam brāhmaṇam. sa esha paśukāmasyānādya-
masya yajñas, tena paśukāmo 'nādyaśāmo yajeta. tatra tathai-
vratāni carati, dakṣhayanayajñasya hi samāsah ||5||

44, 1, yo vā eshaḥ | Gopatha 9, 10 aus dem Aitareya.

45, 7. Statt anutsāram schlage ich vor anutsāram zu lesen. Sie
schlichen dem Opfer mit dem und jenem Brauche nach, wie man
dem Wilde von Fleck zu Fleck näher zu kommen sucht. Deshalb
soll er die Sprüche ganz still hersagen.

49, 1. agnishtōmam | Aehnlich das Tagdya 8, 8, 1. devā vā
agnishtōmam abhijityokthāni nāśaknuvann abhijetur. te 'gnim
abruvāḥ: tvayā mukhenedam jayāmeti. so 'bravit: kim me tataḥ
syād iti. yat kāmayasa ity abruvan. so 'bravin: maddevatyāśukthāni
prapayān iti | tasmād āgneyīśhukthāni prapayanti | tasmād u gāya-
trīshu, gāyatrachandā hy Agniḥ | te 'gnim mukham kṛitvā śākama-
svenābhyakrāman. yat śākamasvenābhyakrāmaḥ, tasmāt śākamasvam |
tasmāt śākamasvenokthāni prapayanty, etena hi tāny agre 'bhyajayan |
sa Indro 'bravit: kaś cāham cedam anvavaishyāva ity. aham ceti
Varuṇas. tam Varuṇo 'nvatishṭhad, Indra āharat, tasmād aindrāva-
runam anuśasyate | sa evābravit: kaś cāham cedam anvavaishyāva
ity. aham ceti Brihaspatis. tam Brihaspatir anvatishṭhad, Indra
āharat, tasmād aindrābrihaspatyam anuśasyate | sa evābravit: kaś
cāham cedam anvavaishyāva ity. aham ceti Vishṇus. tam Vishṇur anva-
tishṭhad, Indra āharat, tasmād aindrāvaishṇavam anuśasyate |

50, 1. te vā asuraḥ | Kanṣh. 16, 11.

Pañcika IV.

1, 1. deva vai | Kaush. 17, 1. Der dvādaśha wird dort in den Kapiteln 17—27 behandelt.

1, 5. tad ahuḥ | Gopatha 9, 19 nach Aitareya.

5, 1. ahar vai devāḥ | Gopatha 10, 1 nach Aitareya.

6, 4. prathamena | Gopatha 10, 2.

6, 8. pavamānavat | Gopatha 10, 8.

15, 1 jyotiḥ | Vgl. hiezu und dem Anfang des folgenden Kapitels Ts. 7, 4, 11, 1.

17, 1. gavām ayanena | Ts. 7, 5, 1. 2. Hier ist selbst in gedankenloser Weise das prāvartanta hinüber genommen, obgleich na prāvartanta allein richtig ist. Sāyana erklärt: tāsām gavām girasv asraddhayaḥ ṣṛiṅgāṇi na prāvartanta | notpannāṇṣṭy arthaḥ | Ein Nothbehelf wäre asraddhayaḥṣṛiṅgāṇi zu lesen. Uebrigens hat auch das Tāṇḍya 4, 1 dieselbe Lesart: gavo vā etat satram āsata, tāsām daśasu māssu ṣṛiṅgūṇy ajāyanta. tā abruvann: arātmottishṭhā-mopaśā no 'jñateti. tā udatishṭhan | tāsām tv evābruvann: āśmahā evemaṇ dvādaśau māsau, samvatsaram āpayāmeti. tāsām dvādaśasu māssu ṣṛiṅgāṇi prāvartanta, tāḥ sarvam annādyam āpnuvaṇs, tā etās tūparāś. tasmāt tāḥ sarvān dvādaśa māśaḥ prerate, sarvam hi tā annādyam āpnuvan |

17, 5. Ādityaḥ | Ś. P. 12, 2, 2, 9. athādityaś ca ha vā Angirasaś cobhaye prajāpatyaś aspardhanta: vayam pūrve svargam lokam eśhyāmo vayam pūrva iti. ta Ādityaś caturbbhiḥ stomaiḥ caturbbhiḥ priṣṭhāir laghubhiḥ sāmabhiḥ svargam lokam abhy aplavanta. yad abhyaplavanta, tasmād abhiplava. anvaśca ivāṅgirasah | Die Āditya erreichten den Himmel hintendrein, etwa sechzig Jahre später.

17, 6. 7. akshyanti | Ś. P. 12, 2, 3, 1. akshyanti ahāni sind, glaube ich, stättige umwandelbare Tage. akshyanti für akshiyanti, wie in Av. X, 5, 45 akshiyati für akshiyati zu lesen ist.

18, 5 ffg. tasya vai. Vgl. Tāṇḍya 4, 5, 8. trayah purastat trayah parastat bhavanti | deva vā Ādityasya svargal lokad avapāśad abibhayaḥ, tam etaiḥ stomaiḥ saptaśasair adriḥhan. yad ete stoma bhavanty, Ādityasya dhṛityai | catustrināś bhavanti. varshma vai catustrināś, varshmaṇaivaīnam sammimate | tasya paracnatipāśad abibhayaḥ, tam sarvaiḥ stomaiḥ paryārshan, viavajidabhiḥjiddhyāṁ. vīryaṁ vā etau stomaṇ, vīryeṇaiva tad Ādityam paryārishanti dhṛityai |

27, 5. imau vai lokau | Tāṇḍya 7, 10, 1. imau vai lokau saḥśetām, tau viyantav abrutām: vivāhaṁ vivahavabai, saha nāv astv iti | taylor ayam amushmai śyāitam prāyachan, naudhasam asāv

asmai | tata enayor nidhane viparyakramatām. devavivāho vai syai-
tanaudhase |

Pañcika V.

3, 1. vāg iti | §. P. 6, 3, 1, 43.

6, 5. vāmam hi paśavaḥ | Ts. 5, 3, 8, 1. chandānei vai deva-
nām vāmam paśavo, vāmam eva paśūn ava runddhe |

9, 1. devakshetram | Kapitel 9—11. 12, 1—4 sind in das
Gopatha 11, 10. 11 hinübergenommen.

14, 2. Nābhānedishtham | Ts. 3, 1, 9, 4. Manuḥ putrebhyo
dāyam vy abhajat, sa Nābhānedishtham brahmacaryam vasantam nir
abhajat. sa āgachat. so 'bravit: kathā mā nir abhāg iti. na tvā nir
abhakṣham, ity abravīd, Aṅgīrasa ime satram āsate, te suvargam
lokam na pra jānanti. tebhya idam brāhmaṇam brūhi, te suvargam
lokam yanto ya eśam paśavaś tāts te dāsyantīti. tad ebhyo 'bravit,
te suvargam lokam yanto ya eśam paśava āsan tān asmā adadus.
tam paśubhiḥ carantam yajñavāstau Rudra āgachat, so 'bravin: mama
vā ime paśava ity. adur vai mahyam imān, ity abravīn. na vai tasya
ta īsata, ity abravīd, yad yajñavāstau hiyate mama vai tad iti |

22, 5. arīr vai | Ts. 7, 3, 1, 1. sa yo vai dāṣame 'hann avi-
vākya upahanyate, sa hiyate. tasmai ya upahatśya vyāha, tam evā-
nvārābhya sam ānute. 'tha yo vyāha sa hiyate, tasmād dāṣame
'hann avivākya upahatśya na vyucyam |

26, 6. raudram | Gopatha 3, 12. §. P. 11, 5, 3, 5.

29, 1. Vṛishaśuśmah | Kaush. 2, 9. udite hotavyaśm anudita
iti mīmāṃsante. sa ya udite juhōti, pravāsa evaitan mahate deva-
yātithyam karōti. atha yo 'nudite juhōti, samnīhītāyavaitan mahate
devayātithyam karōti. tasmād anudite hotavyam. tad dhāpi Vṛisha-
śuśmo Vatsvataḥ purvesham eko jirṇiḥ sayāno rātryām evobhe
śhuti hūyamāne dṛiṣṭvovāca: rātryām evobhe śhuti juhvatīti. rā-
tryām hīti. sa hovāca: vaktā smo nvai vāyam amuṃ lokam paretya
pitṛibhyo, 'tho enan na śraddhātaro, yad v evaitad ubhayedur agni-
hotram abhūyatānyedur vāva tad etarhi hūyate rātryām evety. etad
eva kumārī gandharvagrīhītovāca: rātryām evobhe śhuti juhvatīti.
rātryām hīti. sa hovāca: sampdhan juhuyāt etc.

31, 1. yathā kumarāya | §. P. 2, 2, 1, 1.

32, 1. Prajāpatih | Chandogyopanishad 4, 17. §. P. 11, 5, 3.

33, 3. tad dhaitat | Gopatha 3, 2. 3.

34, 1. yad grabhān | Gopatha 3, 3. 4.

Pañcika VI.

1, 1. deva ha vai | Kaush. 29, 1. atha yatra ha tat sarvacaran
'deva yajñam atanyate, tān hārbudāḥ Kādraveyo madhyamdina upo-

daṣṣipyovācaika vai va iyaṃ hotā na kriyate grāvastotriyā, tām vo 'haṃ karavāny, upa mā bhayādhvam iti. te ha tathety ūcūs, tām hopajuhvire. sa eṭa grāvastotriyā abhirūpā apasyat: prāte vadantu pra vayam vadāmeti pravadatau, pra hi te vadanty. atha yatra bṛihad-bṛihad iti: bṛihad vadanti madireṇa mandineti, tatra: vi śbū mu-ñca sushuvuṣho mañisham iti vimuñcatu. tā vai caturdaśa bhavanti. daśa vā aṅgulayāḥ catvāro grāvāpa. eṭad eva tad abhisampadyante. tā vai jagatyō bhavanti, jagatā vai grāvāṇo. 'tha yat trisṭubhaḥ pa-ridadhātī, teno madbhyāṃdine trisṭub upāpta sa vai tiṣṭhann abhi-śṭānti, tiṣṭhantīva vai grāvāṇaḥ. sa vā nṣpīṣhy apinaddhākṣho 'bhituṣṭāva, tasmād vā apy etarby uṣpīṣhy eva grāvāṇo 'bhīṣṭānti. atho khalv āhuḥ: cakṣurhā ha sa sarpa āsa, tad pītviḥ viṣham aṇi-yaḥ. sa eṭaḥ pāvamañir viṣhāpavadanir abhituṣṭāva. tad yad pā-vaṃsūr viṣhāpavadanir abhiṣṭānti, yajñasyaiva śāntyai yajamsuśuśm ca bhīṣajyāyai |

5, 1. stotriyam | Die Kapitel 5—8 werden im Gopatha 10, 11—14 annectirt.

10, 1. athaḥa | Gopatha 7, 20.

11, 6. abhitṛipṇavatībhiḥ | Gopatha 7, 21.

12, 1. yad āndrārbbhavam | Gopatha 7, 22.

17, 1. yaḥ svaḥstotriyaḥ | Gopatha 10, 11.

18, 1. tān vā eṭān | Von hier bis zum Schluss des Adhyāya sind ganze Stücke in Gopatha 11, 1—16 geplündert.

30, 7. Bulilāḥ | In Ś. P. 4, 6, 1, 9 heisst dieser Weise Bu-ḍila Āsvataraśvi.

33, 1. nitaṣapralāpam | Kaush. 30, 5. Eṭaḥ ha vai munir yajñasyāyur adareṣat, sa ha putrān uvāca: putrakā yajñasyāyur ada-reaṃ, tad abhilapīṣhyāmi, mā mā dṛiptam mandhvam iti. te ha tathety ūcūs. tad dṛipilāpa. tasya ha jyeshṭhāḥ putro 'bhīṣṭripya mukham apijagrāhādṛipad vai naḥ pīteti. tām hovācāpanaśya¹⁾ dhik tvā ja-lmāstu, pāpīṣṭhām te prajāṃ karomi. yad vai me jālma mukham nāpyagrāhīṣhyāḥ, śatāyusham gām akarīṣhyāṃ sabaśrāyusham puru-ṣam iti. tasmād Aitaṣyānaḥ Ājāneyāḥ sauto Bhṛigūṇām pāpīṣṭhāḥ, pitrā bi śaptāḥ svayā devatayā svena prajāpatinā |

34, 1. Ādityaḥ | Kaush. 30, 6. ādityāṅgiraśir upasamśāṣaty. Ādityāḥ ca ha vā Āngirasaḥ cāspardhanta: vayam purve svargam lo-kaṃ eśhyāma ity Ādityā, vayam ity Āngirasaḥ. te 'ṅgiraśa Āditye-ḥbhyāḥ prajighyuh: svaśutyaḥ no, yājayata na iti. teshāṃ hāgnir dūta āsa. tā Ādityā ūcur: athāsmakam adyasutya, teshāṃ naś tvam eva hotā, sa Bṛihaspatir brahmāyasya udgātā. Ghoṛa Āngiraso 'dhvaryur

1) apanasya, apalasya meine beiden Has.

iti. tau ha pratyañcakakshire, tam etābhiḥ śiśikshus, tad ota abhivadanti. te 'evam śvetam dakṣiṇā ninyur, etam eva ya osha tapati. tata u ha Ādityaḥ svar īyuh | Ausführlicher erzählt wird diese Sage in §. P. 8, 5, 1, 18.

86, 14. udācārya aṣṭi ist fehlerhaft.

Pañcika VII.

1, 1. athataḥ | Gopatha 3, 18.

2, 1. tad āhuḥ | Das prāyaścitta wird in §. P. 12, 4, 1 ff. erörtert. Noch ausführlicher behandelt denselben Gegenstand das vierzehnte Buch des Kauṣikasūtra.

10. Die Quelle dieses Kapitels ist bisher unbekannt, das folgende ist eine Corruption von Kauś. 7, 11, welches auf S. 236 abgedruckt ist.

18, 1. Hariścandraḥ | Die Sage von Śunaḥṣepa ist in der Recension des Śaṅkhāyanasrautasūtra von Fr. Streiter, Berlin 1861, recht brav behandelt worden.

33, 5. śam naḥ | Gopatha 3, 6.

Pañcika VIII.

5, 1. athataḥ | Kapitel 5—20 sind von Emil Schönborn, Berlin 1862, gedruckt und übersetzt worden.

21, 8. Āsandivati | Diese gāthā findet sich auch §. P. 13, 5, 4, 2 mit der schlechteren Lesart: abadhnaḥ aśvam sārāṅgam.

21, 10. na mā | §. P. 13, 7, 1, 15. na mā martyaḥ kaś cana datum arbati, Viśvakarman Bhauvana manda āsitḥa | upamañikshyati sya salilasya madhye, mṛishaisha te saṃgarah Kaṣṭapāya |

21, 15. Marutaḥ | §. P. 13, 5, 4, 6 mit der Lesart: Āvikṣhitasyāgniḥ kṣhatta |

23, 5—7. §. P. 13, 5, 4, 11 ff.

Verbesserungen.

1, 4 vor agnir lies 8 statt 7.

1, 7 vor Somam lies 9 statt 5.

1, 10, 1 vor Tā ist 1 ausgelassen.

1, 30, 7 lies rājani statt rājani.

1, 30, 4 lies svena statt sveṇa.

2, 7, 12 lies śamitṛibhyaḥ statt śamitṛibhyas.

2, 9, 8 das Komma hinter osha zu streichen.

- 2, 16, 3 lies prataranuvakah statt prataranuvākah.
 2, 18, 3 lies catushpada statt chatushpada.
 2, 28, 7 lies utputam statt utputam.
 2, 24, 7 lies bharativan statt bharativan.
 2, 25, 2 lies evojjeshyāmiti statt evojjeshyāmiti.
 2, 36, 6 lies 'syachavakīyam statt 'syachakīyam.
 8, 81, 14 lies evainam statt evainam.
 8, 48, 9 lies śasvad dhāsyā statt śasvaddhāsyā.
 4, 8, 4 lies esha statt esha.
 4, 4, 11 lies tritīyasavanād statt tritīyasavanād.
 4, 22 Unterschrift lies aśtādaśadhyāye statt aśtādaśe 'dhyāye.
 6, 18, 1 lies vā tvām statt va tvām.
 6, 20, 13 lies 'har-ahah statt ahar-ahah.
 6, 24, 11 lies caturtham statt caturtham.
 6, 27 zu Schluss lies 16 statt 4.
 6, 30, 8 hinter dadhikrā ist der Punkt abgesprungen.
 7, 21, 3 hinter pūrtam ist dat ausgefallen.
 7, 84, 2 lies mā- statt mā.
 8, 3, 5 lies kshatriyayajñah statt kshatriyajñah.
 8, 6 Linie 4 vor tām lies 2.
 8, 7, 10 lies prajātib, statt prajātib.
 8, 12, 4 lies Marutaḥ statt Mārutaḥ.
 8, 23, 6 lies māyavattarah statt māyāvattarah.
 8, 25, 2 lies ayuvamśry asya statt ayuvam śryasya.
 8. 251 2, 1 lies sa ca statt ca sa.
 8. 256 7, 11 lies mukhyadeva statt mukhyadevā.
 8. 260 16, 6 lies trir statt tvir.
 8. 307 6, 3 lies pītavatyah | statt pītavatyah-.
 8. 365 25, 4 lies dvididham statt dvididham.
 8. 371 81, 2 lies sambhavata statt śambhavata.
 8. 378 4, 1 lies sāmśyārūpam statt sāmśyārūpam.
 8. 385 16, 2 lies aprīṇanam statt aprīṇanam.

Verbesserungen zum Rigveda.

I, 42, 5 lies pūshann. IX, 110, 3 lies rāhmanah. IX, 114, 8
 pada lies nānā-sūryah. X, 13, 2 pada lies su-śasthā.

In dem Verzeichnisse der Versanfänge fehlt:

asme indra sāca suto 8, 97, 8.

tam ūśhva ya śhuto 8, 43, 22.

tvām agne pitaram 2, 1, 9.
 mahāñ asi mahisha 3, 46, 2.
 mā no asmin maghavan 1, 54, 1.
 yad agne divija 3, 48, 28.
 sa vāyūm indram 9, 7, 7. Sv. 2, 484.
 sa vāvaśāna iha 3, 51, 8.
 stomāsas tvā gaurivtter 5, 29, 11.

Störende Fehler in demselben Verzeichniss finden sich in: adidyotat 6, 11, 4. — abhivṛitya. — aram kahayāya. — asādi vṛito, — a gha tvāvāc. — a tv etā. — ad u me. — indraḥ ca vāyav (zweimal). — ishkrītir nāma. — uchanti yā kṛiṇohi. — ud agne tava tad. — urum yajñāya cakrathur u. — eva vaśva indraḥ. — esha suvānah — kṛiṇota dhūman. — tad vo vāja 4, 36, 3. — tava vāyav. — divyā apo. — dṛiṣṇo. — nakish ṭam karmāṇ. — na te sakbā. — nāham indraṇi. — pari shya suvāno akshā. — pāvakayā yaḥ citayantya. — pivonannā. — pra putā. — pra-prā vo. — pra vartaya. — bhadrā te agne. — yat tvā deva. — yat puruṣeṇa havishā. — yuvam bhujyūm bhuramāṇam. — yonā sūrya. — yo vām aśvinā manaso. — sa na indrāya yajyava. — sa no madāṇam 9, 104, 5. — sa suhams 9, 18, 7. — sakamjānam. — subhāgān no — S. 673, 6 lies mahāvisha. — S. 688 tac chaṃ yor ist ein selbstständiges sukta.

Zur Entgegnung.

Herr Ludwig hat mir die Ehre erwiesen, meiner in der Vorrede zum dritten Bande seines Rigveda S. XXII zu erwähnen. Die Stelle lautet:

Aber sehn wir, wie wir von jemand ganz andern, von Professor Aufrecht kritisiert werden; I. 84, 16. soll ich nicht verstanden haben, und mit 'die priester' die frage 'wer etc.' beantwortet haben. Darum werde ich Herr Ludwig genannt, was in Prof. Aufrechts augen eine strafe zu sein scheint. Zum glück ist diese unverdiente strafe nur eine leichte, die ich noch dazu in guter gesellschaft abbüße. Aber verdient habe ich sie nicht. Es war mir allerdings sehr schwierig den leser aufmerksam zu machen, dass 'die priester' nicht antwort auf wer? sein soll. Da übrigens es offenbar ist, dass man über die 'gāṛtasya', nicht über 'wer' einer aufklärung bedarf, da letzteres sich von selbst beantwortet (obwol wir uns hierin geirrt haben), wenn

man weiter, was unter erstem zu verstehn, so begnügten wir uns, ein 'denn' einzuschieben, was für den aufmerksamen leser in der tat genug ist. Denn führt man das ganze aus, so heiszt es: 'wer beschäftigt die rinder [die priester]? der einsichtige, denn wer ihre narung mert wird leben.' oder von wem gilt dies, wem nur kann man es zumuten, dasz er priester beschäftigt? denn es ist ja sein eigener vorteil, also vom verständigen. Dieses 'denn' hat eben nur so einen sinn. Herr Aufrecht, wie wir ihn nunmer in gerechter widervergeltung nennen, beantwortet aber seinerseits die frage 'wer' falsch; nicht 'irgend ein gottesfürchtiger' sondern die einsichtigen sind gemeint, die, die ihren eigenen vorteil richtig zu beurteilen wissen. Also auch wenn ich die frage in Aufrechts sinne beantwortet hätte, konnte ich kein 'denn' einschieben. Vgl. die folgende strophe.

Herrn Ludwig's Uebersetzung von 1, 84, 16. 17 ist die folgende:

16 wer spaunt heute an die stange der ordnung¹⁾ die kräftigen, grimmigen, schwer zu beugenden rinder? | die pfeile im rachen²⁾ haben, die ins herz schieszen, die heilbringenden? [die priester, denn] wer ihre narung fördert, der wird leben.

17 wer flieht, wird geschädigt, wer fürchtet? {der böse;} wer glaubt an Indra? wer glaubt, dasz er nahe? {der fromme.} | wer [andererseits] spricht seinen segn über samen und gesinde, über den reichthum, ihn selber und die leute? [Indra.]

Raden, Russ, am meisten aber
Schwindelhaber, Dippelhaber.

1) Also dhury rītasya.

2) Die Priester haben Rachen.



2210

Verlag von **Adolph Marcus** in Bonn:

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Hymnen des Rigveda.

Herausgegeben

VON

Theodor Aufrecht.

2 Theile.

Zweite Auflage. 1877. Preis 20 M.

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